

BIG SHIPS

FELLOW - - SHIP

"Ye—called unto the fellowship of His Son Jesus Christ our Lord."

"That I may know the fellowship of his suffering."
= OPPORTUNITY.

• • •

PARTNER - - SHIP

"If thou count me therefore a partner"

"My partner and fellow helper"

"We . . . workers together with Him."

= RESPONSIBILITY.

• • •

STEWARD - - SHIP

"As every man hath received the gift, even so minister the same to one another as good stewards of the manifold grace of God."

"First gave their own selves to the Lord."

"Therefore, as ye abound in everything . . . abound in this grace also."

= ACCOUNTABILITY.

God is the owner of these ships. We are the captains.

THE UNITED BUDGET makes it possible for others to take the Kingdom Voyage.

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The Sabbath Recorder

Vol. 112

MAY 16, 1932

No. 20

Remember the Sabbath Day, to Keep it Holy

Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

—Fourth Commandment.

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WHAT THE SABBATH MEANS TO ME

May the editor be pardoned if in this article he drops, for the moment, the more formal phraseology of the editorial and speaks in a directly personal way? This seems desirable, as this message is meant to be directly a personal testimony. I might well say at the outset with the Apostle Paul, "not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus." My love for the Sabbath is imperfect, the blessings promised unrealized, too often because of weak observance and mixed motives, the promotion of the Sabbath often neglected or left to others. Let me confess my errors and "forgetting the past, press on" to a larger achievement and a greater joy.

If ancestry affects a man's life and character, I am sure it has helped me as a Seventh Day Baptist. My great-great-grandfather, as the pastor, Jacob Davis, led the pilgrimage of the old Shrewsbury Seventh Day Baptist Church through the forests of Pennsylvania and Virginia and finally settled at what is now Salem, W. Va. My father and mother, both, were of this Sabbath-keeping stock, my mother being also of the Clarke line from Rhode Island, in the Newport and First Hopkinton churches.

As early as I can remember, my home was a Bible-reading, praying, Sabbath-keeping home. Earliest recollections are concerned with Elder Henry B. Lewis and his noble wife in the church at Welton. Though his Sabbath sermons made no conscious impression on a three-year-old's mind, a Sabbath school leaflet, in a word picture story with an eye looking out at a boy in mischief, did, carrying a lasting impress of "thou, God, seest me."

In later childhood days when my father, in a far western city among strangers, felt

he must work on the Sabbath to provide his family bread, mother never faltered, but called us week by week from the yard and play as the sixth day's sun declined and administered unwanted physical cleansing as she sought to teach us the spiritual meaning of, "and God rested on the seventh day and hallowed it." That day was made, in some way, different from other days by her whose faith wavered not nor courage ebbed. Bible stories and lessons, stories of "back East" and "grandpa's orchard" even now cause tears to start in the son's eyes. Later still, back at North Loup, with father back in the way from which never again did he depart, "as . . . custom was . . ." we went regularly to church — prayer meeting on Sabbath evening, worship in the morning, Excel Band, and then Christian Endeavor in the afternoon. Visiting the postoffice was left out of the program for Sabbath day. The usual games and amusements were laid aside. But, as I remember it, the day was never irksome. The hours not spent in church were devoted to getting lessons ready for Sabbath school, and later when as young folks we gathered together in our various homes, songs were sung by the company grouped about the organ.

Up to this time the Sabbath was taken by me as a matter of course. Occasionally the jibes of "Jew" and "Sab" were hurled unkindly at me and others of my fellows whose parents were Sabbath keepers. In the main, we experienced but little inconvenience because of what we were, because of what our parents were.

With religious awakening, with the teaching of Elder Oscar Babcock, and pastors G. J. Crandall and J. W. Morton, the Sabbath began to be a more personal matter. I began to read Doctor Lewis' books and the RECORDER, in order to be able to hold my own in an argument, while a little later conviction took hold that the seventh day was

the Sabbath of God and of the Bible. Concern gripped me in my seminary days when further study convinced me of the truth of the Sabbath as we hold it, and now indeed I can say it is a real joy, and I delight to honor it. To me it is beautiful as a memorial of God's creation—a memorial of his love and thought for mankind in setting apart the seventh day for his good and blessing.

I am benefited greatly by the Sabbath as a day of rest, when I can lay aside the ordinary cares and think of "other" things—a day of quiet worship in the house of God, with people of God—a day in which God in a most especial way has a larger chance to make his presence known and felt in my heart. The weakness and failure of much Christian living are found in missing this experience.

I like to think of the Sabbath as a sign between God and his people—between him and me. I gave my wife a very common ring nearly twenty-nine years ago — our wedding ring—but it was *real* gold; it was the sign between us, the token of our union—a sign to the world that she who wore it was wedded. No other ring or token, however beautiful or popular, can ever be her lawful wedding ring as long as our relationship to one another is right. In a feeble way, but vital and truthful, this illustrates the value and place of the Sabbath, the seventh day of the week in man's relationship to God. No other day can ever be substituted or rightfully take its place. As a writer in the SABBATH RECORDER recently pointed out, God has placed his presence in this day as in no other.

The Sabbath is the day Jesus loved and kept in such a beautiful and helpful manner. He so loved it and honored it and valued its beneficent influence upon man that he sought with earnest care to clear away the rubbish and debris by which it was buried in the formalism of sticklers for the traditions—not for loyal advocates of the Ten Commandments. Like a piece of valuable gold, corroded by misuse and hidden by mold, he brightened it up, made its full and real value to shine forth.

The Sabbath grows upon me with advancing years, and the longing is deepened that others may know its value and appreciate its worth to the Church and world,

which practically are sabbathless, and receive the blessing which its observance brings.

If these are things which it means to a man, then indeed the Sabbath constitutes a real challenge to devote his time and energy for its promotion. That is why I am a preacher, and why, I imagine, I am at present the editor of the SABBATH RECORDER.

I have read or heard the story of a great general in battle. A critical situation confronted him. A message of utmost importance must be conveyed to a certain battalion commander. A young man was called and the situation was explained. It was pointed out that not only was the message of utmost importance but that the assignment was most difficult and hazardous. As the young officer touched his cap and turned to go, the general called him back, threw his arms about his neck and with choking voice said, "My son, I would not send *you* on this errand that may cost your life, but I know I can depend on you." Our God has given us a tremendous task; it may cost us dearly—but can he depend on me? On you? On us?

The Sabbath Recorder The conviction **And Seventh Day Baptists** is cherished that the SABBATH RECORDER and Seventh Day Baptists are very much dependent upon each other. The SABBATH RECORDER might be conceived as promoting the work of some other Sabbath-keeping people, while Seventh Day Baptists might be encouraged and helped by a publication under another name. But for eighty-eight years they have gone on together, being supported and encouraging the work, each in turn and in its own place, in such a manner that it would be hard to imagine the one without the other. May they long so continue to support and sustain each other.

The SABBATH RECORDER stands for the principles and doctrines of Seventh Day Baptists. The editor may not always succeed in showing this. He may feel it necessary to advocate something from which his brethren may differ. He may not lean as strongly to one side or the other on questions which appear vital as many would wish him to do. But on the whole his position should be that of his people, and the policy of the paper is to be perfectly fair

with everybody. With these things in mind may it be said that:

1. The SABBATH RECORDER is Scriptural and evangelical. Our doctrine, while never reduced to a mere formal creed, is built upon the Bible. Our exposé of faith and practice, while not invulnerable to criticism, furnishes us a sound and Biblical working basis for our beliefs. While there is among us a wide divergence of interpretation and opinion, we are agreed that the Scriptures are the basis of our faith. While our doctrine, is an integrated system rooted in the mind, it is also deeply imbedded in the heart. The intellectual and the emotional go hand in hand. We do not believe the time has come or soon will come when appeals to the heart shall not be made. The intellect and the emotion are not ends in themselves, but must react upon the will and find their highest and most effectual expression in aggressive, fruitful, practical life. Salvation, personal and social, is emphasized as the supreme aim of the gospel. Doctrine and policy should be subordinated to such an end. We believe this is fundamental.

2. The SABBATH RECORDER is conservative. The SABBATH RECORDER believes Seventh Day Baptists desire to conserve the truth—all the truth and all the good that have been achieved by centuries of Christian life and experience. Christian history encourages them in such a desire. Our roots are planted in good soil; growth and harvest will not be augmented by pulling up these roots for reshaping and replanting. Cultivation is needed, weeds must be eradicated, and our gardens watered with prayer and enriched with worship. We have not been greatly moved by changes in theological weather. Some feel they have grown stronger by a change in the form of doctrinal expression; others have been confirmed the more deeply in faith by clinging to older molds. All have desired to remain loyal to God and go forward according to the teachings of Jesus the Christ.

But through the changes and forms that have come and passed away with the "self-styled prophets," who have perhaps flourished for a day, our people have stood firm. To some it has seemed we have done too much *standing*. But standing still for the moment will be found much better than going in the *wrong* direction. We need not

fear being laughed at for being a bit "old-fashioned." A prophet, long ago, received from God the message, "Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls." Distress, loss, and captivity resulted when God's people refused to "walk therein."

3. The SABBATH RECORDER is progressive. Conservatism and progress are not inimical. Seventh Day Baptists have ever stood in the front ranks of progressive movements in education, civic life, economics, and social endeavor. They have urged training for their ministry and have not feared to face historical criticism, philosophic thought, or a sane psychology. Our leaders have been careful as far as possible and consistent in endeavoring to adjust the new to the old in such a way as not to destroy or impair the old truth in its new settings and enlargements. Perhaps they have not always succeeded as well as they hoped. Men have been severely and often enough unjustly criticized for these endeavors to harmonize progressive thought and conservative loyalty. Our real concern should be that care is used when adjustments between new and old are attempted, that truth be not impaired or impoverished in its new relations and enlargements.

Last of all, it should be pointed out that "by their fruits ye shall know them." As a paper and a people — "progressive" and "conservative" — we must manifest our "faith by our works." We must bear fruit. We must not spend time in alibis, finding fault, or excuses.

Paper and people must go forward hand in hand to build up the kingdom by promoting God's truth. The people need the SABBATH RECORDER, and the SABBATH RECORDER must have the support of the people. "United we stand, divided we fall." Together we shall advance.

God Cares In these days of spiritual depression and skepticism it is not usual to have people bearing witness that their prayers have been definitely answered. There must be hundreds of thousands of earnest Christians who could so testify. However, there are so many unbelievers, so many who are cynically skeptical about the need of prayer, and the inconsistency of it, that

many are discouraged from ever mentioning it.

The article on "Prayer and Summer Camps," in RECORDER of May 2, page 559, is therefore refreshing and fine.

The tendency of the times is to scout any idea of God's caring enough about insignificant man to answer his prayer—even if he could. A popular New York preacher recently set down as "crude superstition" any petition for the return of a lost child. He declared, "It is only the primitive man who believes in a God so small that he can have personal part in the incidents of a single individual on this tiny planet. It is the religion of myth and miracle which imagines the Eternal of this great universe as pausing upon his cosmic way to hunt for a gang of bandits." The finality with which he dismisses the matter is as dogmatic as any assertion one who believes in prayer would ever be likely to make. Of course when one sits down and coldly indulges the purely intellectual side of his nature; when he reaches out in his imagination through the limitless expanse of the universe, he is apt to feel his smallness and to exclaim with the Psalmist, "What is man that thou art mindful of him, or the son of man that thou visitest him?" Our modern philosopher can hardly go further in this than the "primitive man" did, and on the other hand he is in danger of losing the larger grasp his "primitive" brother had in the implication that in spite of his smallness the Eternal did care for and visit man.

If the gospel is for us, we cannot escape the conviction of God's care for us as we hear Jesus speaking even of the birds, that not one falleth without the Father's knowing it, and that he who cares for the fowls, cares even much more for us.

We are not particularly concerned with the denials concerning prayer, nor with the spectacular claims made by some concerning the answers to prayer. As earnest Christian men and women we will go on praying to God who cares, practicing his presence, and communing with him.

OUR QUESTION BOX

BY REV. A. J. C. BOND

Even if Christ rose on Sunday, what does that have to do with keeping the first day of the week?

This question was asked by a young person about sixteen years of age during the discussion of the Sabbath lesson in the Sabbath school for last quarter. The question was answered in the class, but the teacher has sent it on to me, asking me if I will explain it for this lad, and for others of high school age, and younger.

From the form of the question I have no doubt the boy had his own answer to his question. And I am sure it was a good answer, just as good as any I can give.

Now, there may be two reasons for wanting to be able to give an answer to this question. We may want to be able to answer the fellow who says that we should keep Sunday because Jesus rose on that day. Or we may want an answer that will satisfy a question that has bothered us.

In regard to the first reason, I think we often puzzle ourselves more than we need to over the other fellow's questions. There is a good method to follow in such cases, and it is one that Jesus often used. Jesus used to say to those who asked him some question, "What do you think? How do you read it?" If someone says he keeps Sunday because Jesus arose on that day, just ask him what that has to do with it? Let him give you his authority. Who said we were to celebrate his resurrection?

But, of course, we want also to be able to give a reason for the faith that is in us. So let us see what our answer will be.

We are all the children of God. As his children we should obey him. How do we know what he wants us to do? Through the ages our heavenly Father has been trying to help us to know what he would like to have us do. He appeared to Moses to whom he gave his law, which we call the Ten Commandments. Hence for centuries men have known that they should obey these commandments. Then he appeared to the prophets of old, and through them spoke to the people. Their message was that all should reverence God and keep his commandments. Then he sent his own Son to show us the way more clearly. Jesus came to our world not only to teach heavenly truth, but to show us the way to live in the world. He said, "I came not to destroy the law or the prophets, but to fulfill." Jesus "filled full" the law. He revealed God's love to us in such a way as to move us to love God. This gives us the highest pos-

sible motive for keeping his commandments. We keep his commandments because we love him.

