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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

VOL. 114

MAY 15, 1933

No. 20

THE SABBATH NOT DESTROYED

And now it has come about that the Sabbath as taught in the Bible and as observed by Jesus and his disciples is disregarded by almost the entire Christian world. The situation reminds me of a fact in connection with the wonder tomb of King Tut-ankh-Amen: The surface over it had become the site for huts occupied by the workmen building the tombs of other kings, and in turn a dump heap, where the waste of building material and the earth from excavations made by treasure hunters, and even a place where the refuse from the workings of those seeking this particular tomb, had been piled. There underneath all the rubbish of the ages the wonderful treasures which have now been brought forth have lain for thirty-three centuries. Likewise for nearly sixteen hundred years, men have been trying to bury God's Sabbath. But its treasures are still undestroyed.

—Rev. James L. Skaggs,
From "The Permanence of the Sabbath."

Contents

Editorial.—Sabbath—God.—I Must Write to the President.—A Challenge to the Youth of America.—Items of Interest	458-462
From the Conference President	462
Missions.—Good Will and Missions.—Treasurer's Monthly Statement.—Letter From Shanghai, China	463-466
The True Sabbath	466
Young People's Work.—It Is to Think.—Annual Meeting International Council of Religious Education	467
Woman's Missionary Society	469
Service Bureau	469
Children's Page.—What Jesus Says About Courage.—Our Letter Exchange	470-472
Commission Meeting	472
Our Pulpit.—Ought Christians Today to Keep the Sabbath?	473-476
Denominational "Hook-Up"	476
Obituary	478
Sabbath Recorders Wanted	479
Sabbath School Lesson for May 27, 1933	479

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 114, No. 20

WHOLE No. 4,601

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

Terms of Subscription

Per Year	\$2.50
Six Months	1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

Sabbath—God Sabbath Rally day should interest us all because of what is involved. It is a season calling attention of men again to what God has done and to the fact of God himself. The Sabbath is the day set apart by God for the holy purpose of ministering to the highest and holiest needs of all humanity. In setting forth the Sabbath, the commandment touches the depths of man's need, the need of a consciousness of God. "Remember the sabbath day to keep it holy . . . the seventh day is the sabbath of the Lord thy God . . ." just as "in the beginning God . . ." The world needs God, a sense or consciousness of God. It needs again and again to be called back to God—to the fact of his existence, reality, and immanence. There is no more fundamental need. Non-Christian nations and peoples have been seeking after him in ignorance. To a group of such seekers, Paul says, at Athens, "What, therefore, ye worship in ignorance, this I set forth unto you. The God that made the world and all things therein." But we have him in the revealed word. Every week, so sure as six days

pass away, the seventh comes, "the sabbath of the Lord thy God," calling attention as nothing else so stately does that God is. And God rested "the seventh day; wherefore Jehovah blessed the sabbath day and hallowed it." By his own act not only is the Sabbath truth here made plain, but in the statement is the fact and reality of God reiterated.

The experience and comfort of knowing God is often missed by a neglect or a disregard of this truth. A great joy awaits him who will take seriously the words of the prophet Isaiah, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shall honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in Jehovah. . . ." This is a promise that one shall know God and find his chief joy and consequent blessings in a consciousness of him.

That such experiences may be ours and that the Sabbath truth may be further promoted, a Sabbath Rally day is set apart. Attention was called, last week, to May 20 as Sabbath Rally day, by the editor and by our Conference president, Rev. Ahva J. C. Bond, who is also leader in Sabbath Promotion. In last week's issue, also, there appeared an excellent article by a lawyer of Fort Myers, Florida, Mr. J. B. Conyers, a recent convert to the Sabbath. In the present issue will be found a helpful sermon, "Ought Christians Today to Keep the Sabbath?" by Pastor Lester G. Osborn of Nortonville, Kan., and a brief article by Mr. W. M. Vester of Battle Creek, Mich., on "The True Sabbath." All such material will furnish real help for those churches that plan to make a special feature of Sabbath Rally day. Our pastors and leaders are receiving also a letter from Doctor Bond together with a leaflet and tract inclosed. In our racks will be found other helpful material for this occasion.

I Must Write to It comes to attention
The President through the *Christian Century* that a situation has developed in Washington with regard to the pending army appropriations, that calls for immediate action on the part of lovers of peace and world prosperity. Efforts, the past two years, to

cut down the army budget by eliminating expenditures felt to be of doubtful military value; efforts favoring dropping four thousand superfluous officers, abandoning the citizen's military camps, federal support for compulsory R. O. T. C. units in colleges, and the like have been opposed by a war lobby descending "on congress in a cloud." This together with a jingo press has succeeded for a time in defeating the measures of economy and good judgment. Now, the President is attempting to reduce the war department budget by \$144,000,000. One of the big cuts in this would come in the items, thought by some to be mere "army window dressings." Again the military lobby has gone into action. The D. A. R. convention makes its usual pro-military contribution to scare psychology; many patriotic societies, it is reported, have called upon Mr. Roosevelt protesting against army cuts. The *Army and Navy Journal* of April 15 is quoted as saying that the President "admitted there was a foundation for the rumors (of coming cuts) current, but indicated that his action would depend upon the response of the country to the curtailment proposed."

Again a matter of vital concern is put up to the nation. What shall we do about it? A letter or a telegram to the President expressing your favor of his proposed cuts in the army budget will help him to know where the people stand. This would be our response. Yes, I must write to the President about this.

A Challenge to the Youth of America We are glad to give editorial space to this article from the Federal Council of the Churches of Christ in America. We hope many of our young people will be interested and participate.

The Federal Council's Department of International Justice and Goodwill is launching a Three-Point Peace Project for the youth of America. Young people are invited to do three things: to study the peace and war problem; to interview an adult regarding the cause and the cure of war; to write an essay of not more than eight hundred words on the results of the interview.

STUDYING THE PEACE AND WAR PROBLEM

Youth should know the facts regarding present-day world problems. These facts, presented in a unique and readable style, are now available in a new pamphlet of more than one hundred pages, entitled "Men Conquer Guns," issued by the Federal Council of the Churches. This pamphlet deals with such

questions as disarmament, the Japan-China controversy, the new German situation, the League of Nations, the traffic in arms, the relation of the United States to the world's peace machinery, international security, and the stake of religion in the peace movement. The two colored cover pages of this pamphlet represent a unique and interesting departure from the average run of peace literature. The graphs, too, are both interesting and exceedingly enlightening.

Young people are invited to organize study groups in young people's societies, public and private schools, colleges and universities, and elsewhere.

A special gift to the Federal Council, made available through the courtesy of Dr. Paul F. Douglass of Cincinnati, has made it possible to distribute "Men Conquer Guns" at the surprisingly low cost of twenty cents, postpaid. In lots of ten or more the price will be fifteen cents per copy.

A CERTIFICATE OF MERIT FOR INTERVIEWS

The second feature of the Federal Council's peace project for youth is the interviewing of an adult on the war problem. A special interview card has been prepared for this purpose. The young person holding the interview is asked to prepare an essay of not more than eight hundred words on the answers thus recorded explaining why he or she is or is not in agreement with the opinions expressed by the one who is interviewed. Every young man or woman who returns the card and essay to the Federal Council will receive a beautifully engraved certificate of merit, which pictures symbolically the historical pageant of the evolution of world peace and is suitable for framing. It will bear the signatures of Sir Eric Drummond, secretary-general of the League of Nations; the Right Honorable Arthur Henderson, president of the World Disarmament Conference; Ambassador Hugh Gibson, Ambassador Norman H. Davis, and Dr. Mary E. Woolley, American delegates to the conference; and Dr. Albert W. Beaven, president of the Federal Council of the Churches.

The certificate, which bears also the name of the person receiving it, says:

"ON THE OCCASION OF THE
GENERAL CONFERENCE FOR THE LIMITATION AND
REDUCTION OF ARMAMENTS
Geneva, Switzerland
MDCCCXXXIII"

"Honored for participation in the creation of an informed and vital public opinion in support of the common effort of the nations of the world to free international society from the peril and tragedy of war. Those who seek to establish world justice and peace are the true servants of humanity."

CASH AWARDS FOR INTERVIEW ESSAYS

Cash awards will be given to the authors of the fifty winning essays. These, of course, are in addition to the certificates of merit. The author of the best essay will receive a cash

award of \$25. There will be a second award of \$15, a third award of \$10, and forty-seven awards of \$5 each. Each essay must be accompanied by the interview card and a sealed envelope containing the name and address of the writer, and should reach the office of the Federal Council on or before November 15. Announcement of the winners will be made, if possible, on January 1, 1934.

ACT TODAY

It is believed that this is one of the most unique and interesting projects of peace education ever presented to the youth of America. All communications in connection with this project should be sent to Walter W. Van Kirk, Federal Council of the Churches, 105 East 22nd Street, New York, N. Y.

Items of Interest The chairman, Albert L. Scott, of the Laymen's Foreign Mission Inquiry, has recently authorized the public statement of interesting information from which we make a few quotations: "In India and China there is a growing tendency among the leading Christians to insist that the main issue is not that of the reduction or increase of the missionary force, but that of the attitude of the missionaries." "New ideas, new energies, and new viewpoints are probably the greatest need of India today." "The more significant achievements of missionary effort are attributable to indirect influence. The intangible realities of mission work are not statistically discerned. . . ." "All the ills of India cannot be cured by mission hospitals. Beds and patients may well be limited to such numbers as can be properly cared for. . . . Probably, vastly more will be accomplished by stimulating the ethical and scientific standards of the medical fraternity in India than by continuing to treat a small per cent. of the population." In urging the need of courageous willingness to make necessary readjustment we are assured that "the need for readjustment is no reflection on the work of missions. On the contrary, if no changes were needed, that fact would be a serious criticism, since it would deny the idea of growth."

"We need a renewal of the Old Testament emphasis upon the divine transcendence. The present catastrophe has humbled us and shown us that man is not the measure of all things," declared Dean Howard Chandler Robbins, of the General Theological Seminary, in conducting the devotional service at the meeting of the Committee on Worship

held April 21 at the headquarters of the Federal Council of the Churches of Christ in America, under the chairmanship of Bishop Wilbur P. Thirkield.

The Bible or some part of it has appeared in 936 languages and dialects according to a statement just issued by the American Bible Society. The latest book from the press is the Gospel of St. Mark in Mundang, a dialect used in Africa and published by the British and Foreign Bible Society. This society has recently furnished the first complete New Testament in Sea Dyak to tribes in Borneo. The latest publication by the American Bible Society is the Gospel of Matthew in Keres, a dialect spoken by a tribe of Indians in New Mexico. This is the first complete gospel to appear in this tongue.

