LAWMAKERS FACE HUGE WEEK'S WORK

Man-Power Bill, Big War Tax Measure and Prohibition Before Congress.

SPEEDY ACTION PROMISED

New Draft Proposal Is Expected to Reach President Before End of Week; Suffrage Agitation Is Probable.

WASHINGTON, Aug. 25.—Enactment of the man-power bill, extending Army draft ages to 18 and 45 years; launching of the $8,000,000,000 war tax measure in the House and action on National prohibition during the war, are the tasks before Congress this week.

The draft bill will be transferred tomorrow to the Senate, reported by the Senate military committee with its "work or fight" and other amendments, and substituted in the Senate for the measure which has been under debate there. Passage by the Senate tomorrow or Tuesday, quick agreement in conference and transmission to President Wilson before the end of the week, is the course planned.

The revenue bill is to be completed tomorrow by the House committee, introduced in the House Thursday and called up the next Monday. Its passage in the House by September 15 is expected. Chairman Simmons, of the Senate committee, plans a meeting late this week to set a date to begin hearings on the House draft of the measure. Ten days of Senate committee hearings are planned and passage of the bill by the Senate early in November is hoped for.

Prohibition to Go Over.

The war-time prohibition bill, under a Senate agreement, comes up tomorrow, but leaders have agreed to lay it aside until after disposal of the man-power bill.

Negotiations are on between "wets" and "drys" leaders of the Senate toward a compromise. As pending, the bill proposed virtually "bone-dry" prohibition for the country beginning January 1, next, and efforts are being made to secure a respite of several months for the liquor traffic.

Contests are expected in the Senate on the amendments to the man-power bill affecting youths under 21, and the "work or fight" proposal. Defeat of all amendments designed to raise the minimum age of 18 or to defer service of those under 21 is predicted. Leaders say that the "work or fight" amendment will be retained and sent to conference.

Suffrage Agitation Expected.

Agitation for an immediate vote on the woman suffrage resolution is expected, in view of the demand voiced by the Republican Senators' conference yesterday for its early disposal.

A meeting of the Senate mines committee is scheduled tomorrow to report out the substitute for the House mineral control bill. The substitute would authorize the President to form a minerals purchasing corporation with a revolving fund of $200,000,000 to stimulate production of minerals which are scarce and needed for the war.

Chairman Sims, of the interstate commerce committee, has served notice in the House that he will make no attempt to bring up his general water-power bill until Tuesday.

SUNDAY HURLS SHRAPNEL

(Continued From First Page.)

they are true to their Nation when their flag is drenched with blood.

"But there are a few mealy mouthed mutts and mollycoddles that are shoving their hands down into the pockets of Uncle Sam and grabbing off fat jobs and calling it patriotism. They are helping the Kaiser as much as Von Hindenburg. And I never mention the Kaiser's name without feeling the need of a disinfectant to wash my mouth out. But if some people right here in Oregon were to meet the Kaiser or Von Hindenburg walking the street they would shake their hands quicker than they would shake the hand of President Wilson. And at that Von Hindenburg is a dirty, bull-hocked, hog-jawed, weasel-eyed weinie eater, and there's nothing he wouldn't do.

"Oh, that ghastly, hideous, infernal Prussian militarism! I wish it could look into the faces of the men, women and children that it has outraged and raped and murdered. What grave is deep enough to bury that thousand-armed, thousand-footed, thousand-fanged infamous pirate of the air and lands and seas and ambassador of hell?

Great Question Coming.

"After this war you won't be asked your rating in Bradstreet's, or whether you live in a castle or a hut, or whether you ride in a Pierce-Arrow or a tin Lizzie, but you will be asked what you did to lick that dirty gang of Heinies. Why, even the ministers over there take an oath to preach the gospel the way it is taught by the Kaiser. That dirty, God-forsaken pup! The Kaiser said he could dictate to 3,000,000 Americans through the German-American Alliance and I say to hell with the German-American Alliance.

"Germany says the cause of the war was the murder of the heir apparent of the House of Hapsburg, and as far as I can learn he ought to have been murdered long before. The real cause of the war was the Prussianizing of Germany. If a man can outrage and rape you it is all right if he has the power to do it. That is the principle that bunch of Heinies works on.

Grave-Digging Started.

"But our Army and Navy are going to dig their grave, and it is up to us to furnish the spade to do it with. They have made a surging, seething caldron of hell and corruption out of this world, and there is nothing in the vocabulary of calumny and nastiness and rot that that dirty, God-forsaken gang hasn't stooped to do. Their religion is the hail of the machine gun. We didn't seek this war, and we are not quarrelsome, but there's no nation on the top of God Almighty's dirt that can lick Uncle Sam.