Jesus kept the Sabbath. He also declared himself Lord of the Sabbath. His death but witnessed to his own conviction that what he taught and lived was worth dying for. His resurrection but witnessed to the fact that what he taught and practiced is forever true.

We keep the Sabbath because we are taught to do so in God's Word, and because Jesus kept it. It makes no difference on what day Jesus rose. It is what he taught and what he did that is important for us to know and to do. No celebration of the day of his resurrection can take the place of obedience. We are thankful that he came to earth to show us the way. We are glad that he rose from the dead and went back to be with the Father. We are happy to follow him as we live our lives in hope too of a resurrection. We shall keep the Sabbath that Jesus kept which will help us to live as he lived.

SUPPOSED "TRACES" OF FIRST-DAY OBSERVANCE IN THE NEW TESTAMENT

BY REV. LESTER G. OSBORN

That the seventh day of the week, and no other, was observed as the Sabbath before the New Testament times is a well-established fact. We know that the Children of Israel kept it from the beginning of their history. But that it was not of Jewish origin is evident from the fact that it was instituted at the time of the creation, long, long before the time of Abraham, who was the first Hebrew and the forefather of the Jews; and from the fact that many ancient peoples, for example, the Babylonians, Assyrians, Accado-Sumerians, who antedated the Hebrews by centuries, knew and honored it. The seventh-day Sabbath was not national and peculiar to the Jews, but universal.

In the New Testament, before the resurrection of Jesus Christ, there is no question but that the Sabbath was the regular weekly day of rest and worship. It is mentioned often. Jesus "as his custom was" went into the synagogue on the Sabbath (Luke 4: 16, 31; 14: 10; Mark 1: 21; 6: 2). He claimed to be Lord of the Sabbath (Mark 2: 28; Matthew 12: 8; Luke 6: 5).

This was his authority for purging it of all the rabbinical restrictions which made it a burden to the people, and for showing them the real meaning intended in its institution—that it was given for man's welfare (Mark 2: 27), and was to be a day of blessing and happiness, of joy and service, of worship and communion with God.

Today Christendom generally observes not the Sabbath, but Sunday. A change in the weekly day of rest and worship has been made. The question which faces us is, was this change divinely ordered? If so, we can certainly expect to find a record of the change—either in precept or in the example of the early church—in the New Testament writings. We find no such command, and no account of the change of the day. But there are certain passages which are put forth in defense of Sunday observance, which, it is claimed, are "traces" of the change in the practice of the Apostolic Church. So our study narrows down to a historical one.

The Resurrection Accounts.

When we come to a study of the gospels we find no record of any sort of meeting on the first day of the week before the resurrection. In fact the phrase, "first day of the week," occurs only six times in the four gospels, and refers each time to the same day, that on which the resurrection of Jesus was discovered.

The Sabbath day just preceding the resurrection was observed by Jesus' followers. We read in Luke that after watching the entombment, "they returned and prepared spices and ointments; and rested the sabbath day according to the commandment" (chapter 23: 56). Then, on the day following the Sabbath, "the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared" (chapter 24: 1). They did not consider the day sacred at that time, for they came to embalm the body — *to work*. Mark corroborates this (chapter 16: 1, 2), "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came to the sepulchre at the rising of the sun."

John tells us that "on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb" (chapter 20: 1). She then ran to Peter and John with the news. They went and investigated the empty tomb, but, as it would seem, were not much impressed, for they "went away again unto their own home" leaving Mary "standing without the tomb weeping" (verse 11). It was then that Jesus appeared to her. Mark corroborates this account also (chapter 16: 9). He says, "Now when he was risen, early on the first day of the week he appeared first to Mary Magdalene." ("Early" qualifies "appeared" and not "risen.")

Matthew's account has a slight difficulty. He says, "Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene," etc. (chapter 28: 1). The reckoning of time in those days was from sunset to sunset, and not from sunrise to sunrise. If so, how could the first day be dawning before sunset? It has been suggested that we read the phrase as a part of the 66th verse of chapter 27, thus, "So they went and made the sepulchre sure, sealing the stone, the guard being with them, late on the sabbath day. Now as it began to dawn," etc. But this would make the Jews violate their Sabbath, and would also leave the tomb unguarded all that Sabbath day. The solution of the difficulty is in the translation of the word "dawn." The same Greek word is rendered "draw on" in Luke 23: 54, "And it was the day of the preparation, and the sabbath *drew on*." That would solve this difficulty, but it would set Matthew against the other three gospels as to the time of the discovery of the empty tomb, and would put the resurrection "late on the sabbath day" instead of on the morning of the first day according to tradition.

This is not the place for a discussion of the time of the resurrection, but we must notice it briefly here. Observe that none of the accounts tells us when Jesus arose. At the time of each visit to the tomb *he was gone*—the sepulchre was empty. It seems that those who hold to the Wednesday crucifixion, and the "three days and three nights"—seventy-two hours—in the tomb, have the Scripture on their side, and that the first-day resurrection is only a tradition.

But there is no occasion for quarrel in this matter. It matters not when Christ rose. The important thing is the *fact* and not the *time* of the resurrection of the Lord. The time evidently has no significance or the record would have given it.

These five references, then, have to do with the day of the discovery of Christ's resurrection. It is clear that none of them has to do with any sort of religious meeting either for worship or for commemoration of the event. They simply record the discovery of the empty tomb, nothing else.

The Supposed Traces.

The first possible reference to a meeting in observance of the day is John 20: 19, which reads, "When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst. . . ." Was this meeting "a praise service" in celebration of the resurrection of Jesus? Mark says (chapter 16: 14) that "afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, *because they believed not them which had seen him after he was risen.*" We need not take this reference alone, for Luke tells the same thing (chapter 24: 36-41), "And as they spake these things, he stood in the midst of them, and saith unto them, Peace be unto you. *But they were terrified and affrighted, and supposed that they beheld a spirit.*" Then Jesus proved that it was really he, by showing his hands and feet and by eating before them. No, it was not a meeting in commemoration of the resurrection, for until Jesus appeared to them, *they did not believe that he had risen.* They could not celebrate an event in which they did not believe. The fact that he selected this day for his appearance has no significance, for what would be more natural than that the first day out of the tomb he should go to his disciples who were in sorrow and despair because of the loss of their leader to prove to them that he had indeed risen and was alive?

The second passage quoted by many as proving that after the resurrection the disciples met every first day in commemoration of that event is John 20: 26, which reads, "And after eight days again his disciples were within, and Thomas with them: then

came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." That "after eight days" must mean the following first day is by no means clear. For one thing, the Greek preposition which is used here, when used in succession of time, always means literally "after" (compare Matthew 17: 1; 25: 19; Mark 8: 31; Acts 12: 4). Had the phrase been "the eighth day," we could know that the following first day was meant. Quite evidently too, reckoning of time was not exact. We find in the accounts of Mark and Luke of the transfiguration, that the former says (chapter 9: 2) "and after six days," while the latter says (Luke 9: 29), "about an eight days after." With such reckoning, "after eight days" would be "about a ten days after"—certainly not the next first day. A greater weakness is that we are reasonably sure that the disciples were abiding together in concealment "for fear of the Jews" *every day*. No stress can be laid upon the fact that Jesus appeared to the disciples on the first day of the week unless it could be shown that this was the only day upon which he appeared to them. Then, again, there is here no implication of any sort of religious service whatever. The only recorded event in connection with this meeting is the removing of Thomas' doubts as to the fact of Christ's resurrection.

The gospels, then, in six passages referring to *one certain first day* of the week, and one other which may just possibly refer to a succeeding first day, give us no evidence of any regard for the day. There is no command of Jesus Christ, no precedent of a meeting for worship, no hint of its being considered sacred in any way. In fact, it would seem from Jesus' words in Matthew 24: 20, that instead of expecting his followers to observe the first day of the week, he expected them to be keeping the Sabbath at the time of the event predicted in that passage.

(Concluded next week)

SALEM Y GAZETTE

BY RANDAL STROTHER

New officers of the Young Men's and Young Women's Christian Associations at Salem College had charge of the weekly programs of the organizations, Thursday morning, April 28, for the first time.

Dr. C. A. F. Ruge, head of the foreign language department, discussed the subject, "Talking," before the Young Women's Association. He elaborated on rules of good conversation, advising that when one had nothing to say, he should keep still. He also told what subjects girls are most likely to discuss.

Robert J. Thomas, of New Martinsville, W. Va., who is a member of the music department, rendered violin selections as a special feature for the men's program. Glen Idleman, president, read the Scripture and led the group discussion. War was the main subject for discussion at the men's meeting. Two articles from a leading magazine were read, giving views of leading writers concerning the ethical side of war.

While no official count can yet be obtained on the number of spring term students at Salem College, it is thought that there are as many new students for the spring session this year as there were last year. Several are enrolling late for the spring term, due to the fact that some rural schools in West Virginia did not close before the registration date, which was April 24.

The summer term at Salem will open Monday, June 6. Officials expect a large summer enrollment. The summer faculty has been announced to include the following: Dr. S. O. Bond, president; M. H. Van Horn, dean; Alta L. Van Horn, Ferdinand Ruge, B. R. Cowgill, Mildred Woofter, Mary J. Curran, Adah Harris, T. Edward Davis, E. J. Lowther, Henry L. Ash, W. R. Harris, Nellie W. Harris, Harley D. Bond, A. B. Gould, Orla A. Davis, Cleo M. Gray, Mrs. Emma L. Spier, Clark H. Siedhoff, Albert E. Kember, Robert J. Thomas, Eva Lee Cole, Elsie B. Bond; Sylvia Kennedy Davis, secretary; and M. Wardner Davis, treasurer.

Chapel features for the summer will be especially interesting. Among events already scheduled are addresses by Dr. John R. Turner, president of West Virginia University; Dr. A. H. Rapping, extension sociologist from the agriculture college at West Virginia University; Professor A. R. Spaid, Professor Ferdinand F. Ruge, and Dr. George Thorngate, the latter only lately returned from Shanghai, China.

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

PERSONAL EXPERIENCES OF DOCTORS PALMBORG AND CRANDALL

IN THE SINO-JAPANESE WAR IN AND ABOUT
SHANGHAI AND LIUHO

BY DOCTOR PALMBORG

Our monthly mission meeting was appointed to be held in Shanghai on the evening of January 28. Mrs. Davis had been in Liuho, helping to welcome the youngest of the Thorngate family, and as Doctor Thorngate had business in Shanghai he went with her in his car immediately after dinner. As my industrial girls were working that afternoon, I could not leave until the last bus in the afternoon. Dr. Thorngate promised to meet me at the auto station in Shanghai in the car. When I arrived at the station, he was not there. I was told that there was great excitement in Shanghai with expectation of trouble in Chapei and that, probably, the big iron gates at the bridges over Soochow Creek had been closed so that he could not get through with the car. I waited a short time and then took a ricksha, thinking that, of course, a ricksha could get through. But when I reached the bridge we usually cross, I found the great iron gates tight shut and heavily guarded on the settlement side. These guards were Russians and could not understand me.

After waiting a long time I was able to make them understand that I wished them to call an English policeman whom I saw in the distance. When I told him that I had just come in from Liuho he told me that two gentlemen had been there in automobiles, expecting to meet a lady from Liuho and that they had gone away because they were not sure which bridge I would cross. He said that it was impossible to open the gates because the big mob of Chinese waiting with me would pour through, but that if I were not afraid to go with him he could get me through. He disappeared down the street along a newly erected

barbed wire fence along the canal and I soon saw him coming back along the canal side of the fence. Then he helped me to climb over the railing of the bridge, carried my suitcase for me and helped me to climb along the canal bank to an opening in the fence. After that it was quite easy to call a ricksha and I was soon at Zia Jau, much to the relief of the rest of the missionaries.

That night fighting started in Chapei. Next morning all sorts of rumors were flying, some true and some otherwise. One persistent one which proved to be true was that the great Commercial Press had been bombed and burned. Doctor Thorngate and I had business in the settlement that morning and were told by several that it would be impossible to get back to Liuho. When we arrived at the mission at noon we were met by Mr. and Mrs. Davis with a package of lunch, hurriedly done up, and were told to go immediately in a round-about way over the new military road west of the settlement, which they had just driven over in their car and found open. We met with no difficulties; we found French soldiers barricading with sand bags at the settlement limits, and many refugees fleeing to the country with bundles and bedding.

BY DOCTOR CRANDALL

We had no news excepting rumors from January 29, when Doctors Thorngate and Palmberg returned, until February 2. That day I concluded I would try to get through to Shanghai and see what was going on. When word got out that I was going, the postmaster asked if he might go with me and try to get the Liuho mail. We came through with no difficulty but the road was packed with refugees in rickshas, on wheelbarrows, and on foot. Many of them were of the famine refugee class and looked so weary and worn. We learned afterward of the bombing of the refugee camp in Chapei. I left the postmaster to take a trolley downtown while I went out to the mission, promising to get him at the post office at 2.30 in the afternoon. What was my surprise when I reached the mission to be told that all of the settlement north of Soochow Creek was in the hands of the Japanese and one could not cross over to the north side of the Szechuen Road bridge where the post office

is. But Mr. Davis said he would go down with me and we could probably find the postmaster. We-ze was with me, and Miss Burdick and Mrs. Davis went with us. We took both cars. We parked them on the north side of Soochow Creek just opposite the post office and Mr. Davis and I started to see if we could get across on foot to find our man, when we saw him running toward us from the crowd standing on the bridge approach. He said that a car could go around the back way so he and Mr. Davis took my car and went to get the mail while the rest of us waited on that side. I shall never forget the feelings I had during the next few moments. A navy airplane was sailing around and around over Chapei, sometimes circling almost over our heads. As it came over the part of Chapei just north of us we could hear the boom of the exploding bombs which it was dropping. At the same time we could see a huge column of smoke rising beyond and above the large post office building. We could see the Garden Bridge and the dense mass of fleeing humanity crowding it, all rushing in to the British Concession. On our way out of the city, it was almost impossible to make our way through the center streets which were jammed with motor vehicles of every description loaded with people and baggage. These were people of the better class.