"Is this the latest? I don't want last year's edition," was the reply received by one of the society's workers in Utah when he offered a young man a copy of the New Testament. A missionary in Wyoming wrote this society that he had visited seven schools and found only one boy in the upper grades who could spell the name of Jesus. He thought Jesus was a great preacher during the time Washington was President.

For over two years a bright four page sheet, "Progress," has been coming to the publishing house, bearing interesting information concerning the development of A Century of Progress Exposition. We have been glad to pass along bits of its information and interesting items from time to time. We are informed in the issue of April 26 that that is the last number. Within three weeks of the date of this SABBATH RECORDER, the great exposition will be formally opened. At the appointed time a ray of light launched from a star, forty light years distant from the earth, at the time of the World's Fair in Chicago, 1893, will operate upon some delicate, scientific instrument in a way to start the exposition's machinery and open up the great fair to the world. This last "Progress" describes the dramatization of the world's "costliest book," a book standing over six feet high—the *New Standard Dictionary* put out by Funk and Wagnalls.

"A small lighted ribbon, upon which is printed a long list of words, will pass slowly over the surface of an attractive desk. Plac-

ing one's finger over any one of these words causes the dictionary automatically to open and a long finger of light to focus itself upon the desired word and its definition."

Mrs. Pearl S. Buck, author of "Good Earth," "Sons," "The Young Revolutionist," and other stories of China has resigned as missionary employed by the Presbyterian Board of Foreign Missions. Since her success in financial returns from her publications she has not accepted salary from the board or any allowance for her children. Mr. J. Lossing Buck, her husband, is at the head of the Agricultural department of Presbyterian Nanking University and is held in high esteem by his board. Mrs. Buck's resignation came about because of criticism concerning the statements of some of her theological views and was accepted, we understand, after some bitter opposition.

Doctor McAfee, junior secretary of the board, says that "the board has received many letters . . . protesting against her criticism of some missionaries . . . the sex material in her books . . . and her doctrinal beliefs." As for the last mentioned, one can scarcely wonder at the action taken by an evangelical board in view of what she is quoted as stating and does not deny concerning Christ — ". . . But to many he has ceased to be that (divine Son of God). If we are asked we shall say we admire him, of course. He was perhaps the best man that ever lived. But that is all he is." If that is true of Christ, then let us withdraw all our missionaries; the Church has no message.

The *Reformed Church Messenger* reports some of the last words of Dr. W. Crosby Bell of the Alexandria Theological Seminary. He is said to have been "one of the great spirits of the Protestant Episcopal Church, and his influence over students, past and present, was immeasurable." It must mean much to such men, and indeed to others who did not know him personally, to receive such a dying testimony of one who had so consistently lived his life and faithfully preached the gospel. "Tell the boys," his final message triumphantly rings out, "that I have grown surer of God ever year of my life, and I have never been so sure as I am right now. Why, it's all so!—it's a fact—it's a dead certainty. I'm so glad to find that I haven't the least

shadow of shrinking or uncertainty. . . . I have been preaching these things all my life, and I'm so interested to find that all we've been believing and hoping is so. I have always thought so, and now that I am right up against it, I know. . . . Tell them good-by—they've been a joy to me. . . . I can see now that death is just the smallest thing—just an incident—that it means nothing." These are days that try men's souls, days when a thousand temptations crowd with howling insistence upon one's consciousness to give up his hopes and belief and trust in God. A testimony from one within a few hours of eternity comes when we need renewed courage, and it ought to strengthen us and fortify us against the bewildering influences and conditions that beset on every hand.

TESTIMONY OF COMMANDER EVANGELINE BOOTH, AS TO THE BENEFITS OF PROHIBITION

Commander Evangeline Booth, of the Salvation Army, a few months ago was strongly urged by certain rich wet contributors to the army to come out for repeal of the Eighteenth Amendment, which she refused to do, giving her reasons therefor in a booklet "To Be or Not to Be, That is the Question," in which, among other things, she said:

In New York City, before prohibition, the Salvation Army would collect 1,200 to 1,300 drunkards in a single night and seek to reclaim them. Prohibition immediately reduced this gathering to 400, and the proportion of actual intoxicants on the day selected from 19 out of 20 to no more than 7 in all; in fact this method of evangelism yielded so few results that we gave it up.

Our report for the Bowery is that drinking in that difficult area has dropped 60 per cent—that is, to less than half what it was. In 1920, the first year of prohibition, the Salvation Army took charge of the Bowery Hotel. Every night, and especially on Saturday nights, men had to be ejected for creating disturbances, and owing to intoxication of the occupants, the bed-linen was often left in a filthy condition. But today in our Memorial Hotel where we house 4,800 men in a week, we do not have more than four or five cases of intoxication in a week, or one in a thousand!

We have two hotels in Chicago accommodating respectively 511 and 250 men in an evening. On a selected Sunday there were 6 drunks, and this was reported as a fair average. Nine years ago the number of drunks on a Sunday would be 250, or one third of all the men accommodated; and four years ago it was about 100. It happened that our Palace Hotel was subjected to an unforeseen and entirely impartial test. There had been a report

of smallpox in the city and all the men in the hotel, about 500, were vaccinated on the nights of January 10 and 11 by an independent physician. Not one of the men was found to be under the influence of liquor.

In Jersey City we have a hotel where nearly 100 men are accommodated. Recently inspected it disclosed two drunks only and the management's comment was that before prohibition it would have been remarkable if two men had been found sober. In Hartford, Conn., out of 50 men under one roof, there is seldom more than one a week under the influence of liquor.

The broad fact known to us all is that women as a sex, drink not at all, or in much less quantities than men. The position of the Salvation Army is that the fight for liquor now proceeding is essentially a fight on the part of the selfish few to reimpose the subjection of innumerable women and children to a masculine indulgence to liquor, medieval and degrading as the veil and purdah from which they have been largely emancipated by the prohibition movement.

I believe that he who would seek to satisfy a selfish appetite or increase a financial gain, at the cost to others of happiness or life itself, will at last lose all and find himself naked and forlorn, censured by his own everlasting contempt.

In my opinion, to repeal the Eighteenth Amendment will be to fling again wide open the gates of our country to an army of slaughter such as never tramped its relentless heels upon any blood soaked field of war.

How could I, therefore, cast my vote — as strong pressure has been brought upon me to do—for the repeal of the Eighteenth Amendment? How could I? I, the friend of the pauper; the friend of the sorrow-destroyed? I, who have been the only mourner at the open grave dug by the spade of alcohol? I, who have spread my skirts between the infuriated blows of a drunken father and a defenseless childhood? I, who have placed bread in the bony hands of starving childhood and made a multitude of baby faces, grown old, to smile at the sight of warm milk? I, who have listened to the cries of remorse of men in the great prisons who in the cup of accursed liquor have drunk up home and loved ones and money and decency and all but an accusing conscience?

With such memories stirring every impulse of my being, I strike out hard and hot and fast against the liquor traffic.

THE STRANGLEHOLD OF THE BREWERS

The April 14 issue of the *Civic Bulletin*, Albany, N. Y., is devoted to reprinting the most startling facts in Ernest Gordon's great book, "When the Brewers Had the Stranglehold."

In 1916, the United States Government seized a car load of secret documents, letters, reports, etc., of the U. S. Brewers Associa-

tion, and many of these amazing letters of the brewers to one another—their trickery, bribery, corruption, and bulldozing methods, were all laid bare when the government printed these letters in a public document, which letters Mr. Gordon gives in his book, many of which are reprinted in this issue of the *Civic Bulletin*. This bulletin shows how the brewers raised their corruption funds and how they spent them; how they bought the press and labor leaders, corrupted politics, and sought to break down the United States Constitution. A copy of this sixteen page *Civic Bulletin*, containing over 20,000 words, giving so many startling facts concerning the brewers, taken from official sources, can be had for ten cents, by addressing its editor, Rev. O. R. Miller, Albany, N. Y. The book above referred to ought to be placed in every public library in the land. Some of those who are anxious to help defeat repeal of the Eighteenth Amendment should see that this book is so placed in their local libraries. Others would help the cause by buying and distributing the *Civic Bulletin* of April 14.

FROM THE CONFERENCE PRESIDENT

Camp time is approaching and nothing has been said in these columns about summer camps for Seventh Day Baptist young people this coming summer. While this is an enterprise which depends almost wholly upon local initiative and regional interest and support, it is a work that has been promoted for some years by the Tract Board, through a regular committee of the board, and the active interest and efforts of the leader in Sabbath Promotion. Possibly it is time therefore that something should be said in the SABBATH RECORDER to stir up in the minds of those who have had charge of the several camps in other years a renewed interest in the matter, and a fresh impetus to provide for our young people again this year this opportunity for the development of Christian character and denominational loyalty.

It remains to be seen how much the camp work will be affected this year by the depression. Someone suggested recently that we should not use the word "depression." This person thought that when referring to the fact that conditions make it impossible for things to go on in the usual way, it would be better to say, "Under the present circumstances." When I heard the suggestion I

MISSIONS

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

GOOD WILL AND MISSIONS

Christ's disciples were attacked by the scribes and Pharisees because they ate with unwashed hands. Who in this day has not been criticized because he did not accept some non-essential, even absurd, belief or practice of modern Pharisees? There are many isms, good, bad, and indifferent, but the great thing is that our lives be ruled by good will to all others. "He hath showed thee, O man, what is good. And what doth the Lord require of thee but to do justly and love mercy and walk humbly with thy God?"

The missionary message may truly be said to be one of good will. Primarily it is God's good will to men. This truth is stated many times and demonstrated in many ways. It is emphasized throughout the Old Testament and stands out above all else in the New Testament. Furthermore, the good will of God is a thing which may be and is known by experience.

Not only does the missionary message emphasize the good will of God, but it makes it very plain that it is the Father's purpose that there be good will among men and that it is the work of missions to produce this state of affairs. There may be ill will to others; this is wrong and will, if given sway, ruin any individual or institution. There may be indifference to others; this works disaster among men as surely as ill will. And there may be good will, which is God's way and the world's great need.

Good will is a thing people may cultivate. In fact, every one is cultivating ill will or good will as the years come and go. It is God-like to cultivate good will towards all, and it is satanic to indulge in ill will towards any one.