"Our boys licked them the other day until they had their tongues out. We don't want their dirty money, and all the land we ask in Europe is enough to bury our boys in. All we want is that the Stars and Stripes shall float over the land of the free and the home of the brave. Our boys over there stand ready to become bullet meat for 32 bucks a month, and we are unworthy to hide behind their mutilated bodies if we don't do all we can to help them, and we are dirty, black-hearted traitors if we do anything to make it harder for them. Any man who will start a strike for an increase of a dollar a day is as much of a profiteer as he who grafts for $10,000.

God Not Caught Napping.

"Civilization is like a ship and we are the captains obliged to go down with it if we can't save it. Any man in the United States who at any time expressed sympathy for Germany during this war ought to be arrested and shot for his offense. We are at death's grips with the most unscrupulous monster that ever deluged the world with blood, a monster that devours women and children. It's a whale of a job we've tackled, but we are a whale of a people. And you will never catch God napping. God is always able to put the ball over the fence every time he walks up to the plate, and God is with us. And, believe me, when our boys turn loose on Hindenburg and the rest of that hot-dog gang they will know that Sherman was right.

"And I say, down with Socialism, down with the I. W. W., down with the pacifist. When you pour sunshine into a rathole it is no more a home for rats, and we will pour patriotism down the necks of those pacifists and Socialists and put them out of business. We've got a lot of croakers and knockers, but you be a booster rooster and crow for all you're worth. God has no use for a man who will slander his country, and no country ever won a victory with its flag at half-mast. The Germans said: 'In three months we'll be in Paris,' and they still talk French in Paris; they said, 'we'll drink coffee in London,' and they still sip tea in London.

Heroes Sleep in France.

"If your boy or husband sleeps somewhere in France you needn't be ashamed to tell your children why he doesn't come home. If our boy slept there"—and here the speaker turned and looked at Mrs. Sunday, who was on the platform with him—"I'd cry, but I wouldn't hang my head. I'd hold it high, and I'd salute, because I'd be proud to be father of a boy who died so that his country could live. The tree of liberty is watered by the blood of heroes.

"My mission is to arouse the people to do more than they have done in their work and their prayers. Do something to make the world better. That is what the Salvation Army is doing."

The evangelist was introduced by Mayor Walter Keyes, of Salem. Mrs. Hallie Parrish Durdall, of Salem, sang and talks were given by John M. Linden, of Portland, state campaign manager for the Salvation Army drive, and O. C. Bortzmeyer, representing Mayor George L. Baker, of Portland. J. W. Vogan and Lieutenant-Colonel Scott and Major Andrews, of the Salvation Army, of Portland, also accompanied the Sunday party.

The Salvation Army drive has a quota of $50,000 for Oregon, and will be on during the week of September 15-21, inclusive.

The evangelist told the story of his life to the convicts at the State Penitentiary this morning. That was his first speech since July 6, when he spoke in Duluth.

VACATIONS ARE GIVEN UP

UNIVERSITY OF OREGON TO BE CONSTANTLY OPEN.

Students' Army Training Courses Will Be Continuous, With Frequent Tests.

Until the end of the war the doors of the University of Oregon will be continuously open, with a constant stream of members of the Students' Army Training Corps taking intensive work to fit themselves for commissions or special work in the Army. Such is the announcement sent from the Presidio by Dean Eric W. Allen, of the school of journalism of the university, who, with Colonel W. H. C. Bowen, U. S. A., retired, professor of military science and tactics, represented the university at the conference of delegates of the higher educational institutions of the West with War Department officers to arrange administrative details of the new corps.

This arrangement does not change the university schedule for women students and others not enlisted in the S. A. T. C.

The War Department is asking the university to provide regular barracks and messrooms for the men in the S. A. T. C. Two classes of men will be sent to the university for the S. A. T. C. training—class A, grammar school graduates, and blass B, the memers of which must be high school graduates of 18 years or more.

Students qualified will be sent to central officers' training camps, and those who show promise as officers or technical men will be retained at the university for further education. Unpromising men are to be transferred at once to Army cantonments for active service in the ranks. The Government will keep the university filled by assigning men to the university from cantonments and from the draft list, replacing students as rapidly as they are sent away. The courses are to be short and intensive, students will remain only until their courses are finished, so the turnover of students will be rapid. Examinations will be frequent, vacations omitted entirely and the session continuous.

OAKS PARK IS CROWDED

FLYING CONCESSIONS DO GREAT BUSINESS, DUE TO HEAT.

Manager Cordray Estimates Attendance as Greatest Sunday Gathering of the Season.

Rising temperature sent throngs to Oaks' Amusement Park yesterday. Thousands lounged on the benches or on the grassy lawn awaiting the call to a picnic dinner in the ivy-clad arbors. The concessions, especially those that offered flying trips through the open spaces, were patronized to full capacity. The river also called to many. Manager John F. Cordray estimated the crowd that passed through the turnstiles up to 4 o'clock as the greatest Sunday gathering of the season.

Ten thousand early comers saw two performances of "Rip Van Winkle, Jr.," the new musical comedy by the Armstrong Folly Company.