Mr. Davis had been in constant touch with the consul, and his report seemed to indicate that it was not considered imperative that we should evacuate the hospital right away. We got a little excited a few times about Helen and the new baby staying out in Liuho, but Doctor Thorngate did not seem to feel especially alarmed. The hospital was well filled and the patients did not seem at all excited, so we stayed by.

On Sabbath day, the sixth, Mr. Davis came out with word that the consul had concluded that all mothers and small children had better be in Shanghai. Doctor Thorngate did not wish to go away as long as his patients were still in the hospital lest they should become alarmed, so I drove in with his family and Mr. Davis took Mr. Dzau's family in. We made such good time that I was enabled to return to Liuho that day. On the way back I saw some women struggling along with heavy bundles and I picked them up and took them on to

Lootien. They were from Woosung and had come away only that morning. They told me that there were no Japanese on shore there and that the forts were still holding out. I was especially glad to hear their report for I had just seen in the Shanghai papers that the forts had fallen.

As things grew more tense we decided that, perhaps, it would be better to evacuate the hospital while the road was still open. So the following week we went at it systematically. I drove into Shanghai a number of times and Mr. Davis came out several times, so that by the end of the week nearly all of the patients who belonged in Shanghai had been evacuated and we had few left. Doctor Thorngate and Miss Shaw, with most of the nurses and the remaining patients, went the week after. That left three Liuho girls who were nurses, Mr. Dzau, the drug man, We-ze, and Me-ling at the hospital, and at Doctor Palmberg's, the Bible woman, Doctor Sinclair's adopted girl, Glenna, and an old woman of eighty who had refused to go to Shanghai when she had the opportunity. There were also about seven or eight servants still with us, our standby hospital helpers.

BY DOCTOR PALMBORG

February 7, night. A day of excitement! Big guns have been booming continually, probably at the Woosung Forts. Liuho is full of Chinese soldiers. Trenches are being dug just north of town. The soldiers seem a superior class; very friendly to us as far as we have met them. They belong to the Nineteenth Route Army and are a determined-looking lot. They feel sure they can beat the Japs. Doctor Crandall went in this morning with several patients and came back soon after noon and took in another load, some bed-ridden ones, among them Miss Daung who has only a short time to live. Poor thing! I hope she has a faith in Jesus. She says she believes a little.

Before noon Mr. Davis came with an Associated Press man, Mr. Blackburn, who wanted to see how things were here. His chief yesterday cabled to the Associated Press that Mrs. Thorngate and the children had been brought into Shanghai and that as yet we were in no danger. To think that all our people at home are probably reading that and being relieved about us today! Isn't it wonderful?

The people of the town are panic stricken and very many are moving out. I walked through the town to Zung San NaNa's. She is well enough to be up. It seemed so good. I reassured her and told her to trust in the Lord. Shortly after I had left her house a big crowd of soldiers came in, threatening to occupy the house. The family were very much frightened. Just then my Bible women, Mrs. Tsu, arrived. She had a handful of tracts and distributed them to the soldiers. Among them she found some Christians. She talked to them kindly and told them there was a sick woman there who was a Christian and belonged to a church established by Americans. After a while they said, "Let's go some where else," and left. We all feel that God sent her just in time. She is so fearless that she shines in such emergencies.

February 19. Mr. Davis, Doctor Thorngate, Miss Burdick, and Miss Holway came out. The Thorngates are planning to leave on the twenty-third and Miss Burdick on the twenty-seventh. We are all relieved that they are leaving this war-stricken place.

BY DOCTOR CRANDALL

Doctor Palmborg and I had decided to stay by the place as long as we could. If there came to be fighting in Liuho we were not planning to try to stay, but we knew that the moment the places were evacuated there would be looting and we wanted to try to save that if we could. I urged Doctor Thorngate to keep the car in Shanghai for I felt that with so many soldiers coming and going, it would be more of a danger than a help. If Liuho were menaced the road would be closed unless the Japanese were already in possession of the town. I felt, too, that if we had to leave the hospital we would be safer in the country and, possibly, we could be near enough to get back quickly. We were having some patients off and on, some wounded and some refugees. There was still no fighting in Liuho although the airplanes caused us some uneasiness by sailing over our heads now and then. We knew that they were bombing about the country more or less and we did not know when our turn might come. Sometimes there were many Chinese soldiers in town and sometimes none. They were well behaved and we had no fear of

them. The Japanese gunboats were plying up and down the Yangtze, trying to find a good place to land troops, so on the river shore the Chinese kept a good guard. There was a town about four miles north of us which was bombarded by the river gunboats one day. It made a terrible noise but none of the shells came near us.

Finally the latter part of February the Japanese began a determined attack upon the inlet near this town. They had been pushing the Chinese pretty severely in Shanghai for some days, gradually driving them back toward Da-zang, the town where our school land is, and bombing the towns behind the Chinese lines from airplanes. The surprisingly stiff resistance which the Chinese had put up had upset their plans and they seemed spiteful about it. I guess they finally decided that they would have to get in behind the Chinese lines if they were ever to dislodge them. The Chinese had been so hard pressed that they had withdrawn their best troops from the shore line along the river and this was Japan's opportunity. We heard that there were only about fifteen hundred men for three inlets off shore from Liuho and north of us, and many of these were student soldiers. We do not know just what happened out there but we do know that the last day of February we had airplanes over our heads most of the day. They did no bombing at Liuho but they did at the inlets. Toward night we heard that some Japanese were on shore about eight or ten miles to the north. However, re-enforcements were coming out from Shanghai and we heard also that those who had come on shore had either been killed or driven back. Occasionally soldiers came to the hospital for treatment and some told one story and some another so we knew nothing for certain. There were still a good many of the common people in Liuho.

We slept well that night, but the next morning we were awakened just before sunrise by a most effective alarm clock. It was a most awful whiz, bang, and roar which we had no difficulty in recognizing for a cannon ball, too near to be really comfortable. We had already made our plans that if Liuho were shelled we would each take a bedquilt, rolled soldier fashion on our shoulders, and our bundle of necessary

things in our hands, and scoot for the country out of range of the cannon balls. We jumped out of bed and dressed and each took a quilt and went over to the hospital. The two nurses whose people live in town gathered up their things and went home to run with their families. The third girl is our Bible woman's daughter so, of course, she stayed with us. The servants all went home to see about their families, excepting the cowman, whose home was not in line of the fighting. There were only a few shells fired so we decided not to run immediately. The hospital cook had already cooked the rice so we ate some breakfast in the Chinese kitchen. It was not long until the airplanes began to buzz over our heads again as Doctor Palmborg said, "Like devil's darning needles."

A soldier had told us that when the planes were about to drop a bomb, they always stopped the engine, sailed down low, dropped the bomb and rose again. They frightened us pretty thoroughly a few times when they went through that maneuver right over our heads, all but the bomb. There was another thing that worried us. The wounded soldiers from the inlet, four miles away, began to come in. Every little while a group would bring a wounded man to the door and almost always there would be several non-wounded men who would go on toward Ka-ding. That looked as though the ranks were breaking. What troubled us most were those horrible airplanes overhead that were watching everything and we were afraid that they would see the soldiers coming and going and would bomb us. They have heretofore shown no respect for hospitals.

We had four wounded in bed when Doctor Tsu, one of our good friends in Liuho, came in. He told us that we had better send these wounded on to the military hospital in Tha-tsaung as soon as possible because we would probably not be able to stay at the hospital. He was just about to return to Shanghai.

There were many trucks coming from Shanghai with re-enforcements for the army on the river. One truck which was bringing ammunition was bombed only two miles away and we could see the planes over it and hear their machine gun fire as they tried to prevent the Chinese soldiers from

removing the ammunition. They got it just the same! At noon the Japanese went away with their planes and were gone a long time.

Doctor Palmborg had come over and we ate our dinners in the sunshine in front of the Chinese kitchen and were quite at peace with the world. After dinner Doctor Palmborg went back and between two and three o'clock I saw her wandering over toward the auto station where she was looking at a hole made by one of the big shells fired early in the day. Two of them hit within a minute's walk from the church but they struck in the earth and did not explode.

I had been treating some wounded, giving first aid and sending them on. When I saw Doctor Palmborg I said to We-ze, "Let's go over and see, too." We went out to the corner of the hospital. I had just seen a line of soldiers starting out from the auto station and going toward the north. When we went outside we saw a bombing plane, bombing and using machine gun on the north side of town, and I concluded that they were after those soldiers. We went on over to Doctor Palmborg's but, fortunately, did not go on over to the auto station. When we started back for the hospital we saw five trucks of soldiers just coming from Shanghai. I was just remarking that it seemed to me that the Japanese did not use their excellent equipment to very good advantage when we saw an airplane come sweeping over our pasture, facing toward the auto station and of course, facing toward us. Suddenly the engine stopped and the machine gun began popping. Since we were right in line we very naturally dodged for the shelter of the houses and hurried for home. That was the beginning of three hours of almost constant bombarding. Doctor Palmborg saw the first two bombs explode near the auto station and decided it was too near for her, so she and her women came over to the hospital. The planes were evidently aiming at the auto station, but as they spent much time over our heads with machine guns in action we did not know when our turn might come. Wounded soldiers were constantly coming to our gates and it all added greatly to our danger and anxiety.

Such a rattle and roar I never did hear! It was said that there were five planes in action. They used up a lot of ammunition

but with surprisingly little damage done. I've not a great deal of respect for Japanese marksmanship, but the fact that they could not shoot straight did not make us feel any better and we did not relax any for those three hours. We all sat in a well-protected room in the old hospital building. We expected at any moment to hear the crash of timbers and bricks but we were saved, as we have been so many times.

One of our Christian women, who lives not far from the auto station, after running away in the morning came back for some things in the afternoon. When she started back for the country, she had just crossed the bridge at the auto station when a bomb fell at the other end of it, killing two people. There have been numbers of such narrow escapes but we have yet to hear of any deaths among our own people in Liuho.

We made up our minds that we would not spend another night at our mission, for we felt that every indication showed that the Chinese were not going to be able to guard the coast and we were afraid that we would wake up to machine gun fire and not be able to get away. We were protected from rifle fire but not from bombs or cannon. So we sent away our wounded in the evening and prepared to go to the country.

Our evangelist's mother was with us and she said that her son and family were a mile or so to the southwest at his mother-in-law's where they had gone the day before, and we could go there. We planned all to go as soon as it was dark enough. Doctor Palmborg and her women went home for something and after a time the doctor came back and said that that stubborn old lady had struck and would not go. So she and the Bible woman would stay with her until early in the morning and let the little girl go with us.

The cowman let us out the back gate and we told him where to come early the next morning before the airplanes would get busy. We had a very peaceful walk in the dark and the people received us like members of the family, gave us beds, and made us comfortable. The next morning Doctor Palmborg's group and the cowman came early. The airplanes were busy all day over Liuho but we were too far away to feel much alarm although we could see our

buildings and know something of what was going on. The cowman had gone to his home the day before and brought his son back with him, so we had two men to help carry things. He is a faithful old fellow. He saved our cows for us in the war of 1924. He is a Christian and seems to be true blue as far as he knows. He has always been very brave. He expects God to take care of him and he does it. The child-like faith of some of these uneducated believers is a good lesson for us all.

(To be continued)

SEVENTH DAY BAPTIST WORK AMONG COLORED PEOPLE IN LOS ANGELES

Among our workers in California is a colored man by the name of Elder H. C. Lewis. He is a lawyer, as well as an ordained minister, and his work is among colored people in Los Angeles. In a recent letter he writes regarding his work in part as follows:

It is always a pleasure to talk about the work of God, among the children of men, and to actually witness in human lives his power at work transforming from indifference and often from that satisfied state of no-difference between God, demon, or man, to a quickened new life in Christ. I count myself blessed for having had a small part in his work, which has so transformed, or commenced to transform, whosoever the individuals may be.

As I look over my ministerial record for the first quarter in 1932, it is disclosed (1) I have preached thirty-two sermons; (2) preached two funerals; (3) made forty-eight visits; (4) two trips to the general hospital to see persons; (5) held three communion services, (a) two of them in homes, (b) the other in the mission; (6) baptized an old brother nearly eighty years old now a Sabbath keeper; (7) carried more than twenty people to church; (8) given out many tracts, and yet the above is just a part out of the whole need, accomplished in Jesus' name.

Los Angeles offers abundant opportunities to the Seventh Day Baptist to carry Christ's ministry to the needy; in a way of course, missionary zeal largely depends upon a constructive or follow-up plan urged from denominational headquarters, so it is

my plan to get in touch with the Missionary Department for missionary literature in order to do more effective work.

Please pray for the Los Angeles field brethren.

IS SUNDAY THE CHRISTIAN SABBATH?

BY J. D. ROBERTS OF COLUMBIA UNIVERSITY

(Concluded)

SOUND DOCTRINE IMPORTANT

But some one says, "What difference does it make which day we keep, provided that we keep it in the right spirit?" The question reminds one of the attitude of those who think that it is not what one believes that counts, but the sincerity with which the belief is carried out. But there is a difference, yes, all the difference in the world, between those who bring their children to Jesus that he may bless them, and those who throw their children to crocodiles in their sincere devotion to their religion. There is the difference between truth and falsehood, and there is a difference between those who lovingly keep God's commandments, and those who, like Saul, think that they can take liberties with his commands and improve upon them. With all my heart I believe that God's blessings are upon the person who does the best thing that he knows and who does his best to know the truth.

In the time of Jesus upon earth it seems that the majority of worshipers had lost the true spirit of Sabbath observance. Jesus did not condemn them for keeping the Sabbath, but rather for their wrong notions as to what constituted the right kind of worship. He did not proceed to keep some other day than the Sabbath, but he did show them the right spirit of Sabbath observance.