There are many things in the realm of religion regarding which we cannot now be certain. We may not understand how Christ can be both human and divine; we may not know what spiritual bodies promised us in the future are like; and many other things pertaining to this life and the hereafter we do not understand; but we do know that good will gives happiness to the individual's life

was reminded that soon after the Civil War some one is alleged to have referred to that fratricidal struggle as "the late unpleasantness." Just why that should come to my mind I am not sure. I suppose it was registering the thought in my own mind that it doesn't help matters a great deal to ignore realities, and to try to deny the facts just because they are unpleasant.

But I would not be a stickler for terms. "Under the present circumstances" what shall be our attitude toward camp work this summer? After all, I believe that is a good way to put it: "Under the circumstances." That would seem to take into account both sides of the question; or perhaps I had better say, "all sides." There are the difficulties, which must be taken into account. They are indeed discouraging, and will cause most parents to think twice before they decide whether they can afford to pay even the small sum required to send their children to camp. Under the circumstances, can they do it?

On the other hand, should not parents, under the circumstances, give the question more than a second thought before deciding in the negative. It may be our duty, just because the times are what they are, to make greater sacrifice in other ways, if by so doing we may be able to strengthen the life and deepen the faith of our young people in a time when they may need this help most. For many older people it is a question of finishing life without a tragedy, if possible. It is a matter of salvaging enough to get us through. The hope of the world is in the young people. The largest service the most of us who are older can render in the years that remain is to help the young people not to lose morale, and to be prepared to take their place in the work of life, and especially in the Church of Jesus Christ.

I do not mean to over-stress the importance of the summer camps as they are conducted for our young people. Many things enter into the equipment of young people for life's sober responsibilities. I am saying these things in order to furnish the proper viewpoint for deciding the question as to whether "under the circumstances" we shall continue the camp work as nearly normal as possible, and whether as parents we shall think more than twice when deciding whether or not we can send our children to camp.

AHVA J. C. BOND.

in which it dwells, transforms neighborhoods, gives perpetuity to governments and limitless power to churches. When a community feels that a church is lacking in good will or that it is indifferent, it has lost its influence for good. When one's neighbors come to feel that one is ill willed or indifferent to others, one has lost his power to help men, no matter what he may profess.

Therefore in our mission work, as in all church activities, may we put good will to the forefront — God's good will to men, men's good will one to another, and the cultivation of good will in our own hearts—for by thus doing will the kingdom of heaven come on earth.

TREASURER'S MONTHLY STATEMENT

March 1, 1933, to April 1, 1933

Karl G. Stillman, Treasurer,
In account with
The Seventh Day Baptist Missionary Society
GENERAL FUND

Dr.	
Balance on hand March 1, 1933	\$ 184.31
Net rental Jane Davis land, Milton	10.00
Onward Movement for March	1,098.71
Onward Movement for debt	68.68
Pawcatuck Church, special for Missionary Society Syracuse	155.00
Clifford A. Beebe, additional refund salary paid October, 1930, during vacation	3.00
Helen S. Thorngate	5.00
Middle Island Sabbath school	15.00
Friend, Pawcatuck Church	5.00
Permanent Fund income	13.70
Mrs. J. A. Hardy for Bible and Testament distribution, Jamaica	105.00
Walworth	25.00
New York City	15.00
First Alfred	40.00
Milton	22.00
First Brookfield Christian Endeavor society	2.50
Little Genesee for Nady	2.71
Women's Board for Miss Susie Burdick	1.20
Women's Board for home missions	15.00
Seventh Day Baptist Christian Endeavor Union of New England for native Jamaica worker	13.33
Dr. Rosa Palmberg	20.00
Liuhoo Church	10.00
Overdraft April 1, 1933	20.00
	227.91
	<u>\$2,078.05</u>

Cr.	
Recorder Press, share of "Year Book"	\$ 71.07
Washington Trust Co., interest on loans	84.33
Industrial Trust Co., China draft as follows:	
Principal, Boys' School, account salary	\$100.00
Dr. Grace I. Crandall, account salary	10.00
Dr. Rosa Palmberg, account salary	95.00
Anna M. West, account salary	125.00
Girls' School	50.00
Boys' School	25.00
Incidentals	100.00
H. E. Davis, account salary and children	300.00
Total amount of draft	805.50
George B. Shaw, account salary Dr. Grace I. Crandall	105.00
Dr. J. T. Simonson, account salary Dr. Grace I. Crandall	10.00
Prudential Insurance Co. of America, account H. E. Davis	17.63

Alfred Mutual Loan Association, account H. E. Davis	4.00
G. D. Hargis, March salary, rent, children allowance, native worker, and traveling expenses	211.00
Wm. L. Burdick, March salary, house and office rent, clerk and office supplies	182.88
Ellis R. Lewis, March salary and house rent	106.25
Verney A. Wilson, March salary	22.91
R. J. Severance, March salary	22.91
W. L. Davis, March salary	16.66
John T. Babcock, March salary	16.66
A. T. Bottoms, March salary	16.66
S. S. Powell, March salary	22.91
Ralph H. Coon, March salary	16.66
Claude L. Hill, March salary	20.00
Treasurer's expense	20.00
G. Velthuysen	250.00
John Manoah, third payment on \$70 given for this purpose	5.02
G. D. Hargis, for native worker from Seventh Day Baptist Christian Endeavor Union of New England	20.00
Missionary Society, account salary Dr. Palmberg	30.00
	<u>\$2,078.05</u>

Seventh Day Baptist Missionary Society
Statement of Condition as of March 31, 1933

The Society owns:

Cash:	
In savings accounts	\$ 1,210.64
In checking accounts:	
Washington Trust Co.	\$ — 227.91
Industrial Trust Co.	101.00
	<u>— 126.91</u>
Investments:	
Stocks, bonds, and notes	\$ 87,237.46
Due from accounts receivable	22,298.33
	<u>\$109,535.79</u>
Less - reserve for depreciated securities	28,898.33
	<u>80,637.46</u>
	<u>\$ 81,721.19</u>
Real Estate:	
In China	\$ 55,829.86
In Georgetown	2,500.00
In Jamaica	6,000.00
In Nebraska	1,000.00
	<u>65,329.86</u>
	<u>\$147,051.05</u>
The Society owes:	
Notes payable:	
Washington Trust Co.	\$ 25,000.00
Ashaway National Bank	2,000.00
Anne L. Waite	500.00
Permanent Fund savings account	4,628.53
	<u>32,628.53</u>
Excess of assets owned over amount owed	<u>\$114,422.52</u>

The above excess is applicable as follows:

Funds: Principal Amounts:	
Boys' School Fund	\$ 1,311.12
Girls' School Fund	1,681.30
Permanent Fund	94,989.37
Alice Fisher Relief Fund	3,480.00
H. C. Woodmansee Ministerial Relief Fund	425.00
Ministerial Education Fund	2,134.36
Franklin F. Randolph Memorial Fund	35.10
Gifts for Special Purposes Fund	121.21
Andrew J. Potter Ministerial Relief Fund	1,000.00
Securities - Profit and Loss Fund	154.45
	<u>\$105,331.91</u>
Funds: Unexpended Income:	
Permanent Fund	\$ 476.73
Alice Fisher Relief Fund	60.13
H. C. Woodmansee Ministerial Relief Fund	266.22

Andrew J. Potter Ministerial Relief Fund	30.33	
Ministerial Education Fund	7.02	
		<u>840.43</u>
Real estate equities		\$106,172.34
		<u>58,329.86</u>
		<u>\$164,502.20</u>
Less:		
General Fund deficit	\$ 27,781.35	
Suspense - Unapplied charge due to reserve for accounts receivable	22,298.33	
		<u>50,079.68</u>
Net total of above fund and equity balances equal to excess of assets owned over amount owed		<u>\$114,422.52</u>

LETTER FROM SHANGHAI, CHINA

DEAR READERS OF THE MISSIONS PAGE OF THE SABBATH RECORDER:

We were talking the other day about our home prayer meetings in our Shanghai Church, and were wondering if some of you would not like to attend. Though you cannot come to us, perhaps we can go to you.

The meetings are held in the homes by the women in those homes, and with the assistance of our Bible women. Neighbor friends in each locality where the meetings are held are invited in. The third Wednesday in the month, the meeting convenes at the parsonage. To the last one held here let me invite you.

Mrs. Tsiang, Nyi-pau comes in, bringing her husband. This is primarily a women's meeting, but the men are not debarred. Mrs. Loo, one of the Bible women, next arrives. Then Mrs. Yeu, who lives near by, drops in, while in a few minutes, Mrs. Tsu, of a distant rice-shop, is another arrival. Mrs. Koo, another Bible woman, is detained by an errand in connection with her work, but finally joins the group. The "foreign" pastor and his wife are both present. At another time some others will come, and some of these present today will be absent.

The leader gives the group a bit of God's Word to think of, but without preaching upon it, goes directly to the heart of things.

"What are your problems? Your needs? Your desires? Let us know what they are in order that we may intelligently pray for their supply and fulfillment."

Mrs. Yeu begins: "I greatly need help in prayer over a relative (her step-mother) who hangs upon me continually for money with which to buy opium. She is wholly under its power. I can't and won't give her the money, for that is only to help her to sin.

But she never ceases to implore me, and it is so difficult to bear, as well as to know what to do."

Mrs. Tsiang then follows with her problem which is not personal, but has to do with the work of Bible Woman Loo, for whom she feels we must seek more convenient living quarters. She would thus be nearer to her sister instead of having to spend so much waste time and energy getting together from far distances before they can go out together for their work.

Mrs. Loo takes up the matter, and the suggestion that Pastor Davis look into the matter of utilizing part of the former Dzau home, as the Dzaus spend most of their time now either at Liuhoo or across the river at the ancestral home. Mrs. Loo is appreciative of the thought and plan, and would greatly enjoy having it carried out, but desires it not to be undertaken if by so doing there might seem to be the least appearance of crowding someone else out of a home. She speaks radiantly of her joy in service, her feeling of inadequacy and lack of training for the task, but asking for prayer that she may be spirit-filled and of blessing to many.

Mrs. Tsu has problems in her husband's business and in regard to her daughter, for which she craves help.

Mrs. Koo seeks wisdom and power to win others to Christ. She now has the joy of bringing a woman as a probationer to our church. She can't get over the wonder of it. That she has won a life for Christ in a dark place where she scarcely dared to hope he would be received! Of course, it was not she who did it, but to have had a share is glorious. Now she and her sister are planning to go to their old home across the river, and in that home give the opportunity to neighbors and friends to come and be taught of God and his love. Much prayer is needed that the way may open and that no mistakes be made.