Miss Flora Sims carried the lead as Mrs. Rip with graciousness and effectiveness. Her solo, "Indiana," sung with much sincerity, won instant favor.

Miss Elsa Brosche, an addition to the company, has a striking appearance that will make her popular with Oaks patrons. She sang "If He Can Love Like He Can Fight," with much sweetness.

Ed Armstrong, in the role of Rip, delighted all. The comedy will run for the rest of the week.

CALIFORNIA FIGHT NARROWING DOWN

Governor William D. Stephens Leading Candidate for Republican Nomination.

ROLPH ON BOTH TICKETS

Francis J. Heney, Democrat, Bitterly Opposed by Thomas Lee Woolwine, District Attorney of Los Angeles County.

SAN FRANCISCO, Aug. 25.—(Special.)—With the primary campaign virtually closed, California is on the eve of an election which will probably be recorded as the most apathetic in the history of the state. Although some of the candidates were in the field conducting an active fight as long ago as last February, little interest has been shown by the people until within the last 10 days, when the fight for the Republican nomination for the governorship narrowed down in a field of six candidates to a scrap between the incumbent, William D. Stephens, appointee of Hiram Johnson and heir to the Johnson machine and policies, and James Rolph, Mayor of San Francisco, and champion of labor.

There is little doubt that Stephens will win the nomination handily, and that his election in November will follow. The registration in the state is more than two to one Republican over the Democratic voters.

Heney Has Hard Fight Ahead.

On the Democratic end of the primary, it now seems probable that Francis J. Heney, who has made a strenuous campaign on the strength of his alleged "exposure" of the packers, will win the Bourbon nomination. However, he will be crowded closely, if not nosed out, by Thomas Lee Woolwine, the fighting young District Attorney of Los Angeles County, who has been in the contest since early in the year, and has covered the state thoroughly and well. He has neither asked nor given quarter, and has shown up Heney's record as an opportunist in politics and a man of no party except that which he seeks to secure a nomination from at the moment.

Heney also seeks the Progressive nomination, which is not a factor in the campaign. It is pointed out that Woolwine has never been beaten in a political campaign, whereas Heney has never won.

Mayor Rolph Running Third.

Rolph is also making a fight for the Democratic nomination as well as the Republican, but it is conceded he will be a very poor third. He is figured to run second for the Republican nomination, but not close enough to worry Stephens. Other Republican candidates are J. O. Hayes, of San Jose, brother of Congressman E. A. Hayes, and owner with him of the San Jose Mercury-Herald. Hayes is an old-line Republican and has made a strong fight. He will undoubtedly run third.

District Attorney Charles M. Fickert, of San Francisco, who prosecuted the Mooney and other bomb conspiracy cases arising out of the preparedness day murders of 1916, has made a whirlwind finish to a rather weak campaign, and will run fourth and possibly fifth. Fickert has attacked Governor Stephens fiercely for his action in postponing decision on the President's request for a review of the Mooney case until after the November election, and has made his battle cry "Down with the I. W. W."

Of the other Republican candidates Charles A. A. McGee, a lawyer of San Diego, who entered the fight late, has made a good showing, but the best he can do will be to tussle with Fickert for fourth or fifth place.

Sixth place will undoubtedly go to Judge Walter Bordwell, of Los Angeles, a former Superior judge, who also came in late and will probably poll a complimentary vote of his friends.

Stephens' Strength Shown.

The crystallization of public sentiment around Stephens is ascribed to three things. First, a fear that Rolph might become Governor, carrying into the state the same surrender of everything in sight to labor and the same reckless extravagance in government that have marked his administration of San Francisco's affairs for six years.

Second, the fear that if the Republicans nominate anyone but Stephens, Heney might win the Governorship in November. Third, a realization of the fact that Stephens has made a good record as war Governor, that he is safe and sane and conservative, and that it is not good business to swap horses in the middle of the stream.

For Lieutenant-Governor, the candidates are C. C. Young, of Berkeley, Speaker of the Assembly; Arthur H. Breed, of Oakland, president pro tempore of Senate, and Joseph H. Rominger, of Long Beach, State Senator and author of the Rominger partial-prohibition amendment to be voted on in November, on which Rominger is making his campaign.

One Lone Democrat in Field.

These three are Republicans. The lone Democratic candidate is J. V. Snyder, the Grass Valley editor and grand president of the Native Sons. Frank C. Jordan, Republican Secretary of State; Friend W. Richardson, Treasurer; John S. Chambers, Controller; U. S. Webb, Attorney-General, and W. S. Kingsbury, Surveyor-General, are unopposed for the Republican nomination, and all will be re-elected handily in November. Julius Kahn, incumbent, is unopposed for the Republican nomination for Congress in the Fourth District, and will be returned. Three candidates are contending for the Supreme Court Associate Justiceships: Curtis D. Wilbur, of Los Angeles, incumbent, and Thomas J. Lennon, of San Francisco, and William C. Lorigan, of San Jose. This will be a close race.

