

## May--Sabbath Recorder Month

### HOW DO YOU HELP YOUR CHURCH PAPER?

The Sabbath Recorder should be taken and read in every home.

Great volumes of reading matter, much of it trashy, are being turned out by the press. It comes into our homes through newspapers, magazines, and novels—containing much of impurity, untruth and infidelity. Seventh Day Baptists must realize the danger of the situation and the necessity of providing for home life character building and spiritually uplifting literature.

Every church officer should subscribe. Every parent should subscribe. Most of the boys and girls who read the church papers forty years ago are active Christian workers and leaders in our church today. If you expect the right kind of leaders thirty or forty years from now, make it possible and help the boys and girls to read the *RECORDER* today. *Its influence lasts a lifetime.*

Give the *RECORDER* campaign publicity.

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THE SABBATH RECORDER,  
PLAINFIELD, N. J.

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Yours very truly,

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Address \_\_\_\_\_

# The Sabbath Recorder

VOL. 118

MAY 13, 1935

No. 10

## IS THIS THE TIME?

Is this the time, O Church of Christ, to sound  
Retreat? To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of truth's fierce strife, and nobly held their ground?  
Is this the time to halt, when all around  
Horizons lift, new destinies confront,  
Stern duties wait our nation, never wont  
To play the laggard when God's will was found?

No! rather strengthen stakes and lengthen cords,  
Enlarge thy plans and gifts, O thou elect,  
And to thy kingdom come for such a time!  
The earth with all its fullness is the Lord's.  
Great things attempt for him, great things expect,  
Whose love imperial is, whose power sublime.

—Selected.

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# The Sabbath Recorder

(Established in 1844)

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less expressly renewed.

**Our Mother's Day** Much sentiment has been spilled during the years in which Mother's Day has been nationally observed. Healthy signs are seen of setting the day upon a larger and more Christian basis in recent years. People may be too practical. For example, the idea of love for mother has been exploited in commercializing the day. Right it is to send flowers and candy, letters and telegrams, but the commercialized scale on which these desirable expressions of love are promoted tends to cloud the act, and amounts to business propaganda.

Mothers should be honored, and too much cannot be said or done to exalt and ennoble the motherhood of our country. No truer words were ever uttered than by Napoleon when he declared, "Let France have good mothers and she will have good sons." We are proud of American mothers whose sons and daughters have done so much for American life and ideals. Much is yet to be done if this country is to remain free and achieve the noblest aspirations and purposes of those who have gone before. The motherhood of tomor-

row will depend upon the ideals and qualities of life of our sons and daughters today.

Mother's Day time is offering opportunity for the expression of love in many helpful ways. While the carnation is being worn and floral and other tributes being paid, it is well to take ourselves in hand in the interest of those mothers of the "unemployed" who are praying "not for flowers but for flour; not for candy but for bread; not for greeting cards and telegrams, but for food, clothes, medicine, hospital care, a home, and the simple necessities of life."

A national committee, whose active chairman is Mrs. Daniel A. Poling, has been proposing a Mother's Day paraphrase of the Golden Rule, that challenges the depths of the sentiment, love. It reads: "Whatsoever you would that others should do for your mother, if she were in need, and whatsoever your mother would do for the needy, if she had the opportunity, do today in honor of mother and in her name, for mothers and children, innocent victims of present-day maladjustments, who lack the simplest necessities of life." The working of the Golden Rule thus applied will go far toward making the day beautiful and lifting it above mere sentiment.

"If a brother or sister be naked and destitute of daily food, and if one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding, ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it have not works, is dead." (James.)

**Have You Paid Your Pledge?** Seven short weeks are all that are left of our Conference year—weeks all too short adequately to catch up behind-hand tasks or neglected duties. The monthly reports of the treasurer of the Denominational Budget have not been greatly heartening. In the completed ten months we have contributed but \$13,405.43, including "specials," and we have noted recurrently that our missionaries and other workers are from one to two months behind in receiving their salaries. It is not always easy to realize that the work represented by our budget is continuous. That means continuous obligations must be met, and if they are, the privileges and obligations of giving are continuous.

One of our difficulties is that the summer and fall months of Conference year so generally slip by with lean returns from the

churches. This is due in part to belated canvasses, or of payment of pledges too long delayed the previous year. Such conditions should be appraised and if possible corrected. Just now many are in the period above mentioned—delayed payments. Certainly no stone should remain unturned by churches and leaders to stimulate their supporters to complete their pledged gifts and, where possible, increase them. It is too early to know of any increased giving because of Missionary Day. There may be church treasurers, too, who have for some reason failed to send in all the monies in their hands for the Denominational Budget.

Now, by all means, is the time to act and carry our churches forward in their work as nearly toward the one hundred per cent goal as possible. "Have I given unto the Lord the first fruits of increase, or have I held back that which belongeth unto the Lord?" Can we face God with answers to these questions?

**Second Sabbath Supplement** Many will be pleased to receive this SABBATH RECORDER with its second "Sabbath Supplement." Expressions of appreciation of the first supplement are at hand—appreciation of its material, appearance, and purpose. Calls for extra copies have not been as many as we had hoped. If every church and many scattered Sabbath keepers would order ten or more copies for wise, personal distribution, much good, we believe, would be done. In blocks of ten or more to one address the supplement issues can be had at the special price of five cents each.