Now comes the prayer hour—definite, in faith, item by item, and mingled with thanksgiving for God's marvelous mercy and love; a commitment of every need, a prayer for guidance if some better way is in store than that asked for. Every woman prays with assurance and conviction. And why should she not? Everyone here has had experience enough in prayer to know it works.

It may seem like an anti-climax to you as you watch what next takes place, but it is

custom here. After a hymn is sung, a simple bit of food is brought in, and tea, of course. Time was when we "foreigners" with our awkward ways tried to forestall the social part of the program, but it didn't work. The hospitality of a Chinese home could bear none of that maltreatment, and we took our hands off. Tea is offered before the meeting begins in the homes of the Chinese members and the food afterward. We combine. This day when you are present, muffins and soda biscuit are offered. Sweet cakes the Chinese friends care little for. One day I served rounds of bread spread with peanut butter with the tea. Bowls of steaming hot food to be eaten with chop-sticks are served us in their homes, and silent grace is offered before all begin to eat.

Possibly you have never attended such a prayer meeting before, but you will doubtless remember this one, and rejoice in the practical prayers which avail much.

Sincerely yours,
MARY R. DAVIS.

23 Route de Zikawei,
Shanghai, China,
April 1, 1933.

THE TRUE SABBATH

BY WILLIAM R. VESTER

After God had finished his creative work he rested on the seventh day, blessed it, and sanctified it, Genesis 2: 2, 3. In Exodus 16: 23 the Lord said, "tomorrow is the rest of the holy sabbath unto the Lord." He calls it a "holy sabbath"; and being holy it is therefore perfect and sacred, and will always remain so. It cannot be changed by custom, tradition, or man's laws. In the twentieth chapter of the same book, eighth verse, God said, "Remember the sabbath day to keep it holy." All along he places great emphasis on the day as holy, and in the eleventh verse he says he "hallowed" it, or made it sacred.

He says it is a "perpetual covenant" and "a sign between me and the children of Israel forever," Exodus 31: 16, 17. God's followers are spiritual Israel, and that covenant includes all who believe on his holy name. Since it is perpetual it therefore lasts forever, time without end.

Deuteronomy 5: 12 says, "Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee." God does not com-

mand his people to keep one day for a while and then command them to keep another, or let them substitute another day for the Sabbath, because he has made the seventh-day Sabbath holy. Furthermore he says, "I am the Lord, I change not," Malachi 3: 6. If the Lord does not change, neither can his immutable law (which includes the seventh-day Sabbath) be changed.

The Savior says, "Think not that I am come to destroy the law, or the prophets; I come not to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass away one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matthew 5: 17, 18.

Quoting Mark 2: 27, 28, "The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is also Lord of the sabbath," it follows that the Sabbath was set apart as a day of rest, holy unto the Lord, in which God's people worship, honor, and glorify him. Many call the seventh-day Sabbath a "Jewish Sabbath," simply because the Jews kept that day in accordance with God's command. Nowhere in the Bible is it called by that name. The Sabbath existed centuries before there was a Jew or a Jewish nation.

The Sabbath is a matter of principle. Sunday, as an institution, has been antagonistic to the principle of the Sabbath all through the centuries. If the Church called it the "Jewish Sabbath," it would exclude Christ from the Old Testament, and from the foundation of the world, as Christ said he was from everlasting to everlasting, and as he was Creator of the Sabbath from the beginning. As we know, God gave the Ten Commandments to Moses, and had him write them on tables of stone. That law was given for all time, and will stand as a bulwark of the Christian's belief and activity down through eternity.

The Church teaches that Sunday is kept as a memorial of Christ's resurrection. But he never asked them to do it, and has said over and over to "keep my sabbath." Jerusalem was destroyed and the people taken into Babylonian captivity for seventy years because they did not keep his Sabbath, although warned by the prophet, Jeremiah 17: 27; 29: 10-14; Nehemiah 13: 17, 18.

One reason the Church alleges for acknowledging the true Sabbath is that of the teaching of the old and the new "dispensations," a word mentioned but four times in

Young People's Work

MISS MARJORIE J. BURDICK
1122 Seymour Avenue, Lansing, Mich.
Contributing Editor

IT IS TO THINK

IT'S THE LITTLE THINGS

Oh, it's just the little homely things, the unobtrusive friendly things, the "Won't you let me help you" things, that make our pathway light. And it's just the jolly, joking things, the never mind the trouble things, the "laugh with me, it's funny" things that make the world seem bright. For all the countless famous things, the wondrous record-breaking things, those never can be equaled things that all the papers cite, are not like little human things, the every day encountered things, the just because I like you things that make us happy quite. So here's to all the little things, the done and then forgotten things, the "oh, it's simply nothing" things that make life worth the fight.

—Author Unknown.

ANNUAL MEETING INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

It was a bitter cold day in February, the snow was deep, cars were stuck and almost covered with snow, but our good old car, "Esther," plowed through the snow and brought us into Chicago. Often we wondered if we would reach there, when we saw the snow ahead where no plow had been, and only a few cars had braved the storm before we did. We were glad when we finally reached the La Salle Hotel where the meetings of the council were to be held.

Perhaps you may wonder why these meetings are held in a hotel where there must necessarily be expense. This is easily understood when one considers what these gatherings mean in numbers and requirements. In the first place there are from five hundred to eight hundred, perhaps more, who come from outside the city to attend these meetings. They must have room and board within reasonable distance from the place where the meetings are held. Then there must be twenty to thirty rooms available for the group and committee meetings.

The La Salle Hotel offered reduced rates

Scripture and then once translated "stewardship." When they teach two dispensations they again deny that Christ was from the foundation of the world, and co-creator with the Father because Christ cannot be divided. He is either in all of the Scripture from beginning to end, or in none. Another fallacy they teach in non-acceptance of the true Sabbath is that the law and the gospel are antagonistic to each other. The Ten Commandments are ten applications of one law—the law of love, which is gospel and the whole gospel. The Scripture teaches that "love is the fulfilling of the law," or "filling full," as in some translations. They urge that we are not under the law but under grace, but fail to see that we would not be under grace if we had not been obedient to the law. If the prophets were not saved by the everlasting gospel, what did save them?

In Exodus 31: 13, God spake to Moses, saying, "It is a sign between me and you that ye may know that I am the Lord that doth sanctify you." He said, "Speak unto the children of Israel."

Since it is permissible to make spiritual application of truths concerning physical matters, and since Christians are "spiritual Israel," God speaks to us individually and the Sabbath is a sign between our souls and him. He created us and redeemed us, and we accept this sign when we believe in the true Sabbath.

Constantine, emperor of Rome, A. D. 321 issued an edict forcing the judges and townspeople and the occupation of all trades to rest on the "venerable day of the sun." See *Encyclopedia Britannica* ("Sunday"). As his reason for this he says, "Let us have nothing in common with the most hostile rabble of the Jews." He thought to keep the same day as the Jews kept would be Judaizing. Sylvester, bishop of Rome, changed the title of the first day, calling it the "Lord's Day," which is contrary to Mark 2: 27, 28, elsewhere quoted in this article. So we see that by observing Sunday and calling it the "Lord's Day" we are following pagan custom.

With all these texts witnessing for the Sabbath of the Lord, and Christ and the apostles as living examples of Sabbath observance, we conclude that it must be the true Sabbath for Christians to keep.

Battle Creek, Mich.

for the rooms and I believe I am right in saying that the committee rooms were furnished free. These rooms are put in order each day and needs are met by the hotel staff, thus leaving the delegates and speakers free to spend their entire time in the interests of the work, in discussion, committee meetings, and their sectional gatherings.

The general meetings were held from February 8 to 10; other meetings of the staff of the council were held previous and following this. If one stepped off the elevator on the eighteenth floor, where the sectional meetings were held, he might think there were but a few people in attendance, or if he went into one of the sectional meetings. However, a few gatherings revealed the large number present.

The following is a typical day's activity for those who attend regularly, and one does not want to miss any of these interesting talks or discussions. Of course, the first thing is to eat, after arising and preparing oneself for the day. We ate breakfast in the hotel, but other meals we ate at nearby places; this gave us a bit of fresh air—and it was indeed fresh, Chicago's wind and zero weather—as well as a change. Each morning from 9 o'clock to 9.25 there was a worship service for all of the sections. Hundreds of people gathered in the "red room" on the nineteenth floor, to meditate and worship under the leadership of Mr. H. Paul Janes. The room was dark with the exception of a few dim lights in various parts and the shadow of the cross outlined in purple on the screen at the front. Quiet music was played for the period of meditation and then followed singing, Scripture, prayer, and thoughts for further meditation and worship. Then pictures came before our eyes as the cross faded out and we saw stories taken from the life of Christ, as they have been prepared by the Religious Motion Picture Foundation, of which William E. Harmon was the founder.

The remainder of the day was given over to meetings by sections. There are many of these; a few are the adult work section, children's work section, directors', editors', leadership training, missionary education, and young people's work section. I attended the latter and found the talks and discussions very worth while. There were most of the leaders who were at the December meeting of the Interdenominational Young People's Commis-

sion and many others, some of whom do not belong to the other group, in this section.

These sectional meetings lasted from 9.30 to 12.30; from 2 to 5; and in the evening from 7.30 to 9.30. Then there were committee meetings at other times and some time for informal talking over of plans and work with the leaders of other denominations.

On the evening of the last day there was a very special event. This was the "decade dinner" in honor of Dr. Hugh S. Magill, who for the past ten years has been the general secretary of the International Council. The following program followed the dinner:

Grace—Hight C. Moore.

Looking Back Over the Decade — Harold McAfee Robinson.

Greetings — From the National Education Association; the Federal Council of Churches; the World's Sunday School Association; the Co-operating Denominations in the U. S. A.; the State Councils of Religious Education; the Religious Education Council of Canada; the children of the United States and Canada; the youth of the United States and Canada.

Christian Education After Ten Years — Luther Weigle.

The Years to Come—Hugh S. Magill.

Prayer and benediction.

I know that it will be of interest to you to know that the president of the council, who presided at this banquet, is Mr. Russell Colgate, the soap-man, and the treasurer is J. L. Kraft, the cheese-man. Is it not splendid that these busy business men give of their time for such a good cause?