It is expected that the Republican National Committee will bring its big guns into play in the campaign after the primary between Stephens and Heney for the Governorship, if they are the nominees.

MISS SAUNDERS FIRST

REED RECONSTRUCTION AIDE SOON TO LEAVE FOR FRANCE.

Present Class Taking Special Training at College Will Finish Course Next Week.

Miss Josephine Saunders, who finished the special training course at Reed College last June, is the first of the students called by Surgeon-General Gorgas for service as a reconstruction aide in France. Miss Saunders has received notification that her papers have been approved and she is instructed to hold herself in readiness to leave for France within a month.

Miss Alice Gilman, daughter of L. C. Gilman, Federal Director of the Northwest district of the Railroad Administration, was the first of the graduates to be called for duty at Camp Lewis Hospital. Miss Gilman is already in service there.

The commander at Camp Lewis has asked the Surgeon-General's permission to have most of the Reed College reconstruction workers finish training with post-graduate work in the hospital there. This practical experience in a military hospital between the conclusion of the course at the college and the call for active duty, it is believed, will be most valuable.

Of the 180 members of the reconstruction class now finishing its course at Reed, 95 per cent have filed applications for Government service at home or abroad.

Medical officers from Vancouver Barracks will give members of the outgoing class the necessary physical examinations this week. Next week will see conclusion of the course. The next contingent of reconstruction students will be received by the college October 1.

BERT LYTELL IS HERO

WELL-KNOWN STOCK PLAYER IN LEADING PART IN STRAND ROLE.

Smart Billie Ferguson, Whirlwind Thompson, La Var and Henry Add to Attractions.

A Pacific Coast leading man, Bert Lytell, who for many years played in stock and traveling companies in the West and who is well-known in Portland, is featured in the dramatic story "The Trail to Yesterday," which is being exhibited on the new bill at the Strand. The picture is equally as interesting as the vaudeville part of the bill and has all the appeal and personal interest movie fans of the West attach to Western pictures. The scenes are all laid in the cattle ranch country and tell an interesting story of a revenge which turned out to be a boomerang.

Bert Lytell as "Dakota," a Western hero transplanted from the East, holds the center of the action, with an Eastern heroine and cattle thieves, and all the regulation bad men and good men tangled up in one exciting incident after another.

Billie Ferguson is a girl comedienne who sings various types of songs, her best selection being one of the raggedy "Blues" songs. She wears smart togs.

The dancing Thompsons are of the whirlwind variety, spinning like little tops and staging a sensational climax, in which Thompson whirls madly with Mrs. Thompson riding across his shoulders.

La Var and Henry have a clever new act which they call "Let's Pretend." They juggle the calendar 20 years ahead and show us an episode in an office with a woman lawyer engaging a poor, pretty man stenographer. The conversation is a riot, being another twisting of a modern-day episode in which the wicked employer tries to take the stenographer out to lunch. There's a lot of fun in La Var and Henry's act.

Charles Eastwood delights with his rhymes of a Red Cross man, and the Current Events complete an interesting programme.

SWISS SINGERS PLEASE

"MORNING IN ALPS" TOPLINER AT HIPPODROME THEATER.

Entertainers in Picturesque Costume of Native Land Have Artistic Vocal Offering.

Swiss songbirds with beautiful yodeling notes in their voices top the list of attractions at the Hippodrome, in an artistic vocal offering called "A Morning in the Alps." The singers, who appear in the picturesque costume of their native land, are Mr. and Mrs. Hirschorn; Ruby Everodt and Marguerite Ishinger. Mr. Hirschorn plays the zither and Mrs. Hirschorn is the soloist, with the two maids coming in on the chorus effect. The quartet does not confine itself solely to native songs, but gives also two or three modern popular ballads in beautiful harmonic effect.

Victor, billed as a traveling man, bears all the earmarks of long and sustained travel in his clothes, and his wise and original philosophical observations on life and everything else show that Victor's travels have not been made in vain.

Stanley Gallini and company present "shadow smiles" in colors, a departure and progressive step in shadowcraft which delights.

Jim and Irene Marlyn have a novelty singing and stepping act, with a dash of other arts in it.

Novelty acrobats with no such word as fear in their vocabulary are the "Reckless duo," who spring new athletic developments.

The Stroll trio, two men and a maid, are ebon entertainers of a merry mood, who stage a hilarious comedy skit called "The Jealous Duel."

The photoplay is "The Beloved Blackmailer," and features Carlyle Blackwell in an interesting comedy story of a young maid's clever ruse to cure her fiance of imaginary ills.

LEADING FARMER DIES

W. A. STORIE, OF PENDLETON, SUCCUMBS TO KICK FROM HORSE.

Deceased Was Formerly Superintendent of Bridges and Building for Oregon-Washington Railroad.