The second supplement contains a historical survey of the Sabbath, its meaning and purpose, fresh and interestingly presented. Dr. Alva L. Davis of Verona, N. Y., its author, made this survey the basis of his Conference group studies at Salem, last summer, where it was well received. It should be published in tract form for availability and wider distribution. Since this has been found financially impossible, the present form should be the more appreciated and the greater care exercised in its use.

**If I —** If I could, I would put the SABBATH RECORDER into every Seventh Day Baptist home where it is not now a regular visitor, and into every home that is connected in any way with the people of the Seventh Day Baptist parish.

It is almost appalling to find how many of our members are ignorant of our work, our problems, our failures, or our opportunities. "When they know, they care! When they care, they pray! When they pray, they give." To "know," to "care," to "pray," to "give"—sums up the privilege and duty of every true Seventh Day Baptist Christian.

The SABBATH RECORDER supplies much of the needed "knowledge" about us, about the church, its mission, its workers, its responsibilities—stirring the hearts of its readers to "care." Found in the RECORDER's pages are uplifting messages in editorials, articles, letters, sermons, Bible teachings, and church news—inspiring people to "pray." Is it too much to claim that only those who "pray" are adequately "giving" of themselves, their time, their talents, and their money?

The SABBATH RECORDER in more homes and read by more people will promote the work of the church, locally and world wide. Men who read a church paper look beyond the four walls of the local church and see the progress of Christ's kingdom on earth. Because of the vision thus gained they grow in the grace of giving, and increasingly delight to have a part in the work of the church.

Since the editor cannot put the paper in all the homes, will not every home, will not the pastors and members of our churches, promote in every way possible, work to this end? After every effort is made to secure the last subscribers, why not include in the church budget an amount sufficient to put the RECORDER in the rest of the homes? The budget thus would be increasing the power of the preaching voice by the influence of the printed page.

Systematic effort should bring the obligation and opportunity to all. Certain Sundays of the year among many denominations are known as "Press Sundays." On such a Sunday in a Catholic diocese, a letter from the bishop concerning the church paper is read in every parish and a lay committee makes a personal canvass. May is "Press month" for the RECORDER this year. We are depending much on it. The difficulties are many, the problem is big. But our God is able. Shall we not go forward, surrendered to him and empowered by him!

**Recorder Friend Gone** In the recent death of Mrs. Arthur E. Main of Shiloh, N. J., the SABBATH RECORDER has lost a valued and es-

teemed friend. A lifelong friend of this magazine, she has been greatly troubled over its financial difficulties, its reduction in size, and its forced biweekly basis. Not only have these difficulties troubled her, but constantly have they stirred her to do something about them. Words of approval were spoken and written about the RECORDER to the editor and to others.

For some time she had been putting the RECORDER in the magazine stall for sale by one of the local merchants. She had endeavored to increase its circulation by encouraging a newsboy to promote its sale. She had taken the matter up with her own Ladies' Aid society and helped carry out a RECORDER promotion program. More than this, she has addressed the Woman's Board to undertake the task of providing funds for the restoration of the RECORDER to a weekly basis.

And now she is gone—but certainly not dead. Her works will live after her. And it may be God is preparing a dozen courageous hearts throughout the denomination to carry on this noble cause where she left off. How pleased she will be to know this is true.

No one need wonder at Mrs. Main's interest in the RECORDER. Some thirty years ago she became the loving and faithful wife of Dean Main. From the moment of this union his interests in and work for the denomination became her dominant interest. During the years she has been anxious for the work among our churches pastored so largely by men whom the dean had, for the most part, trained for their tasks. Their interests were hers, as they were of the dean; their successes, their failures—if any—were hers also. One so absorbed in these things could be no other than interested in the paper that keeps the denomination informed and furnishes something of inspiration and other help.

Her home was one of prayer for her church, her people, and interests centering in the RECORDER. During the Shiloh meetings last winter no one was more interested in the salvation of the unsaved than she. No one by prayers and cheerful appreciation gave greater encouragement to the acting evangelist, who had his lunches and dinners in her home, than she, though she was unable to attend the public services. It was at that time the writer came to know the real Mrs. Main and to learn of the depths of her interest. He is glad he had that privilege and this—of paying her memory a brief tribute of respect.

**Prayer for Self And Society** A handy booklet of thirty pages containing prayers for "Self and Society" by James Myers is just at hand. The author is industrial secretary of the Federal Council of the Churches of Christ in America.

The prayers as offered are with the belief on the part of their author that the social gospel and the individual gospel are one, and "in the conviction that as we really come to understand the spirit and teaching of Jesus, we shall be on fire to help build the ideal social order, the kingdom of God on earth." The author also holds the conviction of the need of personal salvation, and that "no social system, however mechanically perfect, can make the good life for mankind without benefit of religion, of hope and faith and love."

It is hoped that the prayers may not only be used by individuals but prove of value as used in public worship. There are prayers for a Christian Social Order, Slum Clearances, Presence of God, Labor, and Peace Among the Nations. There is a prayer of Confession for Our Country, one for Health, and another for A Time of Sorrow. It contains a Litany for the Unemployed, and its use is suggested as a "constant reminder to the conscience of the church until unemployment is abolished."