I wish that I could share with you the friendly spirit of these meetings and give to you some of the inspiration which I gained through contact with these other leaders in Christian work. Through this and the December meeting I feel that I have a better understanding of the total task of training our young people in the work of the church; I have been able to see the work of other denominations through their leaders. Since these meetings I have received many letters and communications from different groups which are helpful in our work. I shudder when I think how narrow we would become if we did not co-operate with other Christians.

Young people and adults, let us keep in touch with the larger work through our city and county organizations!

MARJORIE J. BURDICK,

President of the Young People's Board.

WOMAN'S MISSIONARY SOCIETY

BY MRS. GENIA CRANDALL

The North Loup Woman's Missionary Society was organized in April, 1882, by Mrs. Elizabeth Crandall, wife of the pastor, Rev. G. J. Crandall. To celebrate the fifty-second anniversary a meeting to which the women of the church were invited was held in the church parlors April 26, 1933. A few of the twenty charter members are still living here. Some of the daughters and granddaughters are members now.

The meeting was called to order by the president, Mrs. Myra Hutchins, daughter of Mrs. Crandall. The song, "Every Day, Every Hour," from "Brightest and Best," that was sung at the first meeting, was sung; Mrs. Esther Babcock sang the verses and all joined in the chorus. The president read the same Scripture lesson that was used at that meeting, Matthew twenty-sixth chapter, first thirteen verses. A quartet of girls sang, "The Gleaners." Mrs. Mary R. Davis told of some of the early meetings, and of later ones too, telling of some of the things we have done. Mrs. Genia Crandall told of our pastors' wives and of some things she could remember of them. A general talk followed, different ones telling of some meetings they remembered through the past years. Letters were read from some of the early members. Mrs. Jennie Bee had a question box — the questions being whether our society is doing its best work; if not, what can we do to make it better. The girls sang again. After the Mizpah benediction, all joined hands and sang "Blest be the tie that binds."

Our society since its organization, so many years ago, has always been a factor in the church work, has helped in many ways to do its share of bearing the expenses of the church. We have quilted a good many quilts the last few years, often having all-day meetings for work and social times. These meetings are very enjoyable. Often the husbands and children come in for dinner. A committee is appointed to furnish the dinner; they are good dinners, though the menu is limited. We have a few among our members who are daughters of some of our most faithful workers. They are helpers too. Our members range in age from these girls to several who have passed their four-score years; others are nearly as old and they are among

the faithful ones. They call themselves the "girls." A birthday surprise party for one of them, Mrs. Sabriņa Williams, on her eighty-first birthday was planned by her daughter, Mrs. Sadie Cox. It was much enjoyed by the society. At some of our meetings we have made quilt tops for the hospital at Liuho, and we have sewed for some mothers who needed the help. At one meeting we had a "white elephant" exchange that was much enjoyed. There was one white elephant made of parsnips. We are always glad to hear what other societies are doing, and presume they have the same feeling. We are glad to contribute our share.

North Loup, Neb.,

April 27, 1933.

SERVICE BUREAU

For two years, now, the Seventh Day Baptist Education Society, through its "Service Bureau," has attempted to establish contacts between teachers seeking positions, and positions seeking qualified teachers. This can only be made effective as those knowing of positions and those knowing about teachers co-operate. We ask our people everywhere to help in this worthy cause.

The following have registered with us this year. More detailed information regarding qualifications and experience may be had from the undersigned, or from the applicants themselves at the address given.

REV. WALTER L. GREENE,

Corresponding Secretary.

Andover, N. Y.

Miss Inez Hutchins, North Loup, Neb., A. B., 1931 (Milton and Morningside colleges) English and dramatics in college, or high school or graded school.

Mr. E. Claire Greene, Alfred or Andover, N. Y., B. S., 1933 (Alfred) science, mathematics, history, and athletics in high school.

Charles F. Harris, Salem, W. Va., B. S., 1932 (Salem) high school science, mathematics, and athletics.

Miss Anna May Ryno, Dunellen, N. J., B. S., 1930 (Alfred) high school science, mathematics, and library.

George R. Wells, Farina, Ill., Ed. B., 1931 (Illinois Normal University) high school science, history, and English.

Miss Anna Smith, 22 W. Main St., Cortland, N. Y., or Verona, N. Y. (graduate Cortland Normal, 1933) graded or rural school.

D. Alva Crandall, Hope Valley, R. I., A. B., 1903 (Alfred) high school or graded school principalship.

Miss Harriet L. Franklin, Milton, Wis., or Verona, N. Y., A. B., 1933 (Milton) French, Latin, or German in high school.

Leon D. Burdick, De Ruyter, N. Y., Ph. M. (Alfred) Ph. D. (Columbia) graded school principalship.

Miss Agnes G. Smith, Verona, N. Y., A. B., 1932 (Milton) high school English and history.

Miss Edna Margaret Coon, 373 Commonwealth Ave., Boston, Mass., or Westerly, R. I., R. F. D. 1, Bachelor of Literary Interpretation, 1933 (Emerson College) English, dramatics, history, psychology, in high school or college.

Robert F. Randolph, Milton Junction, Wis., A. B., 1933 (Milton) high school science, mathematics, or English.

CHILDREN'S PAGE

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

WHAT JESUS SAYS ABOUT COURAGE

MATTHEW 10: 28-31

Junior Christian Endeavor Topic for Sabbath Day, May 27, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

DARIAN

PART VI

Darian was waiting for her when he heard a great commotion among the people, loud cries, and turning quickly he saw a man tearing his way through the crowd. They moved aside to make room for him and Darian could see that his clothes were torn to shreds, his face wild and fierce. A quiver of pain went through the boy's heart. It was so his father had looked that day when he had been frightened and ran away. Could that be his father? He leaned forward and breathlessly watched as the madman came near to where Jesus still sat, the people crowding around him. They all moved out of the way of the man hurrying with cries and curses to Jesus. He came at last within a few feet of the man sitting so still awaiting his coming, and suddenly he cried out,

"What have I to do with thee, thou Jesus of Nazareth? Hast thou come to destroy us? I know thou art the holy one of God."

Jesus spoke to the man. Darian could not hear the words he said, but he saw the man

fall writhing to the earth, and in a few minutes rise and kneel before Jesus. When he turned again Darian saw his face. It was no longer wild, but quiet and peaceful. A woman came running through the crowd and threw her arms about him, and several children followed close behind her. It was not his father then, but some man possessed of the same kind of madness. Perhaps—but now Leah was calling.

"Come, Darian, bring little Mary. We too will go to Jesus."

The crowd was thinning now. The man and his family were hurrying up the hill. When they came near Jesus, Leah took little Mary in her arms and leading Jesse she paused before Jesus and begged that he would bless them. He took Mary in his arms and with his other hand on Jesse's head he lifted his eyes to heaven. His lips moved but Darian heard no words. Smiling he gave the children back to Leah and rose to join some friends who stood waiting for him. As he passed Darian he paused, smiled down into his eyes, and rested a hand for a moment on his head; then he was gone, but a great joy filled Darian's heart. He too had been blessed.

It was long past noon, and sitting with the others near the shore Darian and Leah and the children ate their lunch. The little girl who had been lame ran hither and thither as though she never would grow tired, and the boy who had been blind looked at the sea, the hillside with its grass and flowers, the people, the sunshine, as though he would make up for all the dark years. Darian listened absently to the talk. He was thinking, "He healed a madman such as my father. If I could only find him and bring him to Jesus he too could be made well. But where is he?"

When at last he with Leah and the children had joined a group going back toward their village, he had decided what he would do, but no word of this plan would he tell Leah until they were home; then he would talk with her and Philip as they sat that night under the stars. (To be continued)

Sing—"I Think, When I Read That Sweet Story."

What do you think that Darian had decided to do? Do you think it would take courage to carry out his plans? Do you think Darian dreaded to tell his plans to Philip and Leah, and why?

Societies which have entered the trek:

Milton Junction
Milton
Brookfield
Battle Creek
Rockville
Shiloh
Little Genesee

Trek on!

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I would write you a letter as others have been doing.

I am in the third grade. I have a sister who is in the fifth grade. My birthday was February 19.

There is a girl who sits behind me and every time I take my lunch to school she says she wants to look in my dinner bucket; and every time she says, "Give me something in there." Then I give her something and she says, "Thank you," and I say, "You are welcome."

My teacher at church is my Aunt Dollie Lewis. She teaches the card class.

I guess I will close,

Yours truly,

Stonefort, Ill.

LAURA MAY LEWIS.

DEAR LAURA MAY:

You will think I am a long time getting your letter into the RECORDER, but you see yours only reached me a short time ago when I had quite a number of children's letters ready to send. Please write to me again and I'll do better next time.

I think you are very kind to share your lunch with your little friend. I know you are very happy when you think about it, for you know "It is more blessed to give than to receive." Besides I can read between the lines that your mother must be a good cook.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am four years old. I know my A B C's, and I can count to one hundred.

I am writing my letter and Ruth, my sister, is helping me. I like to write. I will write again sometime.

Your friend,

DAN BUTLER.

Woodville, Ala.

DEAR DAN:

Not many boys just four years old could print such a nice letter. When you get to be a big boy I am expecting some wonderful letters from you, especially since you have such a kind sister to help you. I am very glad you have started so early. When you are old enough to go to school how surprised your teacher will be to find out that you know your letters and can count so well.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to the Children's Page.

I am Ruth's and Nancilu's sister. I am seven and one-half years old, and I am in the third grade. My school is out now and I am studying at home.

I like to play with Ruth's pet rabbits. They are so cute. We are going to have an Easter party.

We have eleven little bird houses. The wrens, bluebirds, martins and robins build in them.

I hope I can write to you again sometime soon.

Your friend,

MARY ALICE BUTLER.

Woodville, Ala.,

April 13, 1933.

DEAR MARY ALICE:

I'm sorry I could not get your letter and Dan's in the RECORDER sooner, but you see some other children's letters had reached me first so you had to wait your turn. Next week you can read letters from both Estelle and Lulu Bottoms; I believe they are your cousins. Just think, their letters came in the very same mail, about a week after your letters came.

Will the pet rabbits go to your Easter party? You know we always see rabbits at Easter time. My birthday came the day before Easter and a little neighbor of mine, Mary Alice Pero (by the way her birthday was two days after Easter, and she was just eight years old that day) gave me a big Easter basket for my birthday. It was full of candy eggs, rabbits and chickens, and at the top was a big chocolate rabbit. The candy of course is all gone, but I am very proud of the basket. You must tell me all about your party in your next letter.