PENDLETON, Or., Aug. 25.—(Special.)—William Allen Storie, one of the big farmers of this section, died here last night following an operation made necessary Saturday, when he was kicked in the abdomen by a horse while engaged in work at the ranch.

Mr. Storie has been an honored and respected citizen of Pendleton for many years. He was born in Arnprior, Canada, 62 years ago. When he was 20 years old he came to Pendleton as superintendent of bridges and building for the Oregon-Washington Railroad, a position he held until 1906, when he retired from the railroad business to farm as a partner of Roy W. Ritner here.

Since Mr. Ritner's departure for France as division representative of the Red Cross, Mr. Storie has been in entire charge of their operations. He leaves Mrs. Storie and three children, Elmer E. Storie, an automobile dealer of Walla Walla; Glen Storie, in France with the air service of the United States Navy, and Mrs. Edmund Mabie, of Pendleton. Two sisters and a brother are also living. They are Mrs. A. James and Mrs. S. Walsh, of Arnprior, Canada, and Sidney Storie, of Weatherby, Or.

The Masonic Lodge, of which Mr. Storie is a past master, will have charge of the funeral services here tomorrow.

Phone your want ads to The Oregonian. Main 7070, A 6095.

SATURDAY IS THE CHRISTIAN SABBATH, DECLARES THE BIBLE

Evangelist L. K. Dickson Gives History of Observance of Seventh Day From Creation Week Down to Christ and Apostles, and Proves That It Never Was Changed.

Shows That Prophets Foresaw Great Reformatory Movement on Sabbath Question Going to the World in This Generation.

In his lecture at the big tent pavilion at Thirteenth and Morrison streets, last night, on "The Christian Sabbath—Which Day Does Christ Command Us to Keep?" Evangelist L. K. Dickson examined texts concerning the observance of the Sabbath from creation week down to the time of the apostles, and proved that neither Christ nor His apostles ever changed the sacredness of the day from the seventh to the first. He showed from the New Testament that Jesus was a seventh-day Sabbath-keeper, that he taught his disciples to observe the day, and that his apostles in turn left many evidences where they both observed it and taught others to do so.

Mr. Dickson not only gave a clear exposition concerning the sacredness of the seventh day and the immutability of the fourth commandment, but also examined every text in the New Testament in which the first day was mentioned, and declared that in not one instance was the day set aside for religious purposes. After showing that those who observe Sunday as the Sabbath have no Bible authority for doing so, the evangelist brought out from the Bible the blessings which God has promised to those who refrain from doing their own pleasure on his holy day.

Evangelis L. K. Dickson.

In opening his lecture, which was listened by an audience which packed the pavilion to its capacity, Evangelist Dickson said:

My text is Mark 2:27 and 28: "And he said unto them, 'the Sabbath was made for man, and not man for the Sabbath, therefore, the Son is Lord also of the Sabbath.'" The Sabbath does not pertain to one dispensation, merely, but to all. It is not peculiar to the Edenic, or Mosiac, or Christian age. It does not pertain to men as Jews or Gentiles, as sinners, or as saints. It covers all time; it embraces all races of mankind. It begins with the first man; it lives with man after he becomes immortal; it commemorates the creation of the heaven and the earth, and shall, therefore, last while heaven and earth endure.

"The Sabbath was made. There was, therefore, a maker and a time when it was made, and certain acts by which it was made. Our text itself points us to a time prior to the giving of this statement of Jesus Christ as the time when the Sabbath was made, and as we look into the past our attention is called to creation week. First, let us find who made the Sabbath. In speaking of the creation, Paul, in Eph. 3.9, states that 'God . . . created all things by Jesus Christ,' and in Col. 1:12 to 17 we are assured, as he speaks of the son, Jesus Christ, that 'by him were all things created that are in heaven, and that are in earth, visible and invisible,' and in John, 1:1-3, it is stated, 'all things were made by him; and without him was not anything made that was made.' John makes himself very clear that he is speaking of the creation, for he says, 'In the beginning.' Therefore, Christ in the statement which he makes in our text refers us to his work at the end of the creation week when by three great, unchangeable acts, he made the Sabbath. It seems clear, then, that the Christian Sabbath is the Sabbath of creation.

Three acts entered into the establishment of the Sabbatic institution. First, "he rested on the seventh day." Second, "God blessed the seventh day." Third, he "sanctified it." Therefore, these three great acts are irrevocable, for they were performed by him who changeth not, and in whom there is no variableness, neither shadow of turning. That which God has placed his blessing upon we are told is blessed forever, and insofar as puny man is concerned, he cannot reverse it. (I Chron. 17:27; Num., 23.20). God did not sanctify or set apart a seventh part of time, but rather rested on, blessed and sanctified "the seventh day" of the first week of time, and of every week of time, which should come consecutively in all the history of the world. For "the Sabbath was made for man, not for the Jew-man alone, but for all mankind, which, therefore would include all nationalities, both Jew and Gentile, and this word "man" in the original is used in the generic sense, and cannot be confined to a particular class of mankind.