The first-century Christians apparently observed the Sabbath according to the example and teaching of their Master. Paul visited the synagogues on the Sabbath and preached Jesus. The day made an opportunity for Jews and Gentiles to unite in hearing the gospel. But as to the spirit of those who brought about the change from the seventh-day Sabbath to the first day, I am not so sure that it was the right spirit. The messages and warnings to the seven churches as found in the first chapter of Revelation indicate that the churches were

losing the right spirit. Moreover, in substituting the first day for the seventh, I am afraid that they were making a precedent which led on to other substitutions, so that in a few centuries the substitutions had well-nigh crowded out Christianity itself.

A PERNICIOUS THEORY

Akin to the claim of those who hold that the spirit is the all-important matter, is the stand taken by others on the principle of the Sabbath. The idea is that the Sabbath commandment was meant to set a principle, and was not meant to bind mankind to one particular day. Obviously, the difficulty with this theory is that it is not according to the Scriptures. We do not read that God made a principle, and hallowed it, nor that we are to remember the principle of the Sabbath, to keep it holy. We do read that "God blessed the seventh day, and sanctified it," and in the commandment we read, "But the seventh day is the sabbath of the Lord thy God." If it read "one day in seven," the *principle* idea would have some weight, but such is not the language anywhere in the Bible.

That the Sabbath is a definite day, and that day the seventh, is made emphatic by various passages from God's Word. In Exodus 16: 23 we read, "Tomorrow is the rest of the holy sabbath." Hence, if the children of Israel really lost track of the Sabbath while in Egyptian bondage, they did not start the Sabbath principle from some uncertain day, but as Nehemiah declares (chapter 9: 14), "And madest known unto them thy holy sabbath." From that time it is evident that the Jews have carried the Sabbath down the centuries and around the world.

Nor can anyone dodge the issue by saying that we do not know for a certainty which is the real seventh day, for in Luke 23: 56, it is recorded, "They returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." That is, those who were at the cross had learned from the teaching and example of their Master that they should keep this commandment, and the day they kept was the day before the first day; so that if we are sure of the first day, we know that the day before it is the seventh day, the day which Jesus and his followers kept.

GOD'S LAW NEVER ABROGATED

Of all the efforts to do away with the obligation to respect God's specific instructions as to the day that we should keep holy as the Sabbath, it seems to me that the most presumptuous and dangerous argument is the one which claims that the commandments which God himself wrote on stone have been abrogated and nailed to the cross, along with the burdensome and temporary ceremonial law. John Wesley, in one of his sermons against this theory, likened it to the sin of Judas, who betrayed the Son of man with a kiss. In spite of those strong words of Jesus in Matthew 5: 19, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven," these teachers would have us believe that the warning of Jesus lost its force at the end of three years, when Jesus was crucified.

While we would refute these teachers, point by point, with such portions of God's Word as Romans 3: 19, 31; 7: 12, 14; 13: 9; Ephesians 6: 1, 2; James 2: 10, 11; and Revelation 12: 17; 14: 12, it ought to be sufficient to call attention to the fact that, according to the best historical authority, the apostles and early Christians kept the seventh-day Sabbath for at least one hundred fifty years after the resurrection. It would appear, therefore, that those who associated with Jesus in the flesh, and those who heard the apostles preach, did not understand that the fourth commandment, nor any other commandments, had been abrogated.

Or perhaps teachers of Sunday sacredness think that the truth dawned upon the early Christians only gradually as they were able to bear it, and that it was only in the third and fourth centuries when the Church was so mature and spiritual, that they claimed their full liberty. But, alas, the history of the Church during those centuries, and during the succeeding centuries, does not seem to indicate that fuller truth, clearer faith, and mightier works were vouchsafed to them than to the earlier Apostolic Church.

NUMEROUS OBJECTIONS

Pressed for better and more plausible arguments, those who hold to the substitute for the seventh-day Sabbath raise many objections to the possibility of keeping the seventh day uniformly from pole to pole and in all lands. They do not seem to see that the same difficulties are in the way of the first-day Sabbath, and that the whole world could keep the seventh-day Sabbath just as well as they could keep a first-day Sabbath.

It is claimed by some that such passages as Colossians 2: 16, Galatians 4: 10, and Romans 14: 5 rather disparage the idea of observing any particular day as the Sabbath. If such a thought was in the mind of the writer, then the great emphasis which people have put on the Lord's day, and the first day of the week, is entirely wrong. But many of the great Bible scholars have interpreted the passages in question as referring to those special days and sabbaths which were observed in addition to the weekly Sabbath, and not to the Sabbath itself.

Again the point is raised that, aside from the references to the meetings for worship, preaching, and prayer, referred to in the New Testament, there is an absence of warning and direct teaching about Sabbath desecration, and that this must indicate that the importance of the seventh day Sabbath had come to an end. Happily, students of church history have recently discovered facts which give us light on the subject. For instance, in the book, "Preparing the Way for Paul," the author, Frederick M. Derwacter, quotes from various ancient authors to show that prior to the advent of Christianity, the Gentiles as well as the Jews were observing the seventh-day Sabbath. Josephus said, "The multitude of mankind itself have had a great inclination of a long time to follow our observances; for there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day has not come." "Horace tells us that there were many in Rome who observe the Jewish Sabbath. Philo extravagantly asserts that all men and nations observe it."

In other words, it looks as if the Sabbath was such a settled institution that warnings and injunctions were not needed against in-

fraction of the day. The more flagrant sins needed attention. Moreover, the fourth commandment was put among the others by God himself, and should be left there until unmistakable notice has been served to the effect that the commandment has been repealed. James 2: 10, 11, asserts that the same God who gave one of the commandments gave them all.

Sometimes it is argued that the fourth commandment is the only one which can be tampered with without hurting oneself or neighbors morally. Why not go on and claim the same privilege to belittle the first, second, and third commandments? The fact is that to break God's specific commands in any particular is a sin against God, the Creator and Redeemer of mankind.

PROHIBITION AND KIDNAPING

BY MRS. IDAB. WISE SMITH

Vice-president, National W. C. T. U.

If there is any connection between kidnaping and prohibition the charge is against the drinker; the non-drinker supports no gangster.

Those who deliberately defy the fundamental law of the land, in the words of the Judicial Section of the American Bar Association, are "sowing dragon's teeth" which cannot fail to produce a bad harvest. The Judicial Section of the American Bar Association, composed entirely of judges, made the following statement about organized wet disobedience when that phase of the modern Whiskey Rebellion began to assume large proportions:

"When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery, and homicide; they are sowing dragon's teeth and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

Kidnaping, instead of being the product of the prohibition era, is the oldest crime; whole nations have had to deal with it on a wholesale basis time and time again; nor do the annals of the past from the days when Joseph's brethren kidnaped him and sold him into captivity, or when the medieval

gypsies of Spain carried off Spanish children to sell to the Moors, or when English gangs stole children to sell into servitude on the American plantations, down to the famous cases of Charlie Ross and Edward Cudahy contribute toward the solution of the present day problem.

Charlie Ross, stolen sixty years ago, and never returned, is a byword today. Edward Cudahy was kidnaped by Pat Crowe in 1900 and returned for \$25,000. Marion Clarke, twenty months old baby, stolen from Central Park in 1899, was recovered unharmed. Chicago had from ten to fifteen cases of kidnaping annually for several years prior to the World War.

Twenty-five years ago the "Black Hand" kidnapers terrorized New York at a time when the saloon controlled New York's politics and government. The Black Hand was a huge gang of Sicilian criminals, from three thousand to five thousand in number, taking tribute from the hundred thousand families in the Italian section of that city. "Black Hand," with kidnaping and bombing for a trade, used saloons as headquarters.

Gangs derived strength from the saloon politics of yesterday just as they do from the wet politics of today; and this is how it comes about:

Wet organizations are responsible for organized disobedience. This mob sentiment is capitalized by wet politicians, who blame everything on prohibition and promise everything *except* law enforcement. The underworld relies on wet office holders who do *not* enforce the law. This is quite apparent in states repealing their laws against bootlegging; where the illicit liquor dealer and the rum runner operate on larger scales than elsewhere. In turn the wet city official and the wet state official ask for political support from these gangsters and get it. Tammany Hall in New York and the Cermak organization in Chicago, elected on wet tickets, depend largely on speakeasy support and give protection in return.

NOTICE OF SEMI-ANNUAL MEETING

The semi-annual meeting of the northern Wisconsin and Minnesota churches will be held at Dodge Center, Minn., June 3-5.

YOUNG PEOPLE'S WORK

CLIFFORD A. BEEBE
Contributing Editor
MARVELL, ARK.

WHY SHOULD WE PRAY?

Christian Endeavor Topic for Sabbath Day,
May 28, 1932

DAILY READINGS

Sunday—Pray in distress (Ps. 107: 1-8)
Monday—Praise through prayer (Ps. 103: 1-13)
Tuesday—Pray because we need help (Matt. 6: 9-13)
Wednesday—Pray because we need guidance (Ps. 37: 4, 5)
Thursday—Pray because God is Father (Matt. 7: 7-12)
Friday—Pray because weak (2 Cor. 12: 8, 9)
Sabbath Day—Topic: Why should we pray? (Ps. 51: 10-19)

Why Should We Pray?

“... More things are wrought by prayer
Than this world dreams of. Wherefore let
thy voice
Rise like a fountain for me day and night.
For what are men better than sheep or goats
If, knowing God, they lift not hands of prayer
Both for themselves, and those who call them
friend.”

Ever since man was made, he has acknowledged that there is some Being higher than himself, and has in some way prayed to that Being. At first man's ideas of this being were vague and man worshiped the spirit of the door, or the tree, or as in Egypt, took a cat for his deity. But God revealed himself in a special way to Abraham, and through him the worship of Jehovah, the true and only God, has come to us.

Prayer is a way of worshiping. It is putting ourselves in shape so that God can use us. It is talking to God, and God speaking to us.

Praying is like conversation with a friend. We do not pass by our friends without speaking to them, when we meet them. God is ever present with us, and we should often pray to him.

In the reading for today David prayed for mercy, cleansing, and forgiveness for sin. “Wash me thoroughly from mine iniquity and cleanse me from my sin.” He likewise desired a “clean heart” and a “right

spirit.” We pray for the same forgiveness and cleansing.

Besides this, we pray for comfort in sorrow, for direction in choosing right paths, for fulfillment of desires. We, through prayer, ask God as a Father for all we would ask of an earthly father, and more beside.

SONGS

Have Thine Own Way; Nearer, My
God, to Thee; My Faith Looks Up to
Thee.
C. L. B.

THE ORIGIN OF SEVENTH DAY BAPTISTS

BY GERALDINE THORNGATE

All of us have heard of and probably know something about, Martin Luther. In order to understand the origin of Seventh Day Baptists, as well as all other Protestant denominations, we must know something about the German Reformation that was started by Luther in 1519. Luther was a Catholic and a monk. He became dissatisfied with his own religious experience and with certain practices within the Catholic Church. He openly and vigorously opposed the Catholic Church and soon started a reformation movement that spread not only throughout Germany and Switzerland but, in time, through England.

As the movement spread in Europe, it had many different phases. Rev. A. J. C. Bond, leader in Sabbath Promotion for our denomination, says: “While the early Baptist movement had its beginning in Continental Europe, the first churches of that faith were organized in England, and were founded by ministers who came out of the established church. This was true of ‘Sabbatarian’ Baptists equally with others. One of the first names to appear in this connection is that of John Trask.”

In England, the controversy relative to the Sabbath commenced near the close of the sixteenth century. John Trask, just mentioned above, began to speak and write in favor of the seventh day as the Sabbath of the Lord about the time that the “Book of Sports for Sunday” was published under the direction of the Archbishop of Canterbury and King James I, in 1618.

At that time the king and the ministers of the Church of England were trying to restore Sunday to the place it had held before the Reformation as one of the church's

holy days. On it Christians were supposed to meet for worship, but after the services they might pursue their own pleasures and occupations.

As a result of his convictions and preaching, Trask and his wife, as well as Theophilus Brabourne and others, were persecuted and imprisoned. In a manual of Seventh Day Baptists, published many years ago, George B. Utter said: “Several influences combined to prevent the early organization of Sabbatarian churches in England. The laws passed to secure uniformity in worship, and to hinder the holding of religious meetings among all dissenters from the established church, were doubly oppressive upon those who kept the Sabbath on a day different from the mass of Christians. To this and similar causes, probably, is due the fact that there were no churches regularly organized until about 1650. Within fifty years of that date, there were eleven Sabbatarian churches in England, besides many scattered Sabbath keepers in various parts of the kingdom.”

Of all the Seventh Day Baptist churches established so long ago only one remains, the Mill Yard Church in London, of which James McGeachy, a former Seventh Day Adventist, is pastor. As nearly as is possible now to tell, the Mill Yard Church was organized in 1617. It has always been thought of as the Mother Church.

From England came a few Sabbath-keeping people about the middle of the seventeenth century who zealously spread the Sabbath truth, and from these beginnings came the Seventh Day Baptists in America.
Verona, N. Y.

OUR WORSHIP OUT-OF-DOORS

BY MARGARET KIMBALL HENRICHSEN

VIII—AROUND THE CAMP FIRE

Poem of Worship—

Kneel always when you light a fire!
Kneel reverently, and grateful be
For God's unfailing charity.
And on the ascending flame inspire
A little prayer that shall upbear
The incense of your thankfulness
For this sweet grace.

Within the wood
There lived a joyous life
Through sunny days and rainy days
And winter storms and strifes—

Within the coal,
Where forest lie entombed,
Oak, elm, and chestnut, beech and red pine
bole,
God shined the sunshine, and enwombed
For you these stores of light and heat,
Your life joys to complete.
These all have died that you might live;
Yours now the high prerogative
To loose their long captivities,
And through these new activities
A wider life to give.

Kneel always when you light a fire!
Kneel reverently, and grateful be
For God's unfailing charity.

—John Oxenham.