It is believed that this booklet of prayers will make a real contribution to "the integration of the devotional, evangelistic, and social emphases on our religious life," so much needed in America at the present time. We are glad to call attention to these prayers and to say that the booklet may be secured from the Association Press, 347 Madison Ave., New York City, at the moderate price of fifteen cents per copy.

**Where Do You Live?** Two disciples asked Jesus this question after John the Baptist had pointed him out. "Where do you live?" A preacher once using this text declared, "You can live anywhere in the world, if you have a mind." The Master had "not where to lay his head," but what a life was his! No home of his own, always on the move, in the wilderness, on the mountain, or by the seaside, yet he "lived" because he had a "mind." "Let this mind be in you that was in Christ Jesus," wrote a later follower of the Lord. "This mind." Well, where do you live? "You can live anywhere in the world if you have a

mind." It is possible for one to rise above his surroundings—crude, difficult, unpleasant, or impossible though they may be—and live "if he has a mind." There was Bunyan, immured long years behind prison walls—but with "a mind" he transcended environment and left to the race a classic, *Pilgrim's Progress*, that has done more to mold Christian character and encourage faith than any other book outside of the Bible. In America, Lincoln is the outstanding example of the truth, "You can live anywhere if."

"My mind to me a kingdom is," someone has said. Scarcely a day passes but opportunity offers to exercise the mind in the art of living happily. One does not need a great mind to make the most of his difficulties and turn hindrances into stepping stones. Down in a little mountain town is a crippled woman—flat on her back—her arms held above her head as she weaves baskets and mats with her hands, making a living for herself and aged mother, for more than twenty-five years a helpless (?) cripple. "If you have a mind." Living in a shack in the coal regions a woman, now old, prayed for fifteen years that the Lord would send real missionaries. "If you have a mind."

Livingstone in the fever swamps of Africa, Grenfell in the snows of Labrador, great hearts amid hardships of our own times—but thank God we can live anywhere if we have the mind. With "Christ in you the hope of glory," life and happiness and peace are possible for all. "Come and see" said Jesus, and they who abode with him that day became changed men, with changed minds. From that time life was not dependent upon a place, but upon a personality. So will faith become experience and life a reality "if you have a mind."

### SOME PRACTICAL STEPS TOWARD PEACE

BY ALBERT N. ROGERS

Mr. Herbert N. Wheeler has recently in these pages issued a wholesome and much needed call for serious thinking concerning the prospects of averting another war. We who believe that the ethics of Jesus preclude our participation in wholesale killing must be able to give a reason for the faith that is in us. And we must practice a "pacifism that has said its prayers."

Mr. Wheeler's comparison of war to a forest fire, the losses of which he understands too

well, is quite to the point. Everybody loses as a result of a forest fire, even though temporarily the price of lumber may be increased. It is a cause for Christian consternation that multitudes of men today are halfway hoping that someone will touch off another war fire. Nothing would more quickly bring our industry out of its paralysis and start the wheels of commerce turning than a "good" war. Nothing would take up the slack of unemployment and create unlimited markets for farm produce, nothing would insure the reelection of the present administration like the start of another war.

Pacifists, in their wild yelling for peace, have usually overlooked the fact that men fight, not because they love fighting, but because they prefer to die fighting rather than to starve to death or submit to group humiliation. This is not to say that man is primarily a warlike animal, but rather to say that he is fundamentally peace loving and ready to fight for the comforts of peace. When Patrick Henry declaimed, "Give me liberty or give me death," he was not shaking hands with the grim reaper; he was voicing the conviction of the colonists that independence at the cost of bloodshed was preferable to submission to English tyranny.

It is the sobering observation of Professor Henry Lawrence that war is the only instrument yet developed by civilization for the "achievement of a steady flexibility" in international relationships. By this is meant that common law still invests the rights of ownership of the best regions of the earth in that power or powers which are strong enough to take or hold them. Why should the immense productivity of the Mississippi valley minister to the American people only? Because the Stars and Stripes signifies a strength which no other world power feels competent to question. "War," declares Professor Lawrence, "is the only adequate instrument by which vested wrongs can be righted and national needs supplied." (\*) The militarist frankly admits this fact. The burden of proof of the attainability of peace rests with the pacifists—they must develop some other means to right wrongs, to guarantee unity to divided peoples, to insure economic preservation to all nations, to attain a steady and indispensable flexibility in all international relations.

American advocates of the abolition of war in the last decade have been, in the words of Mr. Frank H. Simonds, "like a poker player who, having won most of the money in sight,

proposes that the game stop. But he does not suggest restoring or sharing his gains, and therefore the effect of his proposal would be to insure his permanent retention of them." (2) Together with Great Britain and France, the United States possesses what Germany, Italy, and Japan need—must have: land, colonies, and trade. It hardly needs to be pointed out that the last three are arming to take what they need.