This is clear because of the fact that this Christian Sabbath, made by our Saviour, was made two thousand years before a Jew existed. And that it was not confined to the period this side of Sinai, where the law was given, may be readily understood from the fact that the Sabbath commandment of the decalogue says, "Remember," which immediately points the mind back to an institution the Israelites were familiar with prior to the giving of the law. At least one month prior to the proclaiming of the law from Sinai's summit, Moses, at the command of God, reminded the people of the "rest of the holy Sabbath unto the Lord" as coming upon the day following the sixth day.

The purpose of the Sabbath institution is not that man should merely have physical rest, but that he should rest also spiritually, and that his mind should be directed during these sacred hours to God as the creator of heaven and earth in six days, and as the re-creator or sanctifier of the hearts of his children. (Ex., 31:17; Ezek., 20:12.)

It is clear to the mind of everybody that God's people from Sinai to the New Testament times kept the Sabbath of the commandment, and there is no hesitation on the part of Christians today in admitting that this Sabbath day was the seventh day of the commandment, the Saturday of our calendar. But, somehow, men have gotten themselves to believe that in New Testament days God is neither particular nor definite in his desires concerning the observance of the Sabbath. I desire to call especial attention to the fact that nothing is said in the Bible of a Sabbath institution apart from the day. Some would have the commandment read, "Remember the Sabbath institution to keep it holy. Six days shalt thou labor and do all thy work, but one day in seven shalt thou rest, for one-seventh part of time is the Sabbath institution; in it thou shalt not do any work." They would have the blessing and sanctification placed upon the institution apart from the day, but God plainly placed his blessing and sanctification upon the day. God did not say, "Remember the Sabbath to keep it holy," but he did say, "Remember the Sabbath Day to keep it (the day) holy." It is the day that is to be kept holy, because it was the day that was blessed, it was the day upon which God rested; it was the day that God appointed to be kept.

The teaching of the New Testament is very clear regarding the Christian Sabbath, and beside our text which gives us the words of Jesus in the Gospel dispensation concerning the Sabbath, we have His example in Sabbath-keeping definitely pointed out in Luke, 4:16: "And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath Day, and stood up for to read." Christ's relation to the Sabbath has been seriously misunderstood, and it is not uncommon to hear it said of him, and with some show of triumph by those who should know better, that Christ broke the Sabbath. Those who make this charge put themselves in the same class with the old scribes and Pharisees, for this was the false charge they brought against Christ. John, 9:16. Christ did not break the Sabbath. He kept the Sabbath faithfully throughout his entire life, as the text we have just quoted shows.

What he did break was the infinite number of "blue laws" or Sabbath restrictions, which had been made by the rabbis. He kept the Sabbath, but his Sabbath-keeping was considered Sabbath-breaking by fanatical, religious leaders of that time, and it was upon this very point of the Sabbath that they first attempted to destroy him, as may be seen from Mark, 3:1-6.

It is often claimed that the New Testament introduces another day, the first day of the week, as the Christian Sabbath. We will now examine the evidence which is submitted to substantiate this claim. The best way to arrive at the truth or falsity of this claim is to study every passage in the New Testament which speaks of the first day of the week. In this way we shall bring together the entire teachings of God's word concerning this day, and by so doing we shall learn whether the first day has taken the place of the seventh day.

The first instance mentioned in the New Testament is found in Matthew, 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." It is merely called the first day of the week. The Sabbath and the first day are presented in contrast.

The second mention of the first day is Mark, 16:1-2: "And when the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome, and brought sweet spices, that they might come and anoint him. And very early in the morning of the first day of the week, they came unto the sepulchre at the rising of the sun." The Sabbath had passed, and they had entered upon another week of time, and had gone to the sepulchre to anoint the body of Christ that first-day morning—an act which they had declined to perform on the holy Sabbath. Here again there is distinction between two days: they are again held out in vivid contrast, the seventh day continuing to bear aloft its sacred title, "the Sabbath." Mark wrote this account ten years after the ascension, therefore, should have given some inference of the sacredness of the first day if there existed such sacredness.

The third time the first day is mentioned is in verse nine of this same chapter and we are given simply the numerical title of the day, and no mention is made of any sacredness attached thereto.

The first day is next mentioned in Luke 24:9. We will begin quoting from Luke 23:56: "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came into the sepulchre, bringing the spices which they had prepared, and certain others with them." It is perfectly clear to all that the first day of the week is here referred to in direct contradistinction to the Sabbath, and teaches us that those who were the closest followers of Jesus Christ while here upon earth recognized that they were doing his will when they kept "the Sabbath according to the commandment." When the people of today reach the point in personal Christian experience where they are willing to settle all controversy over the Sabbath question by the Scriptures, as those people did in that day, we, too, will hereafter rest the Sabbath day according to the commandment; which day is now, as it was then, the day just preceding the first day of the week. According to Mark, the Sabbath came before the arrival of the first day of the week. So the New Testament declares the Sabbath to be the day just preceding the first day of the week.