I think it is pretty nice to have nesting places for the birds. A regular little bird village, isn't it?

Tell Ruth I'll write the letter I promised her as soon as I can find room for it. I hope her health is very much better and that she is not minding too much having to stay out of school.

Your sincere friend,
MIZPAH S. GREENE.

COMMISSION MEETING

The Commission of the Seventh Day Baptist General Conference met at the call of Chairman Loyal F. Hurley at 10 a. m., on Thursday, April 27, 1933, in the Board Room of the Seventh Day Baptist Building at Plainfield, N. J., with Chairman Hurley presiding and the following members present: Ahva J. C. Bond, president of Conference, Asa F. Randolph, William L. Burdick, Corliss F. Randolph, and Courtland V. Davis, secretary.

The meeting was opened with prayer led by Ahva J. C. Bond.

The following resolution adopted by the quarterly meeting of the southern Wisconsin and Chicago churches and sent to the chairman of the Commission and the president of Conference was read:

Resolution passed by the Quarterly Meeting of the Southern Wisconsin and Chicago churches. Milton Junction, Wis., April 15.

WHEREAS many of the various denominational agencies, boards, and societies of the Seventh Day Baptist denomination are deeply in debt or facing serious curtailment of their programs and regular work or facing the inability to pay the workers promptly and adequately, due largely to the decreased earning power of its constituency, and

WHEREAS the holding of a session of the General Conference has heretofore entailed considerable expense to the Conference and to the above mentioned boards, societies, and other agencies, and

WHEREAS there seems to be little hope that the situation may change for the better before August, 1933, therefore be it

Resolved, first, that the quarterly meeting of the southern Wisconsin and Chicago churches do hereby respectfully petition the Commission of the General Conference to seek to plan for a Conference whereby there shall be no expense accruing either to the General Conference or to any boards or societies in any form whatsoever.

Second, that the publication of the *Year Book* be omitted entirely for the coming year.

Third, that if no regular meeting of the General Conference should be held this year, an invitation be extended to the General Conference

to meet with the Milton and Milton Junction churches at the regular time in 1934.

Signed J. F. RANDOLPH, *Chairman*,
MRS. VERA SHAW, *Secretary*.

The president of Conference read communications from absent members of the Commission, George B. Shaw and Claude L. Hill, summarized communications from absent members, A. Lovelle Burdick and Jay W. Crofoot, and from other persons concerning the questions raised by the resolution.

All members present took part in a general discussion of these questions. It was the sense of the group informally polled that it would be best to take no steps toward the postponement of the meeting of the General Conference in 1933, even if the Commission had authority to do so.

Conference President Bond outlined to the Commission plans under way for some time for a limited attendance discussion type Conference.

The following letter to the quarterly meeting of the southern Wisconsin and Chicago churches was drafted and ordered sent to the secretary of that body:

To J. F. Randolph, *Chairman*,
Mrs. Vera Shaw, *Secretary*, *Quarterly Meeting of Southern Wisconsin and Chicago Churches*:

The resolution of the quarterly meeting of the southern Wisconsin and Chicago churches containing a petition directed to the Commission of the Seventh Day Baptist General Conference has been presented to that body. The Commission deeply appreciates the spirit which evidently prompts the interest of the quarterly meeting in taking this action and is anxious, as is the Conference president, to avoid every unnecessary expense in holding the General Conference. It is directing its efforts to that end.

The Commission nevertheless is deeply impressed with the necessity of sparing no efforts to maintain the active interest of our people in the denominational work and to keep our morale on the highest possible plane in these trying times.

It has been for some months the plan of the president of Conference in view of a probable limited attendance due to present economic condition to develop a discussion type program for Conference this year.

The Commission feels that the matter of the printing of the *Year Book* may properly be left to the action of the General Conference.

Secretary William L. Burdick of the Missionary Society presented the matter of a proposed trip to churches of the Northwestern Association. It was agreed that the trip should be taken as planned.

Conference President Ahva J. C. Bond presented for informal discussion several items in his program plans.

Voted that the bond of Harold R. Crandall, treasurer of the Onward Movement, being with the Hartford Accident and Indemnity Company in the amount of \$3,000, be approved.

Voted that the treasurer of the General Conference be instructed to turn over any and all permanent funds in his hands to the treasurer of the Trustees of the General Conference pursuant to the requirements of the charter and by-laws.

The minutes were read and approved as corrected.

Adjournment with prayer by William L. Burdick.

COURTLAND V. DAVIS,
Secretary.

OUR PULPIT

OUGHT CHRISTIANS TODAY TO KEEP THE SABBATH?

BY REV. LESTER G. OSBORN
Pastor of the church at Nortonville, Kan.

Introduction.

My answer to the question, "Ought Christians today to keep the Sabbath?" is, of course, an unqualified "Yes." If I did not think so, I would not be keeping it myself. Believing, as I do, that the seventh day is the Sabbath, that no other day was ever ordained to take its place, that the obligation to observe it still rests on mankind, I have no apology for presenting the subject, for I cannot do otherwise with a conscience void of offense.

Yes, Christians today ought to keep the Sabbath—not, of course, as a means of salvation, for salvation cannot be earned by the observance of the seventh day, or in any other way. It is a "gift of God"—"By grace are ye saved, through faith . . . not of works." But after one has accepted Christ as Savior, there is a life to be lived. The will must be yielded to him. The Sabbath is a matter of Christian living as is all other Christian duty.

There is in my heart no desire to proselyte, no desire to rob any other communion of members, no wish to hinder or cripple the Lord's work in any way. I am interested

only in bringing people to a fuller knowledge of the truth, so that their living may be nearer to the standard which God has set up, and that they may receive a fuller joy and blessing in his service.

With this purpose in mind, let us look at the answers to the question which naturally comes to our minds when anyone tells us that we should do this or that thing—the question "Why?"

I. *Because of the ancestry and history of the day.*

God set apart a specific day, man has substituted another day, Sunday. From Genesis 2: 2, 3 and Exodus 20: 9, 10 we find that he "sanctified" and "blessed" a specific day, the seventh. "Sanctify" means to set apart for a specific purpose. These two passages give us part of the purpose for the Sabbath. It is "Creation's birthday," and as such cannot be transferred to any other day any more than can our own birthday be changed. "Bless" means to give a thing a special benediction, that it is singularly favored. A little study will show that the "blessing" of the Sabbath was the putting into it by the Creator his own presence. The root thought of the word "Sabbath" is "rest." But more basic still is the idea of a time for worship of the Creator, the covenant Lord, and for contemplation of his holiness and righteousness, and of his holy will for us. It is a time for spiritual growth, and for doing his work. And on no other day can we so well commune with and worship God as on the day which has his presence in a peculiar way. The Sabbath is old—it dates from the creation.

Let us look at the ancestry of the man-made substitute. We find no hint of the day in the Old Testament writings, and no trace of any regard for it or example of observance of it in the New Testament. The phrase, "first day of the week," occurs just eight times in the New Testament. Six of these refer to the same day, that on which Christ's resurrection was discovered. All these are in the gospels. In the Acts—the recorded history of the beginnings and early life of the Church—it occurs just once. This reference is to a meeting for worship on the dark part of the day, our "Saturday night" and Paul spent that "Sunday" in traveling. In the epistles, wherein we get our "systematic doctrine," there is one reference to first days in general

as a time for book-keeping, and for laying aside the tithe at home. In these references there is no suggestion of sacredness of the day over other days, no allusion to any gathering for worship, and no command or example for its observance.

How then did Sunday come to be observed as the weekly day of rest and worship, since its roots do not strike into the New Testament? A study of the writings of the early church fathers reveals the fact that the first undisputed evidence of any such regard for the day is in the time of Justin Martyr, in the middle of the second century, and from that time there was a slow and gradual growth and spread of its observance, until it was legalized by Constantine A. D. 321, as a festival in honor of the sun. The reason for the change is not hard to find. Briefly the facts are these: A. D. 132 a zealous Jew, Bar-Cochba, led an insurrection against the Roman emperor, which continued for over three years before it was put down. Following this, the Emperor Hadrian instituted the most severe persecution of the Jews in history. The Christians shared this persecution with the Jews, since Hadrian could see no difference between them. It is at this time that the great apologists—Justin, Quadratus, Aristides, and others—wrote. Their purpose was to show the Roman emperor and governors that they were not Jews, and had no part in the enmity to the government. To make the distinction clear, the Christians began to discard everything Jewish, and along with the rest went the outstanding thing of Judaism, the weekly Sabbath. Then, because of their instinct for a weekly day of rest and worship, they began to look around for a substitute, and found ready to hand the Sunday, the sacred day of pagan Rome, which had in some way become associated in their minds with the resurrection of Christ, and which had the advantage of being protected by the Roman government.

The history of Sunday since this compromise does not compare with the honored history of the Sabbath. After its legalization by Constantine, it was promoted by the Roman Catholic Church with more legislation and with persecution. The British Isles held onto the Sabbath until the eleventh or twelfth century, when, by the influence of Rome, Sunday was introduced. Sunday was from the first a festival, never a Sabbath in any sense

of the word except that it was one day in the week set apart by custom for a special purpose. The first "sabbatarian" Sunday was after the English reformation, when the Puritans applied to it the sacredness of the historic Sabbath. Never was the church more blessed.

In the matter of ancestry and history, the man-made substitute lies in the lowlands, while the lofty summit of God's holy day towers high above it. Christians should carefully consider these things in choosing their day of rest and worship.

II. *Because God commanded man to keep it, and that command has never been repealed.*

We find the Sabbath in the heart of the Decalogue. It is one of the ten eternal, universal, and imperishable principles which God established "in the beginning," and which God made known to the Jews at Sinai, when they were written on tables of stone. The Sabbath was indeed given to the Jews, God "made known to them his holy Sabbath" (Nehemiah 9: 14). But it antedated the Jews by centuries. All the principles of the Decalogue were "from of old." Cain killed Abel centuries before Sinai, and yet Cain was guilty of murder, and was punished for it. God's righteous will for the conduct of mankind is for time and eternity, entirely independent of the tables of stone. We read that now those principles are written on the tables of our hearts (Hebrews 10: 16). And nowhere in the Bible do we find any command for observing Sunday, not the slightest hint of one. The Ten Commandments are all reiterated in the New Testament. To be sure the fourth is not definitely stated in words, but what more reiteration of the Sabbath commandment do we need than the example of Jesus Christ in observing it, and his teaching as to the spirit in which it is to be kept?