Prayer—

“O God, who givest fire to men that they may no longer fear darkness; who givest us friendly hearths as a symbol of thy friendship; we would praise thee this day. We would worship thee in spirit and in truth. In kindling this fire, our Father, thou hast given us a part in one of thy miracles. Thou hast shown us that even we may have kinship with thy eternal spirit which says again—“Let there be light!” We pray now that thou wilt kindle thy holy flame of love and understanding within each one of us.—Amen.”

Doxology—

“Praise God from whom all Blessings Flow.”

Litany—

“O Lord, thou hast searched me and known me.
Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.
Thou compassed my path and my lying down, and art acquainted with all my ways.
For there is not a word in my tongue, but lo,
O Lord, thou knowest it altogether.
Thou hast beset me behind and before, and laid thine hand upon me.
Such knowledge is too wonderful for me; it is high, I cannot attain unto it.
Whither shall I go from thy spirit? or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.
If I take the wings of the morning, and dwell in the uttermost part of the sea;
Even there shall thy hand lead me, and thy right hand shall hold me.
If I say, surely the darkness shall cover me; even the night shall be light about me.
Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.
For thou hast possessed my reins: thou hast covered me in my mother's womb.
I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well.
My substance was not hid from thee, when I was made in secret and curiously wrought in the lowest parts of the earth.

Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

How precious also are thy thoughts unto me, O God! how great is the sum of them!

If I should count them they are more in number than the sand: when I am awake I am still with thee.

Search me, O God, and know my heart: try me and know my thought

And see if there be any wicked way in me, and lead me in the way everlasting."

Hymn—

"Mine Eyes Have Seen the Glory of the Coming of the Lord."

Prayer—

"Our Father, we thank thee for this fuel—for these trees which grew in strength and beauty, which bore delicate blossoms and leaves of cooling shade, which offered safe perches for a bird's joyous carolling or tenderly guarded wee nestlings. We thank thee for thy great gift which transforms them into the light and warmth of the fire, the token of thy divine love and power. Help us, O God, to grow in strength and beauty, to offer shelter and protection even as these trees have shaded men. Teach us to store up kindness and energy to be released by the challenging fire of life's greater tasks, that we too may live as symbols of thy divine love and power. In Jesus' name we pray. Amen."

"As fuel is brought to the fire,
So I purpose to bring
My strength, my ambition, my heart's desire
To the fire of humankind.
For I will tend, as my fathers have tended,
And my father's fathers since time began,
The fire that is called
The love of man for man,
The love of man for God."

—Camp Fire Girls' Manual.

"God of our Fathers Known of Old" Kipling

IS THE BIBLE TRUE?

BY LYLE CRANDALL

In this day of depression and doubt, many people are asking the question, "Is the Bible a true book?" In this short article I wish to state a few facts, and let you answer this question in your own way.

If you go into an old museum in Belgium you will find the first printing press that was ever invented. Just beside it lies the first book that was ever published, and it is a Latin Bible. Thus, we see that it is a very old book when we consider the date when the first Bible was published. We must

not forget, however, that it was written many, many years before it was published.

Fifty-one years ago this month a certain company in England announced that they had published a revised version of the New Testament. As late as one month before it was published orders for one million copies were received by the company. Has any other book ever received so many orders? Does this fact mean anything?

A certain infidel on his death bed said that within ten years the Bible would be out of existence. Just exactly one hundred years from that day the very room in which he died was packed to the ceiling with Bibles, ready to be sold. Does this mean anything?

Thousands and thousands of books have been written against the Bible by infidels, but none of these books have a wide circulation today. The Bible still has the largest circulation of any book. What does this mean to you?

I heard an impressive story told about the coronation of Queen Victoria of England. She had been told that she should sit during the ceremonies. It is customary to have the oratorio, "Messiah," sung at the coronation ceremonies, and when the Hallelujah chorus is sung the audience rises. When this beautiful chorus was started the audience stood, but the queen remained seated, according to her instructions. As the words, "King of kings and Lord of lords," were sung, she arose and stood with her arms folded and her crowned head bowed, in recognition and reverence for Jesus the "King of kings and Lord of lords."

The Bible tells us that he is our King and Lord. Let us "Bring forth the royal diadem, and crown him Lord of all."

"Blessed Bible, book divine!
From whose pages light doth shine.
Let us read it, more and more,
'Til this fleeting life is o'er.
Let us live it day by day,
Walking in the narrow way."

MAKING THE WORLD FRIENDLY

Intermediate Topic for Sabbath Day, May 28, 1932

What makes the world unfriendly?

What have missionaries done to create a friendly spirit?

What are some causes of international suspicion?

DAILY READINGS

Sunday—Creating a new brotherhood (Eph. 3: 14-21)

Monday—Love makes a friendly world (1 John 4: 7-12)

Tuesday—Help other races (Luke 17: 11-19)
Wednesday—Meeting human need (2 Kings 5: 1-7)

Thursday—Bringing men to Christ (John 10: 16)

Friday—Acknowledging one Father (Rom. 10: 12)

Sabbath Day—Topic: Helping to make the world friendly (John 15: 12-15. Foreign Missions)

DENOMINATIONAL "HOOK-UP"

SALEM, W. VA.

Miss Anita Davis, daughter of E. O. Davis, will appear in a graduation recital in voice, in the college auditorium tonight at 8 o'clock.

Miss Davis is supervisor of music in the Lost Creek schools. She was graduated from Salem College with the bachelor of arts degree in 1930, and also holds a diploma in violin.

Robert J. Thomas, student violinist, and Miss Elizabeth Bond, instructor of piano, will assist Miss Davis in her recital. Miss Davis is the only one to be graduated in voice from Salem this year. —Herald.

BROOKFIELD, N. Y.

Rev. and Mrs. H. C. Van Horn and granddaughter, Jean Bailey, arrived in Brookfield, Thursday afternoon, coming from Plainfield, N. J. Mr. Van Horn was pastor of the Seventh Day Baptist church here twenty-one years ago and at the present time is editor of the SABBATH RECORDER and secretary of the American Sabbath Tract Society, located in Plainfield. He spoke at a union service of Leonardsville, West Edmeston, and Brookfield churches here, at which service one hundred five people were in attendance. Mr. Van Horn is making a tour of the churches of the Central Association, after which he goes to Michigan and Illinois and on his return trip will visit western New York, and then attend Salem (W. Va.) commencement. An informal social hour was held in the parish house in honor of Mr. and Mrs. Van Horn the evening following the Sabbath, which was much enjoyed by all in attendance. The best wishes of his many old Brookfield friends for the success of his work go with him. —Courier.

LEONARDSVILLE, N. Y.

Friday evening prayer meeting at the parsonage. There were nineteen present at the meeting last week at Mr. Blaine Welch's. All are cordially invited.

Sabbath morning service at 10.30. This will be the first regular service to be held in the newly repaired auditorium. Messages from absent members will be read. The Brookfield Seventh Day Baptist Church will meet with us.

On Tuesday, May 10, at 7.30 p. m., we will have a service to dedicate the organ. The program will be mostly musical, including solos by Rev. Mr. Barrett and Miss Getman of Mohawk, and others. A special invitation is extended to friends from neighboring churches and communities to be with us to enjoy this occasion.

—Brookfield Courier.

DE RUYTER, N. Y.

A meeting of those specially interested in Vacation school enterprises for De Ruyter met at the Seventh Day Baptist parsonage Monday night, and took initial steps for this work. It was agreed that soon after the close of the public school this interest will be taken up and carried on during July.

Mr. Edwin Carpenter and wife were guests of the Seventh Day Baptist parsonage on Monday and Tuesday. Mr. Carpenter is a brother of Mrs. T. J. Van Horn.

Rev. H. C. Van Horn, wife and granddaughter, editor of the SABBATH RECORDER and corresponding secretary of the American Sabbath Tract Society, were Sunday night guests at the parsonage. He gave a very interesting talk to a few neighbors who came in to meet him. He is on an extended tour of the churches between here and Chicago.

—Gleaner.

FIRST HOPKINTON (ASHAWAY, R. I.) CHURCH

Wednesday, April 27, the Christian Endeavor society entertained the Westerly Local Union at its quarterly rally. The state officers were present to conduct conferences. The assistance of the ladies of the church in serving luncheon and refreshments, together with the presence of the state officers, helped greatly in making it an outstanding rally.

Sunday, May 1, the Christian Endeavor society served a May morning breakfast at

the parish house. The proceeds will go towards new hymnals for the church.

Tuesday, May 3, the Ladies' Sewing society held its annual meeting in the parish house.

—CORRESPONDENT.

MARVELL, ARK.

Mr. and Mrs. Clifford A. Beebe have moved from Nady, Ark., to Marvell, Ark., where Mr. Beebe is to open a job printing business, and eventually start a newspaper. Mr. Beebe is well qualified for this work and we wish him the greatest success.

—*Alfred Sun.*

ALFRED ALUMNI BANQUET AT CHICAGO

The Chicago banquet of Alfred Alumni was held last Sabbath night at the Women's Club, 6 North Michigan Ave. Dr. John A. Lapp was in charge of the meeting. After dinner the diners repaired to the parlor, where an informal meeting followed. The chairman called on representatives of the various classes present, after which Dr. J. Wesley Miller gave a review of Alfred since 1922, outlining the centennial program, and the special effort being made for an increased enrollment next year. The group was unanimous in that the Chicago gathering should be an annual affair. A. E. Webster was chosen as president, and Mrs. Myrtle Merritt French, secretary.

Those in attendance were: Mr. and Mrs. Clarence L. Clarke, Mr. and Mrs. William G. Collins, Dr. and Mrs. Beals, E. L. French, Mr. and Mrs. Leon S. Greene, Dr. and Mrs. B. F. Langworthy, Dr. and Mrs. John A. Lapp and daughter, Frances Lapp, Dr. Edwin H. Lewis, Dr. E. L. Schaible, Adeline Titsworth, Mr. and Mrs. A. E. Webster, Mr. and Mrs. Arthur C. Whitney.

—*Alfred Sun.*

PRESIDENT DAVIS ANNOUNCES RETIREMENT
(*Fiat Lux*)

Boothe Colwell Davis, Ph. D., D. D., LL. D., made his first definite announcement of retiring from the presidency of Alfred University at the Hornell Alumni Banquet in the Hotel Sherwood recently. The news of his intended withdrawal came as a surprise in spite of several rumors to the same effect which have been circulating about Alfred alumni circles for the past three or four years.

President Davis, who succeeded Arthur E. Main in 1895, and has served continuously as Alfred's active leader ever since then, will conclude a thirty-eight-year era of control upon his retirement in 1933. Coming as it is on the eve of the Alfred centennial year, it likewise marks a time when Alfred University's "manifest destiny" will be virtually assured. At the beginning of the Davis regime the college was but a small struggling attempt for higher education, and since that time it has exceeded all expectations in size, equipment, and enrollment.

In 1895, the local campus prided itself on its equipment of seven buildings and a teaching staff of only a dozen professors. The provision for a State School of Clayworking and Ceramics in 1900 increased the enrollment and made way for the erection of a new building. President Davis likewise reached another goal in respect to this school when he announced that it would be recognized next year as a full-fledged College of Ceramics.

The state governor in 1908 approved a bill for the establishment of a State School of Agriculture which in turn co-operated with the university in making a widespread reputation for Alfred as an educational center. Thus, with the aid of these two schools, President Davis played a leading part in raising Alfred's status to its present equipment of twenty buildings and its endowment of over a million dollars.

The retiring president also took a leading role in educational activities outside of Alfred. In 1918-1919, he served as president of the Association of Colleges and Universities of New York State. From 1920-24, he was chairman of the New York State Agricultural Board, and in 1929 he was elected president of the Council of Church Boards of Education.

President Davis's services to the college have been many and varied, and he has endeared himself to all by his friendly attitude and personal interest. The vacancy left by his retirement will be keenly felt.

—*Sun.*

Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.

—*Jesus.*

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

A JUNIOR READS HIS TESTAMENT

2 TIMOTHY 3: 14-17

Junior Christian Endeavor Topic for Sabbath Day, May 28, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

Let us not forget to put the "C. E." after Junior! It is not the fact that we are juniors, but the fact that we are endeavoring to be Christians, that counts. So let us say, "A Junior Christian Endeavorer Reads His Testament."

A Hindu who had become a Christian by reading the New Testament, found Jesus' command to eat and drink in memory of his death till Jesus should come. The Hindu lived far from a missionary and had never been inside a Christian church, so he knew nothing of how it was done there, but day by day he took a little rice, saying, "This I do in memory of Christ," and then he drank a little water, saying, "I drink this because Christ died for me."

Shall we, who can so frequently meet with other Christians in the quiet of the church, let a Hindu in a heathen land be more eager and faithful than we are in carrying out Jesus' loving request, "This do in remembrance of me"? "Till he come" he asks you and me to keep this supper in loving memory of him.

On the far-away island of Madagascar some natives of Tankey heard of "worship," but how to worship they did not know. They had no church, no missionary to help and teach them, and no one of them was able to read, but they bought a New Testament. Every Sabbath they gathered at a house, and placed the New Testament on the table, and sat there in silence, each one thinking about the great, true God of whom they had heard so little, and each one trying as best he knew how to pray to him.

Why do you think they bought the Bible when no one of them could read it? Why do you think they placed it on a table in the room where they tried to worship God? Do

you think God looked upon their effort as worship? Why? We live in a Christian land. We can read the Bible. We can go to God's house every Sabbath. We have been taught how to worship God. Then how do you think we compare in God's eyes with these far-away new Christians?

If we are Christians we are trying to live the "Christ way." There is no book that we can read that will tell us so much about this "way" as the New Testament. It is full of wonderful stories about Christ. Surely every Junior Christian Endeavorer will read his Testament to learn how to live the "Christ way."