The New York *Herald Tribune* recently carried the following statement: "Today Germany and Italy are suffering in peace precisely as Germany suffered in war—from a blockade which prevents them from acquiring abroad the iron, oil, copper, cotton, rubber, and a dozen other essentials without which their own factories and foundries cannot be kept in operation. This blockade exists because Great Britain, France, and the United States, which possesses or can obtain the raw materials, have ceased to purchase German goods and to admit Italian laborers, with the result that the Germans and Italians cannot acquire the funds to purchase raw materials. The British, French, and Americans, thanks to their accumulated wealth and natural resources, have or can obtain raw materials. They can also manufacture the goods. Between these two sets of nations, the British, French, and American on one side, and German, Japanese, and Italian on the other side, there is no parity in the means of prosperity; there is no equality in opportunity to insure decent standards of living for their populations." It should be apparent that if "independence and unity are the rights of any people they must be the rights of all." (3)

It is the belief of this writer that war is itself anything but the road to national freedom, that it creates more problems than it solves, and that it leaves victor and vanquished alike its victims—witness the failure of the war to end war. But it is idle to talk of outlawing war without planning cheaper methods of righting the world's wrongs, of guaranteeing self-determinism and self-preservation to peoples. The following suggestions are made as possible steps to remove the causes of wars, steps which readers of the RECORDER can take.

1. Tariffs, trade, and currency should be regulated by an international commission made up of representatives, not of individual nations, but of each geographical area more or less homogeneous in its needs. Economic fac-

tors outweigh all other causes of war in this machine age. Rugged individualism among nations is as out of date as the same disease among men. Eventually we shall need to set up a world economic planning commission. We can encourage our government to take this step.

2. At the proposed conference at Rome, in May, Germany should be offered mandates over her former colonies, torn from her by the unjust Versailles treaty; Japan should be freed from commercial competition in the Far East; and to Italy might well be ceded certain British and French possessions in the Mediterranean area—quoting from Professor Lawrence again. Not alone the Christian concept of the brotherhood of man, but also sound business experience calls for some such international adjustment. We have been forced to admit in our own country that success of industry depends not only upon a market in an agricultural class but also an export trade. No nation is economically independent today; this fact is sure to draw us into any major war unless we take proper precautions. The initiative for this move must come from the three nations who *have*, rather than from those who have not—the latter is equivalent to war.

3. Congress should be encouraged to pass a legislative program to preserve this nation's neutrality in the event of European or Asian war. Mr. Charles Warren, who served as assistant attorney general during the last war, has outlined the requirements which alone can keep us free. They include absolute ban on the sale of munitions, closing our ports to belligerent ships, prohibition of private loans to warring countries, and forbidding the enlistment of American citizens in belligerent armies. (4) These standards call for economic self-sacrifice, but the proposals of Senator Nye's investigation committee should be adhered to in so far as they carry out these aims. The advice of those who urge doing nothing until war breaks out is as the *Christian Century* points out, a device for blocking any adequate action whatever. When war comes, those who promote pacifism are convicted of treason!

Christians have an urgent responsibility at this time. They should encourage their governments to take any steps which will guarantee peace—even at the cost of profits to our own business. They should labor unceasingly to make peace more livable to all peoples of

the earth. This is the Christian mission to the world today. Christian people are the only group with an idealism that demands the sacrifice of self for the welfare of the world.

Waterford, Conn.

- (1) Henry W. Lawrence, "Peace Costs Too Much," *Christian Century*, October 10, 1934.
- (2) Frank H. Simonds, "Instead of War—What?" *New York Herald Tribune*, February 3, 1935.
- (3) *New York Herald Tribune*, March 10, 1935.
- (4) Charles Warren, "Troubles of a Neutral," *Foreign Affairs*, 1934.

## MISSIONS

### MISSION SURVEY

(Part of communication sent to pastors and churches prior to Missionary Sabbath, April 27.)

III. Holland.—There are five Seventh Day Baptist churches in Holland and the principal workers are Elder G. Velthuysen, who gives the most of his time to Social Reform Work for which he has an international reputation, and Pieter Taekema who gives his entire time to the work. There are cultured and consecrated leaders and lay workers who are faithfully upholding the Cause.

The appropriation for Holland this year is \$500. Last year it was \$1,000, and three years ago it was \$1,500. This reduction has been made necessary by the lack of funds.

For fifty years Holland has been an inviting field for our people and the work has slowly but steadily grown. It has increased as fast as it did in its beginnings in this country, two hundred seventy years ago.

The last two years there has been a revival of interest in the work and this has come about, in part at least, by virtue of its contact with Elder L. R. Conradi and his work in Germany. There is renewed reason why we should lend a helping hand to the work in Holland and it seems a great pity that it seemed necessary to retrench rather than to enlarge.

IV. Germany.—One of the most encouraging features of our work is in Germany. The most of our pastors and denominational leaders have been in close touch with this through Elder Conradi, and know that though the work is less than three years old, there are now fifteen churches in Germany and that new life has been given to the work in Holland and England.