The argument that "the law is done away" is absurd, for if this statement is true, then there is no sin, for sin is the transgression of the law (1 John 3: 4). When Paul says, "ye are not under law, but under grace" (Romans 6: 14), he also said, "What then? shall we sin because we are not under law, but under grace?" (verse 15) and "Sin shall not have dominion over you." It is not the moral law which has passed away, but "law," the method by which God dealt with sinful mankind between Sinai and Calvary, which was wrapped

up in the Jewish ceremonial system. God's will for our conduct is the same as it was for them, as it was for Adam. But his method of dealing with us for our sin is different. Our sacrifice is Christ, not dead animals and formal ceremonies.

Christians should tread lightly in departing from the command of God to observe the traditions of men.

III. *Because Jesus honored it by his example and by his teaching.*

When our Lord walked this earth in Judea and in Galilee, every Sabbath he went to the tabernacle "as his custom was" (Luke 4: 16). But he found God's holy day so weighted down by Pharisaic additions and restrictions, that its spirit was entirely lost. It was a burden to be borne, not a blessing to lift one to a higher spiritual place. And so, as someone has said, he did for the Sabbath what the skipper does for his ship when she flounders into port with her hulk covered with barnacles. The ship is put into dry-dock, and the barnacles scraped off, and she takes to the water again lightened and able to make headway. Jesus purged the Sabbath of all the minor details and hair-splitting traditions which had grown up around it, and brought out its true spirit just as he did with the laws against murder and adultery (Matthew 5: 17-32). The greatest controversy between Jesus and the authorities was concerning the Sabbath—as to his manner of observance of it, never as to the day observed.

Every disciple of the Lord should be governed by the question, "What would Jesus do?" and should think long and hard before turning from the example and teachings of the Lord to observances sanctioned only by human custom.

IV. *Because Paul and the New Testament Church observed it.*

There is no trace in the apostolic records of any change of the day of rest and worship, not even at the Jerusalem council (Acts 15) which was called to discuss differences of opinion and practice. The first day is mentioned just twice in these records, as we have seen above, and never with any hint of sacredness. The ceremonial "sabbaths" were indeed done away. But these were part of the dispensation of law and were based on the phases of the moon, and were entirely distinct from the weekly Sabbath.

The history of the Apostolic Church is full of references to services on the Sabbath. At Corinth Paul spent a year and a half, preaching "every Sabbath" (Acts 18). He preached not only to the Jews on the Sabbath, but to the Gentiles (Acts 13: 42; 18: 4). His own testimony when he was on trial for his life, was that he had not offended against either the laws or the customs of the fathers, which he certainly could not have said had he been observing and teaching any other day than the Sabbath. The silence of the Jews, who were continually looking for an excuse to find fault, is very significant, for they would never have let such a glaring departure as the change in the day of rest and worship go unchallenged.

The Christian Church today should take care how it departs from the purity of the faith and practice of the New Testament Church.

V. *Motives for keeping.*

There are three outstanding motives for our conduct. The first is fear. We do as we do to escape the consequences of disobedience. But this is not a worthy motive. It is not my motive for Sabbath observance. The law is written in our hearts. Sin—the transgression of God's law — breaks fellowship with the Lord and hinders our service for him.

Isaiah promises blessings for Sabbath observance (chapter 58: 13, 14). This is a higher motive than fear. There is a satisfaction which comes from doing his will—a "peace which passeth understanding" from putting our wills in harmony with his. The sacrifices necessary to observance of the Sabbath in the present economic situation are far outweighed by the reward promised. But even this is not the highest motive.

Jesus Christ said, "If ye love me, keep my commandments" (John 14: 15). We show our love to our parents by obeying them. How often we have heard, "You do not love me or you wouldn't do that"! The supreme motive for our conduct is to manifest our love to God and Christ, and this is done by obedience to the divine will. "The love of Christ constraineth us" to observe the day which he set apart.

Ponder prayerfully, O Christian friend, how your conduct shows the truth or falsity of your answer to the Lord when he inquires lovingly, "Lovest thou me?"

Conclusion.

Ought Christians to keep the Sabbath? There would seem to be no excuse for not observing the day which Jehovah-Elohim ordained. Certainly, in the light of the ancestry and history of the day, its place in the expressed will of God for our conduct, the example and teaching of Jesus, of Paul, and of the New Testament Church, there can be but one answer: Christians today, actuated by love for God and in gratitude to him for our salvation through his Son, Jesus Christ, should keep the Sabbath, the seventh day, the holy of the Lord.

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

The faculty and administrative staff of Alfred University entertained in honor of President and Mrs. Boothe C. Davis on the eve of their retirement from the executive role, but not from the hearts and memories of Alfredians. The entertainment took the form of a banquet at the Social Hall last Monday evening; and the event came as a complete surprise to the guests of honor. Dean Dora K. Degen had invited President and Mrs. Davis to have dinner at her home that evening; during the course of a brief ride before the dinner, they found themselves at the Social Hall and surrounded by members of the staff.

It is estimated that one hundred thirteen persons attended the banquet, which was held in the regular dining room. Following the dinner the group re-assembled on the upper floor and listened to several sea-chanteys sung by the male glee club. Dean J. Nelson Norwood then presented to President and Mrs. Davis an electric chime clock as a farewell gift from his faculty and co-workers; the singing of the Alma Mater brought the gathering to a close.—*Sun.*

"MILL YARD" CHURCH, LONDON, ENG.

During the past quarter the regular services have been conducted by the pastor on Sabbaths at Argyle Hall, and the lantern services on Tuesday evenings, as well as the Friday evening meetings at King's Cross.

The influenza epidemic affected the attendances.

The lantern lectures dealt principally with Old Testament history from the creation through the history of Israel. Beautiful col-

ored pictures brought vividly to the minds of the audience the great events in the story of God's people, the Exodus, and the conquest of Canaan, the times of the judges and the prophets, the glory of David and Solomon. The history of the divided kingdoms of Israel and Judah was shown leading to the Babylonian captivity, and the return from the exile.

Among the activities of the E. S. M. which we did not report last quarter was the special children's treat held on Monday evening, December 5, at the Westerfield Baptist Mission Hall, Tottenham. Over one hundred poor children were provided with a good tea consisting of various kinds of sandwiches and cakes and biscuits. This was followed by the bright singing of gospel choruses while preparations were being made for the lantern entertainment which followed. The children were delighted with views of Bible animals, the story of Dick Whittington and his cat, miscellaneous humorous slides, and finally the events surrounding the birth of Jesus were shown on the screen. Every child was presented with a box of chocolates or toffees on leaving the hall.

The superintendent of the E. S. M. has been invited to take other meetings as well. The lantern lecture on India was given one Saturday evening in connection with the Orange Lodge which meets in the hall of the Elthorne Road Strict Baptist Chapel.

Prayer meetings at the Westerfield Baptist Mission have also been held in addition to speaking to the children.

On Monday evening, February 6, the Hornsey and Crouch End Branch of the British Israel World Federation was addressed by Rev. J. McGeachy, his subject being "Babylon and the Beast of Revelation." The audience expressed great appreciation of the lucid explanation given of these symbols.

The superintendent had also the privilege of being asked to lead in prayer at the opening service of Rev. Lionel B. Fletcher's evangelistic campaign in Tottenham. This service was specially for young people who filled the municipal hall. The campaign extended from Sunday, January 8, to Monday, January 23, during which over five hundred young people decided for Christ. The superintendent of the E. S. M. helped in the inquiry rooms, and was again asked to open with prayer at the special meeting for men on the last Sunday

afternoon of the campaign. The week-night meetings were held in the High Cross Congregational church.

We welcome all opportunities of joining our brethren in Christ of other denominations in the great essentials upon which we all agree. This has always been the attitude of Seventh Day Baptists who in America are members of the Federal Council of the Churches of Christ, and heartily co-operate with other Baptists, Congregationalists, Presbyterians, Methodists, and all evangelical communions in various interdenominational programs.—*Sabbath Observer.*

ASHAWAY, R. I.

The following concerning our friend, Frank Hill, so well known in Alfred, will be read with great interest by many of our readers. It is from the April number of the Quarterly Journal of the Rhode Island Institute of Instruction:

Rhode Island Institute of Instruction, including in its membership 4,200 public school teachers, congratulates Honorable Frank Hill on his re-election for the six-year term to membership in the State Board of Education. The new term follows thirty-six years of service, beginning in 1897. Mr. Hill has served longer than any other past or present member of the board.

The town of Hopkinton, R. I., was the only town in the state to vote dry at the recent vote on the repeal of the Eighteenth Amendment. We are glad to note that Ashaway is situated in the town of Hopkinton, and has many Alfred alumni living within its confines.—*Alfred Sun.*

DAYTONA BEACH, FLA.

The impressive ceremony of laying the corner stone for the Daytona Beach Seventh Day Baptist Church was fittingly observed April 25, 1933, at 4.30 p. m., at 145 First Avenue.

The assemblage was called to order by Mrs. Mabel D. Main, acting for the pastor in her absence in Chicago, where she is serving the Chicago Seventh Day Baptist Church as temporary leader and pursuing studies in the Chicago Divinity School.

The Doxology was sung by the congregation.

The Historical and Introductory remarks by Mrs. Main, which followed, included a brief record of this people in Daytona Beach from their first weekly meetings in 1875 to the present, and their real need for a church home, not merely for the local communicants

and other attendants, but also for the tourists who desire to attend these services during the winter seasons.

Scripture reading was conducted by Professor Earl P. Saunders, of Alfred, N. Y., a frequent winter-time sojourner here.

A dedicatory prayer was offered by Mr. Ira A. Newey, deacon of the church and resident of this city and Verona, N. Y.

Placement of documents was conducted by the president of the church, Dr. M. Josie Rogers, assisted by Mr. Ira A. Newey, as a member of and representing the building committee. This consisted of placing the following documents in a copper box container, which was immediately hermetically sealed and placed within the cavity of one of the stone tiles of the northeast corner of the building. The following articles were placed in the church corner stone:

Charter of church incorporation; major church documents pamphlet, comprising Exposé of Faith and Practice, Covenant, Constitution, and By-Laws; minutes of pre-organization meetings; historical sketch of the local Church and Sabbath school; list of original church members and pastors (about 1884); list of contributors to this church and site; copy of the day's program; list of local and tourist members attending since 1894; copy of the historical and introductory address presented at the opening of this service; copy of the SABBATH RECORDER; copy of the Daytona Beach News Journal, April twenty-fourth issue; photograph of the church site taken at the ceremony of breaking the grounds a short time ago; picture of the Seventh Day Baptist minister who assisted in the first Daytona Beach Church organization, in 1884, the late Rev. Arthur E. Main; copy of an anthem written by Mrs. Mabel Dixon Main, dedicated to Dr. A. E. Main; and the customary coin.