The next instance of the mention of the first day of the week is found in John 20:9, and John here merely makes mention of the day, calling it by its number in the weekly cycle. Again in the 19th verse we read: "Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you." Here again the beloved of the Lord, writing 63 years after the ascension in the days of the early church, in making mention of the day now commonly called Sunday, calls it the first day of doing his will when htye kept "the Sab- 24:1X. We will begin quoting from Luke the week.

Many well-meaning Christians misinterpret this text to mean that Jesus met with the disciples on this Sunday, the day of his resurrection, as they were assembled in commemoration of his resurrection, but the error of this doctrine is made plain in Mark 16:10-14, and Luke 24:36-40, where we read that the disciples did not believe and would not believe that He had risen. "And she (Mary Magdalene) went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed they them. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, peace be unto you. . . . Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as you see me have. And when he had thus spoken he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, have ye here any meat?" The context of both of these passages shows that this experience took place on the day of his resurrection.

Most certainly they could not have been met together in sacred honor of the day to celebrate the occurrance of an event which they themselves did not believe had taken place. It would be preposterous to suppose that any body of men would do such a thing. They were not assembled to celebrate the Lord's resurrection, nor were they in a religious service, for the record plainly declares "They were assembled for fear of the Jews." Their Master had been taken away and crucified. And we have the record concerning them, that "they all forsook him and fled." Mark 14:40. When they fled, they all, by various routes, got themselves home, and when they were there they locked the doors. They feared the Jews would find them also, and deal with them as they had dealt with Christ. They were all assembled because they all lived together. Acts 1:13.

The next mention of the first day of the week is in Acts 20:7: "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." No person, however sincere he may be can candidly contend that the act of holding a meeting upon a certain day of the week makes the day sacred. If so, every day of the week would be a Sabbath, for meetings have been held upon every day of the week. God only can make a day sacred. There is no doubt that this passage contains the record of a religious meeting on the first day of the week. And in this it is unique, for it is the only passage in the Bible which contains such a record. And because of this it is worthy of close study. This was a special meeting, a farewell meeting, and Paul was talking to the believers just before leaving for Jerusalem. Acts 20:16. The meeting was held at night, for "there were many lights in the upper chamber, where they were gathered together," and Paul was "ready to depart on the morrow," and "he continued his speech until midnight." There is no doubt that this is a night meeting.

Now, according to Bible reckoning of the days, there is but one night to the first day of the week, and that is Saturday night. The Bible days begin at sunset and end at sunset, while by our present reckoning the days begin at midnight and close at midnight. The first day of the week of the Bible begins when the sun sets Saturday night, and ends when the sun sets on Sunday night. It therefore follows that this meeting which Paul conducted at Troas, being held during the night of the first day of the week, was held on what is now known as Saturday night. Hence there is no proof in this passage that the apostles kept Sunday.

The eighth time the first day is mentioned in the New Testament is in I Cor. 16:1-4: "Now concerning the collection of the saints, as I have given orders to the churches of Galatia even so do ye. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," etc. This passage has been made the basis of the claim that the early Christian churches were accustomed to hold their services on the first day of the week, and take up a collection at these weekly meetings. But the passage itself says no such thing. Paul does not here give instruction to hold a weekly meeting. Instead of holding a meeting on the first day of the week, "every one" of you was to "lay by him in store."

The great commentator, Albert Barnes, translates this expression "let him do this by himself when he is at home," and Justin Edwards gives it in his notes "lay by him in store; at home." Greenfield, in his Greek lexicon, gives it "at home." They were then to lay by themselves, at home, or at their places of business, the amount they decided to give and keep it "in store" until Paul came to Corinth. Therefore, under the light of the best commentators we find there is no evidence at all in this passage of Sunday sacredness, or that the early churches held weekly meetings on the first day of the week. In fact the evidence all points in the other direction. And for evidence of this fact we have but to notice the record as given in Acts 17:2, 18:4 and 11, which clearly state that Paul held at least 80 meetings on the Sabbath day according to the commandment.

The objection is sometimes raised that these meetings were held with the Jews. But that Paul in his evangelistic work with the Gentiles preached to them through his example of the unchanged and unchangeable Sabbath is evident from the words found in Acts 13:42: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath," and the record in verse 44 declares "the next Sabbath day came almost the whole city together to hear the word of God."

Thus far we have found the Sabbath of the New Testament, the Christian Sabbath, both by the precept and example of Christ and his apostles to be the Sabbath "of the commandment," and we have not quoted isolated cases of Sabbath-keeping in New Testament times but have found it to be the custom and manner of these founders of the early church to keep the Sabbath, the seventh day of the week.