A significant feature of Elder Conradi's work is the calls that he is having from all

over the world from companies of Sabbath keepers who are in sympathy with his changed views and break with the Seventh Day Adventists. Australia is perhaps the most noted illustration of this feature. There are large numbers of Sabbath keepers and among them very able ministers who have rejected Mrs. White as an inspired prophetess, and fundamentally are in harmony with the practices, beliefs, and aims of Seventh Day Baptists. Elder Conradi seemingly needs to be in half a dozen places at the same time, and furthermore funds are lacking to enable him to do what he might otherwise do. The appropriation of the Missionary Board for the work in Germany is \$500. There may be more needy fields than those open to Elder Conradi, but there are none more fruitful.

V. China.—The appropriation for China this year was \$4,810. When the depression began in 1929, it was \$12,400. The salaries of workers in China were reduced twenty-five per cent, the same as the salaries of all other full time employees of the board.

In addition to reductions in salaries other retrenchments were made in China: (1) In 1931, Rev. Jay W. Crofoot, after nearly thirty years of service in China, accepted the presidency of Milton College and Mr. T. M. Chang became principal of the Boys' School, at a greatly reduced salary. (2) Two years last January the board ceased to pay Miss Mabel L. West, who was a part time employee, receiving one-half of her salary from this board and one-half from the Bridgman School under the Woman's Union Mission. (3) Three years ago the past winter Doctor Thorngate and Miss Susie M. Burdick came home on furlough and there were not funds for the return of either. (4) For more than a year the salary of Doctor Crandall has been borne by the hospital in Liuho, and six of the last twelve months the industrial work has cared for the salary of Doctor Palmborg. (5) Though Miss Miriam Shaw is in the employ of the board, her salary is cared for by the hospital and gifts of a party interested in the hospital, who is not a Seventh Day Baptist.

Because of ill health it seemed unwise to return Miss Susie M. Burdick as an employee of the board. Therefore she was retired and given a retirement allowance, which is much less than her salary as missionary.

Within the last six months a proposition has come to the board for the return of Doc-

tor Thorngate to China, his support to be provided for without any appropriation from the board. The board looks with favor upon this proposition, but matters have developed in connection with Doctor Thorngate's affairs which make it doubtful whether he should return with his family. Doctor Thorngate has finally decided that he is willing to return provided a younger physician cannot be found for the work.

Though Miss Mabel L. West has received no support from the board for over two years, she has continued to do part time work, receiving some support from the Lottie Baldwin Association.

Before the new school buildings were erected, four years ago, there were those who felt the schools should be removed to land given to the board eight or ten years ago and situated four or five miles out of Shanghai. The mission, however, decided it was best to remain in Shanghai, and the buildings were erected on the site of the former buildings. Since this was done, there has been a growing sentiment in favor of moving the schools to the land referred to above and selling part of the property in Shanghai. Thus this question is still before the board and the China Mission.

In addition to the foreign workers in China, a goodly number of natives are employed. I have already mentioned Principal Chang, and there are several native teachers in the schools. Doctor Pan is employed by the hospital in Liuhö and there is a force of other natives connected with the hospital. Doctor Palmberg employs helpers in her industrial work. Also native evangelists are employed. These natives are employed by those having charge of the church, schools, hospital, and industrial work, and the number varies at different times. Therefore, I cannot give the exact number of natives employed at present, but they number in the neighborhood of two score.

Two years ago the board voted to bond the treasurers in China, and while some progress has been made, the proposition has not been consummated, largely because of lack of funds.

The fruitage of our work in China is increasing and the prospects for the future are bright, provided further retrenchment is not forced upon the board. The fact that the board has been unable to pay the salaries promptly has retarded the work and caused hardship in China as elsewhere.

## MONTHLY STATEMENT

March 1, 1935, to April 1, 1935

Karl G. Stillman, Treasurer,  
In account with the  
Seventh Day Baptist Missionary Society

## GENERAL FUND

Dr.

Julie E. H. Flansburgh (Foreign missions) .....	1.00
Lost Creek (Missionary work) .....	8.00
Permanent Fund income .....	462.81
Denominational Budget for March .....	920.16
Boulder (Foreign missions) .....	.90
Boulder Women's Missionary and Aid Society (Hargis salary) .....	3.00
Seventh Day Baptist Christian Endeavor Union of New England for native Jamaica workers ..	8.00
Mrs. J. A. Hardy (Foreign missions) .....	7.50
Battle Creek (Foreign missions) .....	4.00
New York City Church .....	8.00
New York City Church (China) .....	5.00
Los Angeles (Foreign missions) .....	3.00
First Hebron .....	1.00
First Hebron Sabbath school .....	4.82
Dodge Center Church and Women's Benevolent Society .....	1.25
Pawcatuck Church (Home missions) .....	31.00
Refund check taxes previously charged on books but not collected .....	.20
Overdraft April 1, 1935 (Salaries of missionaries and ministers and other current bills due this month but unpaid) .....	1,856.66
	<u>\$3,326.30</u>

Cr.