OUR LETTER EXCHANGE

DEAR RECORDER GIRLS AND BOYS:

I'm wondering what is the matter this week that I haven't received one single letter, though every day this week has found me at the post office looking for letters from past, present, and future writers. Of course I know none of you have "gone back on me," but our page is going to look pretty lonesome this week with no children's letters. I just hope it will not happen again, and "I feel it in my bones," as my grandmother used to say, that you will all rally to the cause, and that my hope will be gratified.

Does it not seem good to have the spring-time with us once again? Everything in nature seems to be telling us, "Spring is here, and summer is coming." A warm, life-giving rain has just been pattering on the roof to tell us of spring; the sun is just coming out to peep into my window with the same story; the flowers springing up on every hand and the cheery robin red-breast, hopping about on the lawn and chirping away to himself, all say as plain as can be, "Don't you know spring is here and summer is soon coming?" It seems good just to be in God's beautiful world, doesn't it?

I am going to give you extracts from a letter I received some time ago from a dear little friend, Virginia Densmore, of Whitesville, who is an example to us all for cheeriness. You remember that she is the dear girl who is so helpless from the after effects of infantile paralysis. About the only thing she can move is her fingers, but she does fancy work and writes such wonderful

cheery letters. She writes, during one of our last snowstorms: "How do you like the nice snowstorm we are having this forenoon? It isn't very hard but it is quite cool. We certainly haven't had so very much winter weather, have we? But of course there is lots of time for more. All weather is nice in its way.

"Our birds are singing quite a lot today. I have got one in here with me.

"Did you hear from anyone that I got an electric radio for Christmas? Yes, the many citizens of Whitesville gave it to me. Don't you think it was nice? I do. The name of it is Pentratron. Kind of a funny name, isn't it? But the name has nothing to do with the sound. It is a fine radio. It was a genuine surprise to me when Mr. Shay brought it up to me the day before Christmas.

"I am glad that Eleanor is getting along so well in school. That was always my aim, to get along well in school. I always liked it, and wish now that I could go, but cannot. Carl and Adaline [her brother and sister] are getting along fine and I hope they continue to do so.

"I just heard a nice program from WHAM, Rochester. It comes on every day at 1.15 in the afternoon. I like old time pieces. Do you folks? And every morning there's a program from Cincinnati, Ohio, at 6.30, but I very seldom listen because it is pretty early.

"Well, Mrs. Greene, I haven't any more news to write, so will close. Please come sometime soon.

"I am, as ever, your friend,

"Virginia Densmore."

Are you not glad, girls and boys, that Virginia's kind friends gave her a radio to enjoy?

Sincerely your friend,

MIZPAH S. GREENE.

BRIGHT SAYINGS OF CHILDREN

Jean (granddaughter of Rev. H. C. Van Horn): "Comb my hair like the pastor's, grandma."

Grandma: "I can't, Jean."

Jean: "Well, comb it like grandpa's, then."

* * *

Charles is fond of sitting on the edge of his chair. At Vacation Bible school we use

folding chairs. The first day Charles was sitting on the edge of his chair, when over it went and the boy got quite a hard bump; the next day the same thing happened. Charles laughed with the rest, and then picking up his chair, carried it quietly to the other side of the room and came back carrying a plain, kitchen chair. "There!" he said, decidedly, "I guess this one will stay where I put her."

DISAPPOINTMENT

It is a long, hard ride from Pancho's ranch to the city. The road winds its way around high, flat-topped hills and through deep, rough canyons. There are no wells, no springs, no streams. There is not even a water-hole between the ranch and the city; for the country is a desert.

Pancho was tired and thirsty, but not so tired and thirsty as the horse he rode, because the Mexican had had a canteen full of water for himself. The poor horse would have to do without till they arrived in the city.

The nearer to the city they came, the faster the horse walked. He desired nothing so much as to put his nose into the cool water of the public watering-trough, as he had done many times before, and drink and drink. They came at last to the city streets. It was still a half mile to the cool, clear water that the weary horse so desired. The creature struck a trot, and the rider gave him rein; for he well knew what the animal wanted. At last they arrived; but they met with the most heart-breaking disappointment that they had ever met. The watering-trough was gone.

Yes, it was gone. Just a few days before, a man in authority had made a report: "The old watering-trough is no longer needed. Automobiles have long since taken the place of the horse. Not more than once a month is it used. Therefore it should be removed and grass and flowers planted to beautify the spot where it stands." And so the old landmark was removed.

But let me say, here, that the horse got his drink. A kind gentleman, seeing what had transpired, immediately brought out a tub and filled it from his hydrant. And the thirsty horse drank, and drank.

—Fred Cornelius,
In "Our Dumb Animals."

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

The Leonardsville people are happy over the rebuilding of the church, partially destroyed by fire last fall, while the pastors of the association were conducting revival meetings. Rehabilitation is now completed, but we missed the beautiful finger spire that marked the former edifice. However this noble church will continue to point men heavenward, as in days of old. The interior is beautiful and fresh with its improvements and the building was ready for rededication as the secretary looked in to observe and to listen to the new organ. Dedicatory services, we suppose, were held last Sabbath, May 7, as plans for the service were already made when we were there. It seems there was no insurance on the organ that was destroyed. The new one was secured only by extra effort and co-operation on the part of the entire community. An interesting account of the dedication will be furnished soon by Pastor Paul S. Burdick.

At De Ruyter a few brief calls were made in company with the cordial pastor, Theodore J. Van Horn, inviting people into an evening cottage service, when the denominational situation was frankly laid before the group and our various activities and problems were discussed. Faithful and loyal workers here are still giving their earnest testimony in the community, once the home of the old De Ruyter Institute. The testimony of consecrated lives and consistent living for Christ and his Sabbath are always necessary. Those who will not read their Bibles, or study the gospel according to Matthew, Mark, or Luke, or John, will read "the gospel according to you." The best argument for the Sabbath is the loyal, consistent lives of those who believe in it and are loyal to it.

After a pleasant drive of 154 miles over fine New York roads, through beautiful Ithaca, home of Cornell University, through Watkin's Glen, where a stop was made long enough to make a one-way trip through this piece of wonderland, we came to the pleasant home of Pastor and Mrs. Walter L. Greene at Andover. No public meeting was held, but the program for the Western Association was discussed with Mr. Greene,

and Pastor Sutton of Nile, moderator of the association. For this purpose this stop enroute to Michigan was made.

At Buffalo lunch was taken with Willard E. Rice, general secretary of New York State Christian Endeavor Union, formerly in such service in West Virginia. A very pleasant hour was spent with him and his wife, noble examples of young manhood and womanhood. The night was spent at Niagara Falls in the home of a nephew, a research expert in one of the big chemical plants of this place. It is always interesting, of course, to visit the falls—and on this occasion especially to note the V-shaped contour left in the falls by the dropping away of seventy thousand tons of rock from the prominent ledge on the American side. Largely for publicity purpose, perhaps, rather more notice was given in the papers to this damage to the falls than was really warranted.

A rapid one-day drive over the splendid roads of Canada brought us easily to Detroit and a little later to the hospitable home of Brother Royal Crouch, near Center Line. If any of the readers of these observations contemplates driving through the eastern central regions, he will make no mistake in driving the southern Ontario route, King's Highway, No. 3, between Buffalo and Detroit, a distance of about two hundred fifty miles.

From Detroit Mrs. Van Horn and granddaughter, little Miss Constance Jean Bailey, went by train to Milton, Wis., while the secretary remained to carry on through Michigan for the larger part of May.

Detroit still claims a million and a half in population, though I am told many people have been forced to leave on account of unemployment. One can but wonder where they could go and find it. The city looks prosperous still, in spite of some closed parts of the great automobile plants. Our own church has been weakened and depleted, not only by the depression but through the lack of aggressive pastoral care by some one who could give his undivided attention to gathering in and building up the flock. There are many disintegrating influences at work, not the least of which are fanciful and divisive interpretations of the Bible, especially of prophecy. Helpful service is being freely given by Elder J. J. Scott, and his co-laborer, Brother Ralph Brooks.

Regular Sabbath services are held in some of the homes, usually that of Brother Crouch or that of Brother Everett Sutton.

A SABBATH AT DETROIT

A few faithful members and one stranger gathered on Sabbath afternoon in a beautiful little chapel in the new Y. M. C. A. building on the corner of Harper and Cadillac, near Gratiot Avenue. Here we had a pleasant word with one of the secretaries who had graciously granted Elder Scott the privilege of meeting in the building. The chapel has a seating capacity of about thirty. The seats are comfortable pews facing a small pulpit. Back of the pulpit is a well-lighted mural painting, well done, of a group of fishermen mending their nets, and Jesus in their midst. It is really an inspiring place in which to meet. Our small group made, in this room, quite a comfortable little congregation. The writer was courteously given the extra time of the Sabbath school hour in which to present the matters upon his heart. Appreciative attention was accorded him as he briefly outlined the work of Seventh Day Baptists, historically and at the present time, with the program of the Onward Movement as represented in our United Budget, and presented the grave situation now confronting them. The interest increased as the writer concluded his presentation of denominational matters with a message of inspiration and consecration to the work and responsibility placed upon us as individuals and as a people.

With keen regret it was decided unfeasible to continue with a series of meetings during the week, a service the writer would gladly have rendered.

Not a little interest was shown in the work of the RECORDER, and in the tracts displayed, especially in the ones recently made ready for distribution — "Piscataway Church," "My Holy Day," "Spiritual Sabbathism," and "The Sabbath and a Changing World."

The interests in Detroit ought to be conserved and a strong church built up. The possibilities are here. People are here in a great industrial-center. Many and varying types of Sabbath keepers are here; many who were born and raised as Seventh Day Baptists. We have some able and consecrated workers among them. A strong, well

informed minister of the right type and with adequate support placed on this field for five years, with the moral and spiritual co-operation of the present consecrated leaders, we believe, would be able under the guidance and blessing of the Holy Spirit to build up a strong and vigorous church. Seventh Day Baptists have been a rural people. Largely they are so no longer. No longer are they upon their own farms. Many look to the city for homes and support in professional and industrial life. It may not be for the best, but it is the fact. We must not, therefore, be afraid to face the problems of the city. We must not shrink from present obligations laid upon us by new circumstances and conditions. No doubt an even greater resolution and a more resolute faith are required than ever before demanded of us. We must prove true.

"WHATSOEVER"

The other day a notorious criminal, entering the federal prison at Atlanta, Ga., lost the name that had spread terror and dominated gangland, and became just criminal No. 40,886. After a medical examination, and close hair cut, the gangster, Al Capone, stripped of his debonair manner and expensive custom-tailored blue serge donned the cotton denim with his number on the back and disappeared from the public eye for the next ten years. It is reported that he was "booed" and hissed as he was recognized by his fellow prisoners, some of whom were his companions and henchmen in gangdom. We are told he only scowled and cringed at the cat-calls and booing directed at him by the convicts sent to prison for the very rackets that Capone made famous. Nowhere was a kind word or a cheer from the men of the type he once ruled. "He had walked out of the world," commented the newspaper, "that knew his name as a symbol of thievery, gang power and murder," into years of ignoble punishment and obscurity. The road, paved with riches gained by illegitimate methods and murders, closed upon a whining, beaten criminal—another striking example of a truth well known, "Whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall reap corruption." Indeed, corruption, physical and moral, and loss of true spiritual values—all this is reaped, all this and more—the contempt of all men.

OUR PULPIT

CHRISTLIKE SABBATH CONSCIOUSNESS

BY REV. HARLEY H. SUTTON

Pastor of the church at Nile, N. Y.

SERMON FOR SABBATH RALLY DAY

Text—Mark 2: 28.

ORDER OF SERVICE

OPENING PRAYER

DOXOLOGY

INVOCATION

RESPONSIVE READING

OFFERING AND NOTICES

HYMN

SCRIPTURE

PRAYER

HYMN

SERMON

HYMN

BENEDICTION

To be conscious is to be inwardly aware, and consciousness is the knowledge of what passes in the mind. Someone has used the expression, God conscious, which of course would mean being inwardly aware of God. The mind and the soul are certainly closely related; the mark of distinction between the two is hard to make. Therefore the knowledge of what passes in the soul life can surely come under the definition of consciousness. We can only have this inward awareness, or this knowledge, of certain things, because there are too many demands being made for our conscious attention at the same time. That is, we are either aware of the good or the bad, of that which will build up personality or of that which will tear it down.

Do you think with me that we need a Sabbath consciousness? Do you think we need to be inwardly aware of the Sabbath? Do we need a knowledge of what passes in our soul concerning it, and in most cases there should be something higher and better entering our experiences in regard to

the Sabbath? I wonder if there are not many people who have kept the Sabbath all their lives and are not really inwardly aware of it. I wonder if we young people who have received this valuable inheritance from our parents, church, and denomination are inwardly aware of the true meaning and value of the Sabbath. Yes, I believe many of us need this Sabbath consciousness. Many who have been converted to the Sabbath are more zealous in its promotion than we who have always kept it, because they have had an inward or soul revelation which gives them this awareness. We who have always kept the Sabbath have profited greatly by this early training. I consider my early training of priceless value, but I feel the need of coming to terms with this great truth in my own experience so that I may be more aware in my soul life of its meaning and value.

We face, then, the serious problem of finding better ways to bring more inward awareness of the Sabbath truth to the people of this practical age. This is an age, as all ages, when there are many calls and influences which work against the development of the inward or soul life. It seems to me that we need more than just a belief that the seventh day is the Sabbath. I have known people who thought that just this belief was all that is necessary. What, then, besides belief is necessary? We need strong personal religion in everyday life. Dr. A. E. Main in his pamphlet, "A Sacred Day, How Can We Have It?" used this quotation, "Spiritual values must be sought in spiritual ways. Moral ideals cannot be forced upon the world any more than you can make a child love you by beating it. If we really believe in the supremacy of Christian ideals, we must rely upon Christian methods to make them universal. That was the method of Jesus. . . . We are not thoroughly the disciples of Jesus until we believe that the world can be made Christian in Christ's way." This idea is like a double action pump. We need a religious life to cultivate and develop growth of the inward nature so this awareness can be felt, and the right belief and observance of Sabbath will help develop the soul life.