Corner stone masonry.—The first mortar placed on the engraved corner stone marble facings was placed by Dr. M. Josie Rogers, as one of the twelve original charter members and founders of the early Seventh Day Baptist Church, in 1884; others followed in this mortar-troweling ceremony.

Closing hymn.—"Sabbath," composed by the late Dr. Wm. C. Daland and Mary Stillman, the singing being led by the young people's choir, three of whom were descendants of the original charter members, Mr. and Mrs. Daniel B. Rogers, namely, Crosby, Clarence,

Jr., and Julia Rogers, the other choir members present being Earline and Ethel Main, Ruth Manning, and Dorothy Finch.

It is of historical interest to note that this sect is a successor, denominationally, not of the Protestant Reformation (although they hold identical beliefs to the regular Protestant Baptist Church except as to the day for worship), but are the *denominational* descendants of an uninterrupted line of Saturday-keeping Christians, commencing with the Apostolic Church, or Nazarenes, of which the Apostle Paul was known as a "ring leader" and followed in unbroken succession by the numerous other Saturday-observing sects, among which were the Cerinthians, Leonists, Paulicians, Waldenses, etc.

Their confusion with the Seventh Day Adventists is an incident to their Saturday-keeping; there is no organic connection between these denominations.—As handed to the local press.

PLAINFIELD, N. J.

On the afternoon and evening of April 2, the annual church meeting was held. The business meeting was held in the afternoon and supper was served at tables in the Sabbath school room to a large number. Lively singing, led by Dr. O. B. Whitford, was interspersed between courses, and interesting messages and speeches followed the meal — at the table, banquet style. A large number of letters from nonresident members were read. Professor Courtland V. Davis acted as toastmaster.

Easter services were held Sabbath, April 15. The cantata, "Crucifixion," was given at the morning service by a large choir. In the evening a beautiful pageant, "The Message of Easter," was presented under the auspices of the missionary and tract committee of the Woman's Society.

The Sabbath school room of the church needs a new floor covering. So the Woman's Society has taken the matter up and the names of church members and congregation have been arranged in alphabetical order and divided into groups—each group to do something about it. Thursday evening, May 4, one group (S to Z) had an entertainment by two local men who kept the crowd mystified and highly amused by their clever tricks in legerdemain. Over \$30 was realized toward the new carpet.—Contributed.

OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

BARBER.—James Courtland Barber passed away at his home in Ashaway, R. I., March 1, 1933, in his eighty-first year.

He was born in Westerly, May 26, 1852, and was the son of Harry M. and Mary (Bliven) Barber. Mr. Barber was a carpenter by trade and up to fifteen years ago lived in Westerly.

He leaves his wife, Mrs. Louise (Chester) Barber and two daughters, Mrs. Claude Hopkins of Rockville and Mrs. Clarence Burdick of Westerly. He is also survived by a brother, Horace Barber of Westerly; two sisters, Mrs. J. F. Farnsworth of Westerly and Mrs. Joseph Pendleton of West Haven, Conn.; six grandchildren and one great-grandchild.

Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated at services held at his late home in Ashaway. Burial was in Oak Grove Cemetery.—H. R. C.

BURDICK.—On February 27, 1933, at her home on the East Beach Road, Quonochontaug, R. I., Miss Jessie Ernestine Burdick, at the age of fifty-four.

Jessie E. Burdick was the daughter of Isaac Foote and Annie (Hiscox) Burdick and was born at Westerly, R. I., September 4, 1878. At an early age she was baptized and united with the Pawcatuck Seventh Day Baptist Church.

She is survived by a brother, Arnold Hiscox Burdick of Westerly, and two sisters, Mrs. William S. Martin of Brattleboro, Vt., and Mrs. Willard H. Davis of Cranston, R. I. Miss Burdick was of kindly disposition, a good neighbor, and a loyal friend.

Funeral services were held at the Gavitt Funeral Home and interment was in River Bend Cemetery. Pastor Harold R. Crandall officiated.

H. R. C.

CRUMB.—Mrs. Annie E. Crumb, daughter of Daniel and Janette Harrington Lamphere, was born at Preston, Conn., March 12, 1867, and died at her home in Rockville, R. I., April 2, 1933.

On December 31, 1889, she was united in marriage with Frank E. Crumb by Rev. A. McLearn, and since their marriage they have lived at Rockville. She is survived by her husband.

Mrs. Crumb was baptized by Rev. A. McLearn and united with the Rockville Church December 8, 1894.

Funeral services were held at the Avery Funeral Home in Hope Valley, conducted by her pastor, Rev. Willard D. Burdick, assisted by Rev. Harold R. Crandall. Burial was in the Rockville cemetery.

W. D. B.

EDWARDS.—Mrs. Mary E. Edwards, daughter of Peter and Caroleina Palmer, was born at

Canonchet, R. I., and died at her home in Canonchet April 22, 1933, after a long illness. Mrs. Edwards was sixty-six years old.

On December 11, 1884, she and Oscar Edwards were united in marriage by the Rev. L. F. Randolph. Besides her husband she is survived by a daughter, Mrs. Emeline Hoxie; and a son, Dalton Edwards; and three brothers and three sisters.

Mrs. Edwards was baptized by Rev. William Crooks and united with the Rockville Seventh Day Baptist Church on October 23, 1886. She remained a member of the Rockville Church but her religious activities largely centered in the Canonchet Chapel services, and she will be greatly missed by those who worship there.

Funeral services were held at the Avery Funeral Home in Hope Valley, April 25, 1933, conducted by her pastor, Rev. Willard D. Burdick. Burial was in Pine Grove Cemetery in Hope Valley.

W. D. B.

VINCENT.—Edward Maxson Vincent, the son of Frank and Lorinda Crandall Vincent, was born at Lima Center, Wis., September 30, 1861, and departed this life at his home in Farina, Ill., April 14, 1933. He is the last of his father's family—his parents, a brother Frank, and a sister Ida, having preceded him in death.

When he was three years of age, his parents came to Farina, Ill., and for these sixty-seven years Farina has been his home. September 20, 1883, he was united in marriage with Florence Blurton, to which union twelve children were born, all of whom survive with the exception of a girl, Ruby, who died in infancy. The surviving children are: Alfred, Frank, Clifford, Elmer, Adell (Mrs. Edgar Phillips), Edward, Gail (Mrs. O. K. Miller), Curtis, Howard, Louise, and Donald.

The parents of the deceased were charter members of the Seventh Day Baptist Church of Farina. The sixty-seventh anniversary of its organization occurred on the day of Ned's death. For many years he was a regular attendant at the Sabbath school and church services.

Aside from his faithful companion of almost fifty years, and his sons and daughters and their families, he is survived by numerous other relatives and friends who join with the family in mourning his loss.

Funeral service was conducted at the home Sunday afternoon, April 16, by Rev. C. L. Hill, and burial was made in the Farina cemetery.

C. L. H.

SABBATH RECORDERS WANTED

Here is an outlet and use for your clean copies of the SABBATH RECORDER. Send them post-paid to Frank Jeffers, 1322 North Main Street, Racine, Wis. Mr. Jeffers also offers to write "a good spiritual, scriptural letter" to lone Sabbath keepers who will send him a self-addressed stamped envelope.

Sabbath School Lesson IX.—May 27, 1933

JESUS AND HIS FRIENDS—Mark 13: 1—14: 9

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

DAILY HOME READINGS

May 21—Jesus Warns His Friends. Mark 13: 33-37.

May 22—Jesus Anointed in Bethany. Mark 14: 1-9.

May 23—Jesus Among Friends. Luke 10: 38-42.

May 24—Ministering to Jesus. Luke 8: 1-3.

May 25—True to Jesus. John 6: 66-71.

May 26—Friendship Rewarded. Luke 22: 24-30.

May 27—Jesus' Love for His Friends. John 15: 9-17.

(For Lesson Notes, see *Helping Hand*)

Illustrating again the fact that the depression is world-wide, we submit this appeal from a missionary in the Solomon Islands: "Our small force of brethren cannot cope with the distress which prevails in this benighted land of cannibals, many of whom are starving. Please send a few more missionaries."—*Brookfield Courier*.

RECORDER WANT ADVERTISEMENTS

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

Cash must accompany each advertisement.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield.

A Challenge

- "The Fatherhood of God, as taught by Jesus, means that the world is one large family.
- "As a member of this family I am bound to serve my Father and my fellow members with all I am and with all I have.
- "'All I have' includes my money. The way I secure it and the way I spend it are essential tests of Christian sincerity."

Seventh Day Baptists have a responsibility toward the support of those who are on the Mission Field or who are elsewhere engaged in promoting Christianity,—as our representatives.

We, as churches and individuals, have authorized them to represent us.

They have done and are doing their work faithfully and well. Our part of the bargain is not yet completed.

It remains for us to complete our payments toward the budget for denominational work.

*If we make a sincere effort—
"as God hath prospered us"—
all will yet be well with the cause we love.*

Published by the Committee to Promote the Financial Program of the Seventh Day Baptist General Conference.

The Sabbath Recorder

VOL. 114

MAY 22, 1933

No. 21

THE CHURCH

I love thy Kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With his own precious blood.

I love thy Church, O God;
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

—Timothy Dwight.

Contents

Editorial.—Call of Need.—The Transfigured Church.—Ministers of the Church.—A Word to the Church.—Items of Interest	482-487
From the Conference President	487
History of the Little Prairie Seventh Day Baptist Church.....	488
Woman's Work.—Questions	490
Reply to Burdened Heart	490
Northwestern Association Executive Committee Meets.....	491
Young People's Work.—It Is to Think.—Christian Endeavor at the Wisconsin School for the Blind	492
Young People's Introductory Sabbath Catechism	493
Statement Onward Movement Treasurer, April, 1933	494
Southern Wisconsin Quarterly Meeting	495
Children's Page.—What Jesus Says About Anger.—Our Letter Exchange....	496
Eastern Association	497
Our Pulpit.—Bright News for a Dark Day	498-500
Pacific Coast Association	500
Denominational "Hook-Up"	501
Marriages.	502
Obituary.	502
Sabbath School Lesson for June 3, 1933	503