Interest .....	\$ 122.98
G. D. Hargis from Seventh Day Baptist Christian Endeavor Union of New England for native workers .....	8.00
G. D. Hargis, March salary, rent, children's allowance, travel expenses, and native workers transfer to savings account amount of General Fund receipts for March budgeted for debt reduction .....	185.55
Wm. L. Burdick, March salary .....	64.60
Wm. L. Burdick, house and office rent, clerk, and supplies .....	112.50
E. R. Lewis .....	69.72
R. J. Severance .....	22.91
R. W. Wing .....	22.91
A. T. Bottoms .....	41.66
S. S. Powell .....	33.32
R. H. Coon .....	22.91
L. F. Hurley .....	16.66
A. L. Davis .....	22.91
Treasurer's expense .....	10.00
L. R. Conradi .....	20.00
G. Velthuisen .....	41.66
C. L. Hill .....	125.00
China payments for March as follows:	15.00
H. E. Davis, salary and children .....	\$125.00
Principal Boys' School .....	33.34
Boys' School .....	8.34
Incidentals .....	25.00
Susan M. Burdick .....	30.00
Anna M. West .....	41.66
Girls' School .....	16.66
	<u>280.00</u>
Overdraft March 1, 1935 (salaries of missionaries and ministers and other current bills due last month and unpaid) .....	2,088.01
	<u>\$3,326.30</u>

## MIRIAM SHAW SAILS FOR HOME

DEAR SECRETARY BURDICK:

I have just written to my parents telling them that I had made reservation on the *Empress of Canada*, third class, sailing June 15, arriving in Seattle or Vancouver on July 3. This is a rather sudden decision on my part,

for I had determined to wait to hear what the Thorngates were going to do before making any plans. But this time of the year is the most convenient for me to be away from my work. A class of five nurses will graduate in June, who can help out while I am away if necessary, and I will not take in a new class until I come back after Christmas. Exchange is down to \$264. The third class rate is only \$110 gold, so it seems a good time to buy. The *Canada* is a large boat with a comfortable third class. Doctor Palmberg has very little industrial work now that depression is hitting Shanghai, so she can help Doctor Crandall, especially with the teaching of the nurses.

Doctor Pan writes from Peking Union Medical School that he is enjoying his course in diseases of the eye, also the contacts with doctors from other mission hospitals. Peking has a new plan for caring for the tubercular, that he is studying.

Week before last our church joined with the Methodists in five days of special services. There were no startling results but I notice that our nurses were stirred, for they have divided into groups and are having prayer together each day. Mr. Davis came out Sabbath day, bringing Mr. W. D. Dzau, who was recently called by the Shanghai Church to be assistant pastor. He gave a very fine testimony in which he told of the wonderful experiences he had been having in the last few days trying to make right his sins. He with several other of our church are attending daily Bible classes at the Christian Literature Society, financed by a business man who is at the head of the Oxford Group.

Shanghai and even Nanking are full of miracles these days. The last few years have shown much stronger Chinese leadership than ever before. Mr. Davis was saying this week that he used to have to tell everyone what to do and see he did it, but now the church committee tells him what they want him to do.

Mr. Pan, who is finishing his second year in the Nanking Seminary, seems to be doing very well and is planning a sort of Y.M.C.A. for older boys in Liuhö next summer.

We are investigating the possibilities for starting an outpost in a country village this summer, placing two of our nurses who are interested in evangelistic work.

The hospital is a mess this week. Last summer the largest woman's ward was so hot that we felt as if it were criminal to take in pat-

ients. So we have arranged to take out one partition, put in a south window, make a double door which will make one large, airy room. We have taken off the tile roof over the old dispensary building and made a flat cement porch, so that the whole third floor will be improved greatly. Of course, the expense has run over what we planned, but it will repay in life saving and doubtless will even pay for itself in a few years. Someone suggested that as it was bomb proof, it might be worth the cost!

Doctor Crandall is getting along very well without Doctor Pan, but will be very glad to see him back. She has to refuse all outcalls and is a prisoner here, never leaving the grounds.

Sincerely yours,  
MIRIAM SHAW.Grace Hospital,  
Liuhö, Ku, China,  
March 24, 1935.

## DOCTOR PALMBORG RETURNS TO CHINA

DEAR RECORDER FRIENDS:

Most of you know that I have been in America for a little more than three months, resting, taking treatments, and getting fixed up generally, with a view to attaining new strength and health for better work. I am very grateful for the opportunity and have received much benefit, and pray that I may be enabled to use it for God's glory. I have been enabled to meet many of my dear friends, who are also much interested in the same things, and from whom I have received much inspiration. All of this makes me very happy, of course, and I am returning with eagerness to make my life more worth while in every way for Christ.

My heart has often been troubled over the discouraging state of some of our churches—so many old leaders and helpers passed away, so many others hard hit by the depression, and besides, the even more discouraging fact of many growing cold and feeling little responsibility about any of the work. All of this makes the work of the faithful ones so much the harder, and I do admire these true soldiers of the cross and pray that God will greatly bless them in their labors, and revive his people and give new power to them for his work.

However, there are also some very encouraging things, such as the Shiloh and Ashaway

revivals. I hope the spiritual fire will spread till our people are awake and working as never before for the kingdom of God and his righteousness. Then indeed will all hearts "rejoice and be glad." For this I pray, and will the dear friends pray for us in China that there shall be a great outpouring of his spirit among us, with power.

I am sailing on Sabbath day, two days hence, on the S. S. *President Grant*, due to arrive in Shanghai on May 14.

Doctor Crandall has been working too hard, and I am a little anxious about her. I am sorry that up to the present no doctor is ready to go to her help, but we can only do the best we can and then leave it in the hands of the Lord to do and provide the best.