Because of our need of more Sabbath consciousness, we need Christlike Sabbath consciousness.

There is an ever increasing emphasis on Jesus the Christ as Savior, Guide, and Ideal for all of us. Young people when attending conferences of youth are asked to learn more about Jesus, and they discuss Jesus' way of life. When they read such books as *Christ or Christianity*, *Christ of the Indian Road*, *In His Steps*, and many others, they are learning of Jesus. We hear great leaders in the religious world say that we must get back to the religion of Jesus. As I study the New Testament, Jesus becomes more real, and means much more to me. As I study the Old Testament, I see that it points to Jesus, saying when he shall come and redeem the world, and urges that men follow him. That is why we go to him for help in solving this problem.

There is a reason why we should go to Jesus because he is the Son of the living God and is one with the Father. John 10:30, "I and my Father are one." John 14:10, "Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself but the Father that dwelleth in me, he doeth the works." That is why Jesus as interpreted to me by the Holy Spirit is my final authority in the realm of religion and morals. It is God saying, "If ye love me keep my commandments," when Jesus says that, and when Jesus says for us to keep his words and teachings. It is God speaking when Jesus says, "This is my commandment that ye love one another." Because of this relationship to God, Jesus has been given power as he says, "All power is given unto me in heaven and in earth." Jesus also said, "The Son of man is Lord also of the sabbath." That is, he is the protector, preserver, and master of it; and now that he has left his work here to be carried on by his followers, we under his grace are in a sense the preservers and protectors of the Sabbath. In fulfilling this duty, let us remember that he has left us an example of how it is to be done.

It seems to me that to have a Christlike Sabbath consciousness means to believe in and observe the same day that Jesus did. Jesus said, "I came not to destroy but to fulfil," so he did much to fill the Sabbath full of his love and glory. The Sabbath for the Jews, because of their many restrictions, had become burdensome and Jesus did

much to make the Sabbath a delight. But because Jesus rid the day of these burdens, should anyone think that another day for the Sabbath could be established, since Jesus did not say so? Because Jesus said that he was Lord of the Sabbath, we know that he is God's commandment for us written into human life, because Jesus although divine lived on earth in the flesh. Thus it was within his power to fulfill the fourth commandment. Some say that Jesus was a Jew. He was a Jew because his physical side of life came from the only people on earth worthy of such a privilege; but he said, "The sabbath was made for man," and that means all mankind.

The Sabbath has never been Jewish, but is all inclusive and is an eternal principle. We need for today the message of the Sabbath of Jesus because it makes a connected religious history. We cannot say that the beginning of Sunday worship is a part of the history of God's people. We may say now that there are people of God who have never heard of, or because of convictions have not accepted, the Sabbath truth, who are keeping Sunday. We have a Sabbath that can be preached as this truth needs to be preached today because it can be backed by the Word of God which gives it divine origin and history. That is where the keepers of Sunday are weak, because they cannot boast of such a glorious beginning, nor do they have Jesus as the example.

Christlike Sabbath consciousness may be developed by Christlike Sabbath observance. Jesus did not say as much about Sabbath observance as he revealed by the things he did. There was no need then to talk about which day, because that had been established; but there was much need of action to remove burdensome laws. We need today this help which Jesus can give in finding out how best to observe Sabbath. I think many times our questions about what to do on Sabbath arise because of our lack of the spirit of Jesus and our desire to please ourselves instead of God. We do not have the spiritual courage to do the things we know are for our good and we want some excuse to do that which will be pleasing to us. The spirit of Jesus should be our final authority and the Holy Spirit will interpret this spirit to us. Jesus went about doing good every day in the week and he expects his

followers to do the same. Let us follow his example as we go to work, to school, or to play. We find Jesus, as his custom was, on the Sabbath doing acts of goodness in the house of God. He read the Scripture to the assembled congregation and explained how he was the fulfillment of the Scriptures. He taught them by his own words and principles, and in many cases he healed those who were sick or lame.

Jesus did not lay down a long list of "Thou shalt not" commands for the Sabbath, but rather opened up unlimited possibilities of things to be done. Jesus and his disciples took walks across the fields and his disciples ate some of the grain, which aroused the spirit of antagonism among the scribes and Pharisees. No doubt these walks were taken to bring them to a place where they might help someone, but this did not take away their opportunity for happiness while doing it. It would be well for us to take such walks or rides so that we could call on the aged, sick, or discouraged. If we go to movies, baseball games, public amusement places and such, I do not believe that we portray the spirit of Christ. Let us be careful about what we do and then say we believe it conforms to the spirit of Christ. On the other hand, let us not hedge the Sabbath about with just restrictions, but find these opportunities of doing good so that the day will be one of blessing and joy to old and young.

We cannot close this discussion without thinking for a moment of the blessings which come to those who have found this Christlike Sabbath consciousness. It brings a peace, joy, and satisfaction which can never come to the person who, as Isaiah says, turns his foot away from the Sabbath and does his own pleasure on God's holy day. Blessing always comes to those who "call the Sabbath a delight, the holy of the Lord, and shall honor him, not doing their own ways, nor own pleasures."

When we rest our body and mind there is a rest of the soul which, as the writer of Hebrews says, is symbolic of that eternal rest in God. We have more opportunity on this day to learn of God, and we need so much to know him better so we can serve him more faithfully. We have a better opportunity than on other days to worship our God, which is a great aid to soul develop-

ment, and the world so needs to, "Be still and know that I am God."

In all our Sabbaths may the spirit of Christ reign supreme so that we may be inwardly aware of the true meaning and value of Sabbath and that his example may be followed by us in right observance of the day. "Thus may all our Sabbaths prove till we join the Church above."

STATEMENT ONWARD MOVEMENT TREASURER, APRIL, 1932

	Receipts	April, 1932	July 1, 1931, to Apr. 30, 1932
Adams Center	\$ 35.00	\$ 576.36	
Albion	25.00	88.34	
Alfred, First	168.65	1,381.27	
Alfred, Second		335.15	
Andover		15.00	
Attalla			132.50
Battle Creek			185.08
Berlin	15.00		15.00
Boulder			178.70
Brookfield, First	32.80		228.88
Brookfield, Second	25.00		35.00
Carlton			150.00
Chicago			42.00
Denver			242.00
DeRuyter			
Detroit			76.77
Dodge Center			23.50
Edinburg	3.50		500.00
Farina			32.00
Fouke			120.00
Friendship	10.00		240.56
Genesee, First			
Gentry			113.00
Hammond			66.62
Hartsville	20.00		
Hebron, First	\$ 10.00		
Special	10.00		
	\$ 20.00		94.68
Hebron, Second			
Hopkinton, First, Christian Endeavor society, special	6.00		525.41
Hopkinton, Second	\$ 6.20		
Debt	5.00		
	\$ 11.20		30.95
Independence			345.71
Jackson Center			
Ladies' Benevolent society	15.00		15.00
Little Prairie			17.00
Los Angeles			
Lost Creek			87.50
Marlboro	25.00		165.98
Middle Island			48.19
Milton	113.55		1,677.95
Milton Junction	154.94		716.22
New Auburn			42.50
New York City	\$ 64.53		
Special	45.00		
	\$ 109.53		710.52
North Loup			46.00
Nortonville	50.00		52.00

Pawcatuck	\$350.00	Western Association	64.50
Christian Endeavor society,		Southwestern Association	36.00
Special	7.00	Southeastern Association	49.54
Junior Christian Endeavor		Minneapolis Sabbath keepers	15.00
society, special	2.00	Woman's Board	133.34
	<u>\$359.00</u>	Buckeye Intermediate Christian	
Piscataway	3,600.00	Endeavor society	2.00
Plainfield	311.60	Exeland Sabbath keepers	3.00
Portville	2,182.19	Rocky Mountain Summer Camp	16.78
Richburg	16.10	Conference collections	435.53
Ritchie	105.00	Interest	3.72
Riverside	25.00	Individuals—	
Roanoke	395.00	In memory of Mrs. Emeline	
Rockville	10.00	B. Whitford, special	100.00
Christian Endeavor society,	11.00		644.50
special	2.00		<u>\$19,775.06</u>
Salem	137.85		
Salemville, special	998.21	<i>Receipts for Ten Months</i>	
Scio	67.40	Budget	\$18,366.00
Scott	70.50	Special	1,361.56
Shiloh	\$ 92.69	Debts	47.50
Sabbath school	39.00		
	<u>\$131.69</u>	Total	<u>\$19,775.06</u>
Stonefort	453.56		
Syracuse	5.00	<i>Disbursements</i>	
Verona	100.00	Missionary Society	\$570.05
Walworth	47.00	Special	207.13
Washington	50.00		\$ 777.18
Waterford	\$ 26.00	Tract Society	\$177.97
Christian Endeavor society,	3.00	Special	20.00
special	<u>\$ 29.00</u>		197.97
Wellsville	167.05	Sabbath School Board	114.66
Welton	30.00	Young People's Board	54.34
West Edmeston	101.99	Woman's Board	15.08
White Cloud, special	11.00	Ministerial Relief	120.64
Daytona	94.24	Education Society	45.24
First and Second Brookfield	22.00	Historical Society	15.08
and West Edmeston, joint col-		Scholarships and Fellowships	36.14
lection	16.12	General Conference	147.81
		Lone Sabbath Keepers	2.99
			<u>\$1,527.13</u>

HAROLD R. CRANDALL, *Treasurer.*

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mate sizes and price: 8x10, \$1.50; 9x12, \$1.75; 13x11, \$2.00; 16x20, \$5.00. Cash to accompany all orders. Include postage. References: Rev. W. D. Burdick, Pastor Rockville Church, Rockville, R. I., Rev. Carroll Hill, Pastor Ashaway Church, Ashaway, R. I., and Rev. Harold R. Crandall, Pastor Westerly Church, Westerly, R. I.

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

THE MINISTER AND RELIGIOUS EDUCATION

Sooner or later the philosophy of the life of the minister in any church becomes apparent in the nature of the program of his church. What he thinks, feels, and desires inevitably colors all that takes place in an official way in his parish life. This is because his own objectives for the work of the church determine what he says and does. Happy indeed is that church whose pastor is possessed of an alert, discriminating, honest, and intellectual life. This alone makes possible that kind of spiritual vitality to which we may look unafraid for guidance in the things of the spirit.

The application of scientific methods to practically all the areas of life has brought about the necessity for an open-minded re-study of the methods of religious education. In an address some three or four years ago, Professor George H. Betts said, "People have begun to lose their fear of facts. Only timid minds and the flippant few any longer incline to jeer or question the earnest seeker for truth who today attempts to employ scientific methods in religious education." It is largely because of the new facts about human life which the social sciences and physical sciences have provided that there are a new technic and a new educational world. We are attempting to discover and to utilize the processes which determine personality. This constitutes a major religious educational problem.

We are beginning to see the educational significance of the methods used by Jesus. He never violated a personality. He constantly sought to stimulate the kind of thinking which would change the current conduct patterns of persons into conformity with those of the kingdom of God. Jesus gave few rules, but he did offer the eternal principles of living. What he said and did set people to thinking. He knew that the patterns of social living cannot be separated from the modes of social living. If love,

and not hate, if justice, and not injustice, if understanding and helpfulness rather than strife and selfishness, if peace, and not war, are to become characteristics of our society, then these ideals must be built into the minds of growing persons. We have too long been teaching young people, as well as adults, what men have said about Jesus. What we need to set forth is the challenging implications of what Jesus taught and lived.

Religious education considers the native endowment of the pupil and adapts the matter to be taught him. It studies the world in which he lives and seeks to interpret his experiences in it. It seeks to provide that freedom from restraint that makes it both easy and natural for the pupil to bring his problems forward so that in a sympathetic atmosphere they may be analyzed and he be led to find a Christian solution. The pupil lives in what, for him, is a unified world. It is true that it may be narrow, inadequate, good, bad or any other kind from the adult point of view. It is the only world he knows. Upon his grasp of its meaning and the interpretation of his experiences therein will grow his ideals and conduct. Therefore the need for the best there is in religious education, both in materials and methods.

In most communities churches must look to their ministers for leadership in the religious educational activities of the parish. This is just as it should be. If any real change is to be made in the intellectual aimlessness and the spiritual barrenness which characterize much of our current religious educational practice in altogether too many churches, then the minister must set himself to the job of mastering the best educational procedure. Understanding, appreciation, and administrative skill are the foundation stones of ministerial activity.

When viewed understandingly and used with good common sense, religious education becomes the process by which church, home, and community together may build a society in which love is dominant. The Bible inevitably becomes the great source book and guide; the church becomes a living agent of interpretation and inspiration and help; and the minister becomes the prophet, the seer, the companion, and guide of his flock.

THE NEWSPAPER DEGRADES ITSELF

Nothing quite as disgusting has come out of the Lindbergh kidnaping as the campaign of the Hearst press to have Al Capone released in order to join in the hunt for the missing baby. This is journalism at its lowest. It is the prostitution of public opinion, the exaltation of the criminal, to make a circulation-getting holiday. Day after day the Hearst papers have pounded away on the idea that the recovery of the Lindbergh child depends on opening the prison doors for this notorious criminal. A former director of Scotland Yard has been induced to cable from Europe his opinion that Capone should be released for this purpose. Mr. Brisbane, the chief Hearst editor, has turned his high-priced adjectives to the job of working up public sentiment in favor of such a move. Lurid headlines have declared that "Hoover ponders Capone plea," although it is later disclosed that no Capone plea has so much as been made. By this means, however, the idea has once more been sunk deeply into thousands of minds of the uncanny power of the criminal. This creature of the underworld, whom the nation has finally put where he belongs, is made once more a glamorous figure—a figure so potent that, in an hour when the service of a superman seems required, a whole nation is made to seem to desire his release. A more brazen and pernicious attempt to set at naught the work of the forces of law and order and to exalt the work of the evildoer has not been seen in recent years. It shows, as nothing that has gone before has shown, the social irresponsibility of a portion of the press. Mr. Hearst's newspaper competitors have been inclined to dismiss this campaign for Capone's release with a smile, regarding it as nothing more than a journalistic stunt gone wrong. It is something far more than that. It is a deliberate attempt to debauch the community morale. —*Christian Century*.