"As we look into the teachings of the Bible concerning this Sabbath question as it applies to later than apostolic times, we find pointed out to us God's will for our day—the last days—in the words of the Prophet Isaiah in chapter 56:1-2 of his book: 'Thus saith the Lord, keep ye judgment and do justice, for my salvation is near to come (the second coming of Christ, Heb. 9:29; Isa. 62:11; Reve. 22:12) and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.' Thus the Sabbath is brought especially to the attention of men and women living in the last generation, placing a special blessing upon the individual who, having polluted the Sabbath, will cease from so doing and will observe it; also keeping his hand from doing any evil.

Again in the 58th chapter of Isaiah, God commands through his prophet that God's ministers cry aloud, "Spare not, lift up thy voice like a trumpet and show my people their transgression and the house of Jacob their sins." This great outstanding transgression of God's people is pointed out in the 13th verse, where the promise is made: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thy delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it."

In the time of the fulfillment of this prophecy the attention of the Christian church will be called to their transgression of the Sabbath—the fourth commandment and the moral law, which says, "The seventh day is the Sabbath of the Lord, thy God." Ex. 20:10.

Just prior to the second coming of Christ to impart eternal salvation, the Sabbath reformation will be heralded world wide, and God's people will accept the message and "lay hold on it—the Sabbath." The blessing assured to the faithful, trusting soul is revealed in these texts. The true membership of God's church would not deign to transgress any of the other nine of those holy precepts of that moral law. Could a true man steal, kill, swear or commit adultery? With one voice we all answer, "No!" But there is the one transgression of the law to which Isaiah calls the attention of Christ's people, which is an unintentional violation of the Sabbath commandment. The prophet grants that this transgression—sin—is committed ignorantly on the part of the Lord's people; that when their transgression is pointed out to them they will reform. The Lord has confidence in his people that they will accept the Sabbath reformation, for he says: "They seek Me daily and delight to know My ways . . . they take delight in approaching to God." Isa. 58:2.

That the message of Sabbath reform was also to the world as well as to the church, is evident from the latter part of verse 1 of this same chapter, which reads, "And the house of Jacob their sins." Jacob is a symbol of the unregenerated, and their sins are many—"like the sands of the sea." And of the success of this message of Sabbath reform, the Prophet John, on the lowly isle of Patmos, saw a people gathered out who were "without fault before the throne of God," whom he describes as those who "keep the commandments of God and the faith of Jesus." And in Isa. 66:23, we read of the habits of these people after taking up their abode in the earth made new: "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Shall we not then now determine in our hearts by the help of God to take our feet off the Sabbath, and to keep the Sabbath Jesus kept with the disciples and the early apostles of the Christian church, and through the power of a life cleansed from sin partake of the blessings of the gospel and the heritage of Jacob in the earth made new. Let us throw away our tradition and man-made theories upon this great and important theme, and planting our feet firmly upon God's walk walk in the way of his commandments.

The subject for tonight will be: "Who Changed the Sabbath? The Bible Tells."

Free literature on the subjects that are being presented in these lectures may be secured by communicating with Evangelist L. K. Dickson, 309 East Forty-sixth street North, or telephone Tabor 2264.—Adv.

FILIPINO PATRIOT HONORED

Destroyer Donated to America by Islands Named Jose Rizal.

WASHINGTON, Aug. 25.—The destroyer donated to the United States Navy by the Philippine government and now being constructed on the Pacific Coast, will be named the Jose Rizal, in honor of the noted Filipino patriot, author and sculptor who was shot by the Spanish military authorities in 1896.

Other names selected for new destroyers announced by Secretary Daniels follow:

The Hogan, for Daniel Hogan, a seaman who won distinction on the Constitution in her engagement with the British frigate Guerriere; the Stansbury, in memory of Lieutenant John Stansbury, a hero of the War of 1812, the Howard, for Acting Ensign Charles W. Howard, promoted for bravery in the Civil War; the O'Bannon, for First Lieutenant Bressler N. O'Bannon, Marine Corps, who distinguished himself in the war with Tripoli, and the Renshaw, for Commander William B. Renshaw, who set fire to his vessel in Galveston harbor in the Civil War rather than have it fall into the hands of the Confederates.

Hun Bank Wins Case.

LIMA, Peru, Aug. 25.—A decision in favor of a German bank here has been rendered by the Superior Court in a suit brought by the German institution against an American bank. The latter had refused to pay a draft indorsed to the German Bank. The American bank has accepted the decision, but is requesting its clients who fail to protect their drafts from falling into enemy hands to close their accounts.

Western Boys in Action.

CENTRALIA, Wash., Aug. 25.—(Special.)—That the 361st Infantry, formerly stationed at Camp Lewis, has been in action, is indicated in a letter received yesterday by Mr. and Mrs. Perry Brown from their nephew, Monte Forney, a member of the regiment. The letter was written on July 26, and in it the soldier said he was slightly wounded.