Yours in his work,  
ROSA W. PALMBORG.

On "The Olympian,"  
Milwaukee Road,  
April 25, 1935.

**DENOMINATIONAL BUDGET**

Statement of Treasurer April, 1935

Receipts		
	March	Total
Adams Center	\$	308.35
Albion		85.00
Alfred, First	\$ 60.83	813.58
Alfred, Second	33.48	198.43
Andover		5.00
Battle Creek		117.20
Berlin		157.36
Boulder	2.50	45.85
Brookfield, First	12.10	106.17
Brookfield, Second	12.50	101.15
Carlton		7.69
Chicago	65.00	187.50
Daytona Beach	21.00	76.00
Denver	\$ 7.50	
Sabbath school	12.00	
	\$ 19.50	57.95
De Ruyter		211.00
Dodge Center		110.49
Edinburg	8.50	46.40
Exeland		5.10
Farina		100.00
Friendship		20.00
Genesee, First	\$ 34.00	
Special	34.00	
	\$ 68.00	324.96
Gentry		5.00
Hammond		5.00
Hartsville		60.00
Hebron, First		50.58
Hebron, Second		5.00
Hopkinton, First	\$ 39.00	
Special	10.00	

C. E. society, special	3.00	
Jr. C. E. society, special	1.00	
	\$ 53.00	363.50
Hopkinton, Second	2.50	28.20
Independence		284.00
Irvington		50.00
Jackson Center		5.00
Little Prairie		14.50
Los Angeles, special	3.00	82.00
Los Angeles, Christ's		2.50
Lost Creek	15.00	15.00
Marlboro	46.22	114.54
Middle Island		27.00
Milton	81.75	1,101.31
Milton Junction	61.85	269.81
New Auburn		7.00
New York City	\$ 47.41	
Special	51.60	
	\$ 99.01	512.00
North Loup	5.00	45.84
Nortonville		15.00
Pawcatuck	\$250.00	
C. E. society, special	3.00	
	\$253.00	2,546.00
Piscataway		149.80
Plainfield	\$165.50	
Special	33.50	
Women's society, special	15.00	
	\$214.00	1,137.80
Richburg		66.00
Ritchie		5.00
Riverside	109.89	448.59
Roanoke		5.00
Rockville	\$ .90	
Special	14.80	
Loyal Workers	10.00	
Jr. C. E. society	1.00	
	\$ 26.70	79.15
Salem	63.50	848.91
Shiloh		485.19
Syracuse		1.00
Verona	\$ 22.00	
Special	15.00	
Ladies' Benevolent society, special	20.00	
	\$ 57.00	170.00
Washington		15.00
Waterford	\$ 14.00	
Sabbath school, special	.83	
	\$ 14.83	132.33
Welton		135.40
West Edmeston	20.00	43.00
White Cloud		96.48
Individuals:		
Mrs. M. M. Lanphear	\$ 10.00	
Friend	2.00	
	\$ 12.00	154.00
Eastern Association		44.30
Central Association		21.50
Western Association		18.30
Southwestern Association		11.38

Nile and Richburg		
C. E. societies		5.00
Conference collection		151.38
Young People's Board in Holland		10.00
Jr. C. E. societies		5.00
Yearly meeting of New Jersey, New York City and Berlin, N. Y., churches		25.00
May B. Fisk estate		419.54
Seventh Day Baptist C. E. Union of New England, special	.17	.67
Southern Wisconsin and Chicago Churches Quarterly Meeting, special	26.75	26.75
		\$13,405.43

*Disbursements*

Missionary Society	\$613.44	
Special	186.65	
	\$ 800.09	
Tract Society	\$137.04	
Special	10.00	
Sabbath School Board		147.04
Young People's Board		107.64
Woman's Board	\$ 6.48	25.80
Special	20.00	
		26.48
Ministerial Relief		38.76
Education Society	\$ 92.16	
Special	15.00	
		107.16
Historical Society		10.80
General Conference		167.88
		\$ 1,431.65

HAROLD R. CRANDALL,  
Treasurer.

118 Main Street,  
Westerly, R. I.,  
May 1, 1935.

**AMERICAN BIBLE SOCIETY**

ONE HUNDRED NINETEENTH ANNUAL MEETING

New York, N. Y., May 9.—A distribution of 7,517,548 Bibles, Testaments, and Portions of the Bible during 1934 in 148 languages and dialects and in more than forty countries was reported at the one hundred nineteenth annual meeting of the American Bible Society held in New York City on Thursday, May 9. The report stated that since the institution of the society, in 1816, a total of more than 261,000,000 Scripture volumes has been placed in circulation.

In China, for the second year in succession, the circulation of entire Bibles by all agencies, was larger than in any year since the beginning of missionary work in China. In Japan over 600,000 Scripture volumes were distrib-

uted. Over 18,000 portions were placed in 359 Japanese hospitals. Altogether the society's colporteurs visited more than 270,000 homes and institutions in Japan.