DEATHS

COTTRELL.—Suddenly, April 24, 1932, at his home on Elm Street, Westerly, R. I., Charles P. Cottrell, aged 74 years.

Charles Perkins Cottrell was the son of Cal-

vert Byron and Lydia W. (Perkins) Cottrell. He was born March 9, 1858, in Pawcatuck and had been a life-long resident of this community. On May 26, 1886, he was united in marriage with Harriet Morgan, who died October 18, 1913. To them were born four children: Calvert B. Cottrell, third; Margaret (Mrs. Frederick C.) Bufum, both of Westerly; Angenette (Mrs. John M.) Grotton of New Bedford, Mass.; and Charles Perkins Cottrell, Jr., of Westerly. These survive Mr. Cottrell as do his sister, Miss Harriet Cottrell and his brother, Arthur M. Cottrell, both of Westerly.

It was during the active administration of Mr. Cottrell of the C. B. Cottrell and Sons Company, of which he was president, that many of the important developments of the printing press were made. He inherited his father's inventive genius which revolutionized the printing press business of this country and of the world.

The cylinder press was perfected by his father, C. B. Cottrell, who died in 1893. He developed the magazine rotary press, one of the first presses being used in the *Youth's Companion* plant in Boston.

Under the leadership of Charles P. Cottrell, the multi-color rotary perfecting press was invented. This press prints four colors at one operation. Practically all the great magazines of the country are printed on the Cottrell presses.

Mr. Cottrell was a contributor to all good causes. Many have been his generous gifts of which only he and the recipient ever knew. He took particular pleasure in quietly doing good. He was a most cordial and friendly man to meet. He was especially devoted to his family.

He was baptized and united with the Pawcatuck Seventh Day Baptist Church on February 14, 1874. He was always an interested member and was for many years an honored trustee, to the time of his death. He had held many positions of trust and honor in his busy life, and up to the time of his decease.

Farewell services, attended by many relatives and friends, including leading business men, manufacturers, and magazine publishers from New York, Philadelphia, and other eastern cities, were held at his late home Tuesday afternoon. The large number of beautiful floral pieces attested to the esteem in which Mr. Cottrell was held and to the sympathy of a host of friends for the bereaved family. His pastor, Rev. Harold R. Crandall, officiated. Interment was in the family mausoleum in River Bend Cemetery. H. R. C.

CRANDALL.—Miss Hannah Crandall died at her home, 153 High Street, Westerly, R. I., April 19, 1932, in her ninety-second year.

She was born at Newport, October 2, 1840, and was the daughter of the late Joseph and Emeline (Truman) Crandall. Her parents came to Westerly when she was but a girl. For seventy-eight years she had resided in the house in which she died. She was the oldest member of the Pawcatuck Seventh Day Baptist Church, having been baptized on March 28, 1857, seventy-five years ago. She was born in the same year that the church was organized.

Miss Crandall was of a quiet, retiring disposition. She was loyal to her church, giving to its work liberally. She was always interested in the work of the denomination and in the colleges, and had made generous gifts to them. She had also done much good with her means of which only she and the recipient ever knew.

Three cousins—the Misses Ada and Ella Crandall of Newport, and Mrs. Flora Gardiner of Westerly; and a second cousin, Mrs. Thomas E. Robinson of Westerly—survive.

Funeral services with her pastor, Rev. Harold R. Crandall, officiating, were held in her home where she had lived so long, on April twenty-first. Interment was in River Bend Cemetery. H. R. C.

ESTEE.—William Greene Estee, son of Henry and Lucretia Greene Estee, was born near Berlin, N. Y., February 12, 1850, and went to his heavenly home September 6, 1927, aged seventy-seven years.

In his childhood his parents moved to southern Wisconsin and later to West Hallock, Ill., where he lived during his boyhood and young manhood. His education was received in the common schools at West Hallock, and a short time was spent at Milton College.

In 1872, he was united in marriage to Alice G. Potter of Lawn Ridge, Ill. To this union were born six children—four girls and two boys. Only two of his children survive, the oldest and the youngest, Elsie L. and James L. Estee.

After his marriage he worked his way through medical school, supporting his family at the same time. He moved from West Hallock to Milton Junction, Wis. From there he moved farther west, as so many did. His was a pioneer spirit and the West held a great attraction for him. Eventually he homesteaded in Oklahoma, where the last twenty-seven years of his life were spent.

In the West he found much demand for his medical skill. Sympathy was an outstanding characteristic of his nature, and in the practice of his profession it was much exercised. No night was too dark or storm too severe to hinder him from answering the call for his help, and many were the bills that were canceled or reduced for the needy.

In his early manhood he joined the Seventh Day Baptist Church at West Hallock, and though most of his life was spent away from the church of his choice, he never gave up the Sabbath, and in his later years the SABBATH RECORDER was a great help and comfort to him.

E. L. E.

GLASPEY.—Mrs. Mary B. Glaspey, the adopted daughter of Jonathan W. and Margaret A. Bonham, died at Shiloh, April 6, 1932. She was in her sixtieth year.

On February 7, 1885, she was baptized and joined the Shiloh Seventh Day Baptist Church.

On October 6, 1892, she was married to Ward R. Glaspey, who preceded her in death about one and one half years. She is survived by four sons, four daughters, and eighteen grandchildren.

The funeral service, conducted by Rev. H. L.

Cottrell, was held from her late residence, and interment was made in the Shiloh cemetery.

H. L. C.

MACOMBER.—At her home in Haversham, March 21, 1932, Harriet Bliven Macomber, aged 86 years.

She was the daughter of Joseph L. and Harriet L. (Chase) Bliven, and was born at Watch Hill on January 8, 1847. All her life was passed in the town of Westerly and for more than forty-four years she had resided at Haversham.

Mrs. Macomber was a member of the First Westerly Seventh Day Baptist Church, having united at the age of eleven years, being baptized by Elder Christopher C. Chester. She was a charter member of the Ocean View W. C. T. U., and served as treasurer of that organization for more than thirty years.

On January 8, 1870, she was united in marriage with Oliver B. Macomber, Rev. A. B. Burdick being the officiating clergyman. Mr. Macomber died on April 21, 1904. To this union were born two children—a son, Elmer L. Macomber of Dunn's Corners; and a daughter, Ada (Mrs. Leon W.) Bliven.

Mrs. Macomber was a patient sufferer for many months. She was a woman of strong faith, interested in the things of religion, and was of a cheerful disposition. Farewell services were held at the Gavitt Funeral Home on Thursday afternoon. Pastor Harold R. Crandall and Rev. Clayton A. Burdick, D.D., pastor *emeritus* of the Pawcatuck Seventh Day Baptist Church officiated. Interment was in River Bend Cemetery.

H. R. C.

NELSON.—Henry Harrison Nelson, the son of William and Ann Nelson, was born in Sharpstown, N. J., November 4, 1840, and died at Shiloh, N. J., April 11, 1932, at the age of 91 years, 5 months, and 7 days.

Mr. Nelson was born on the day that Henry Harrison was elected President of the United States, and was named Henry Harrison for the incoming President.

After his marriage to Mary E. Brown he came to Roadstown, N. J., where he worked for a time in the carriage shop of Mr. Bodine, and from there he went to Elmer, N. J., where he worked for a time on the railroad. In 1867, he came to Shiloh, N. J., and moved into the house which has been his home for sixty-five years.

He was baptized February 14, 1875, and on February 27, 1875, he joined the Shiloh Seventh Day Baptist Church during the pastorate of Rev. A. H. Lewis.

After the death of his first wife, Mr. Nelson married Mrs. Mary Wood, on Christmas day, 1880. He was a blacksmith and worked at his trade until a few years ago. Besides his widow, he leaves two daughters—Mrs. Jessie Nelson of Salem, N. J., and Mrs. Anna Blackwell of Frankfort, Pa.; and one daughter, Mrs. Olive Fisher of Bridgeton, N. J., by the first marriage. There are also eleven grandchildren.

The funeral, conducted by Rev. H. L. Cottrell, was held from his late residence in Shiloh on Thursday afternoon, April 14, and the interment was made in Fernwood Cemetery. H. L. C.

WANDER.—Mrs. Sarah Wander, the daughter of Warren S. and Adelia Harris Robinson, was born December 28, 1864, and died April 4, 1932, aged 67 years, 3 months, and 6 days.

She joined the Shiloh Seventh Day Baptist Church by letter from Alfred Seventh Day Baptist Church, July 25, 1891.

She was married to Robert Wander on April 10, 1890. After living in Salem, N. J., for eight years, they moved to Shiloh, N. J., where they made their home until 1925. They then moved to Hileah, southern Florida, where she lived until her death.

Mrs. Wander possessed a most kind and unselfish disposition, always doing for friends and loved ones. These traits, which she manifested to the end of her life, also won for her many friends during her student life in Alfred.

She passed away after a brief illness, leaving to mourn her loss her husband; two daughters—Mrs. Helen Thomas and Mrs. Anna Nestlerodt; four granddaughters—Mrs. Dorothy Kepler, Mrs. Mildred Batten, Dorcus and Sarah Nestlerodt; two grandsons—Robert and Lewis Thomas; and many other relatives and friends.

The funeral, which was conducted by Rev. H. L. Cottrell, was held from the Shiloh Seventh Day Baptist Church on Sunday morning, April 10, 1932. This was also the date of their forty-second wedding anniversary. Her body was laid to rest in the Shiloh cemetery.

H. L. C.

Sabbath School Lesson IX.—May 28, 1932

JOSEPH THE DREAMER.—Genesis 37: 1-11.

Golden Text: "Take thought for things right in the sight of all men." Romans 12: 17.

DAILY HOME READINGS

May 22—Joseph the Dreamer. Genesis 37: 1-11.
 May 23—Solomon's Dream. 1 Kings 3: 4-15.
 May 24—The Centurion's Vision. Acts 10: 1-8.
 May 25—Peter's Vision. Acts 10: 9-16.
 May 26—Obeying the Vision. Acts 26: 12-20.
 May 27—Visions Promised. Joel 2: 28-32.
 May 28—The Favor of Jehovah. Proverbs 3: 1-12.

(For Lesson Notes see *Helping Hand*)

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REV. H. C. VAN HORN, M. A., Editor

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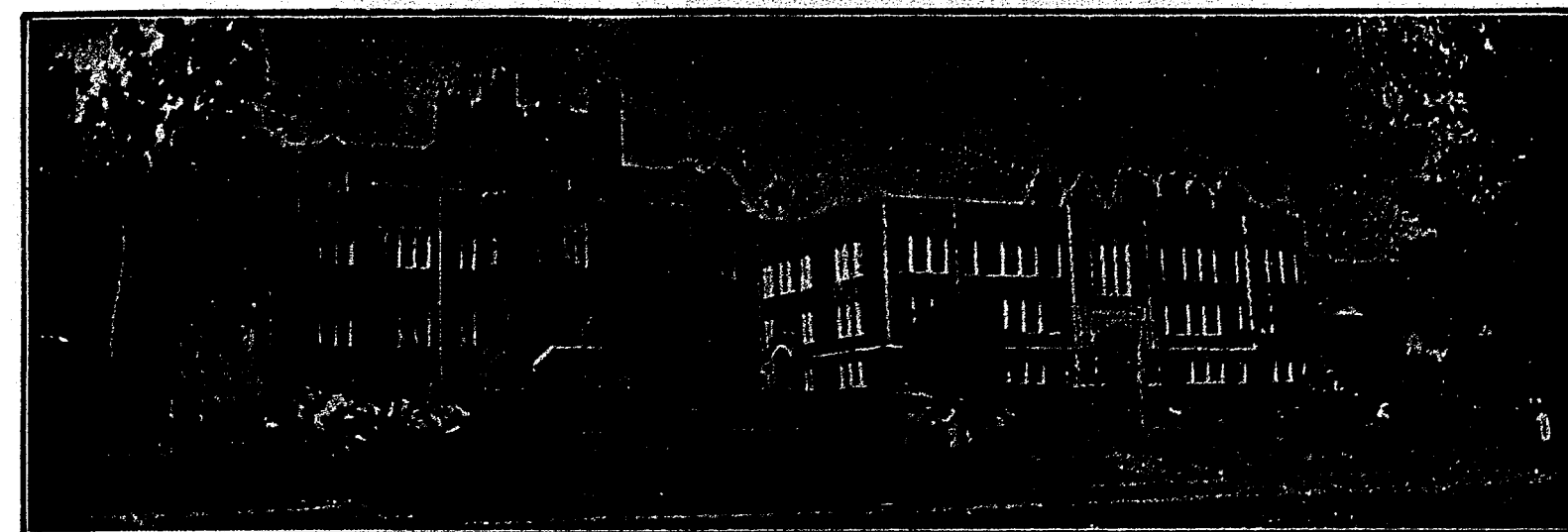
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Doubts discarded
God's service rendered
Eternal interests promoted
Time yet to raise it

● *If we all
 get busy*



*Conference Year closes
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The Sabbath Recorder

Vol. 112

MAY 23, 1932

No. 21

A PRAYER

Spirit Father, with thanksgiving in our hearts and upon our lips for all your unfailing providences which have followed us through another week, we come again to the place of prayer, the place of song, the place where by divine spiritual intercourse we set again our compass by your Son, our Fixed Star.

Save us from haphazard navigation. Help us here to lay anew our course consistently toward the harbor which you have taught us by faith to look for, and be pleased ultimately to bring us safely into it. Amen.

—Lloyd R. Watson, Ph.D.

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