The circulation in the United States was greatest in the Middle West, more than a million copies of Bibles, Testaments, and Portions being distributed from Chicago. Over 30,000 New Testaments were supplied to the chaplains in the camps of the Civilian Conservation Corps. Circulation among the colored people was larger than in any year since the beginning of special recognition of the Negro population a third of a century ago. Distribution of complete Bibles throughout the entire United States was thirty per cent greater than in 1933. One colporteur reported having walked five miles over icy roads to deliver a single Bible. A saleslady was asked to "furnish the most interesting Bible in stock." In San Francisco, an order received from Alaska requested that the Bibles be packed in small parcels, as they would be carried by dog teams. A magistrate in a southern state made an initial purchase of 100 Bibles to give to persons arraigned in his court.

One agency, in listing the institutions and organizations within the district to which grants of Scriptures had been made, included the state penitentiary, U. S. Coast Guard, a marine hospital, a home for colored boys, a sanatorium, a jail, the Salvation Army, a home for aged men and women, a naval air station, a house of correction, a home for incurables, and Federal transient camps.

During the year the society published the New Testament for the first time in Cherokee for the Indians of Montana and Oklahoma, and in Tai Lu for distribution in South China. A revised New Testament with Psalms was published for the Chinese speaking the Hing-hua dialect, and an improved new ten-cent New Testament in bold face type was added to the society's new series of Scriptures in English.

**DEVILLO E. LIVERMORE**

Devillo E. Livermore, son of Briggs B. and Selucia (Clarke) Livermore, was born in Independence, N. Y., July 27, 1859, and died suddenly of heart attack at his late home in the town of Independence, April 25, 1935.

Deacon Livermore was first married to Alice Fryer, but three years after her death in 1890, he was married to Elida Livermore, who was his faithful companion for nearly

thirty years, and the mother of his daughter, Bertha, wife of Harold Hardy of Andover, N. Y.

When about twelve years of age, he united with the Independence Seventh Day Baptist Church, of which he has remained a loyal and beloved member until called to the Church Triumphant. He has held official positions in the church and Sabbath school almost continuously for more than sixty years. He has had continuous service as church treasurer for fifty-four years, and in 1894, he was elected a deacon of the church. These positions he has filled with great fidelity and efficiency. He has been moderator of the Seventh Day Baptist Western Association, and was its treasurer at the time of his death. In community affairs, he has taken a responsible and leading part in its business and social institutions. These official connections indicate his widespread interest in church and neighborhood activities.

He was universally respected and honored for his integrity of character, his modest and unassuming ways, his spirit of service, and his conscientious devotion to duty as he understood it. In the words of a former neighbor and lifelong friend, "Devillo was our neighbor, and we knew him as the soul of honesty, self sacrifice, and devotion—a Christian gentleman." What more need be said?

Farewell services, largely attended, were held in the Independence church, April 27, 1935, conducted by his pastor, Rev. Walter L. Greene, assisted by Rev. Edgar D. Van Horn, of Alfred Station. Interment in the Independence cemetery.

W. L. G.

## YOUNG PEOPLE'S WORK

### IT IS TO THINK

ASHAWAY, 1885

A new society has been formed by our young people to be called "The Young People's Society of Christian Endeavor of the First Hopkinton Seventh Day Baptist Church." The constitution is essentially the same as that adopted by the young people's society at Waterford, Conn., a copy of which was given in the SABBATH RECORDER of January 8, 1885.

This, with the Excel Band, and the Young People's Mission Band, ought to give an opportunity to each and all to help and be helped in moral and religious culture. If the pledges of the one and the constitution and by-laws of the others are lived up to, progress is sure.

## "MY PLACE IN THY CHURCH"

In a certain New Jersey village, one may read the following inscription above the stage in the high school auditorium, "Enter to learn; go forth to serve."

In Christ's Great Commission he said, "teach all nations . . . teach (ing) them to observe all things whatsoever I have commanded you."

Would it not be very appropriate to write above the doors of our Christian churches, "Enter to learn; go forth to serve." If our churches are to be "teaching churches," there must be growth and development, that we may be able to "go forth to serve."

"Father, teach me my place in thy Church."

In your minds, compare the teaching opportunities of the church with those of the school. The church has the privilege of weaving the thread of purpose and value in and about all the strands of education gained elsewhere. Through the church one may gain the dynamic and purpose of life. Yet Christian education should do more than this:

"It is not enough that they (pupils in Church School) be taught about God and about the issues of life, nor even that they be trained in Christian ways of living. They must learn to know him for themselves. They must be helped to seek him and to find him and to experience the joy of his love and grace."—Dean Weigle.

In life so much depends upon the individual—"me and my place in thy Church." What is my relation to the Source of all power? How much faith do I have in his ability to take my little and increase it for greater use as I study, work, and worship in his church? Am I teachable? Am I willing to let him use me in my place?

Hidden within every Christian there are vast numbers of latent spiritual resources which, if we would use our powers to connect the wires, would act as dynamite sufficient to blow away all barriers, all hate, jealousy, cowardice, discontent, bitter thoughts, and all hindrances to growth in Christian living. Then there would be room for love, peace, good fellowship, sympathetic understanding, and other Christian qualities to flow in and through us.

Jesus said, "I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he

# THE SABBATH RECORDER

## SUPPLEMENT

### SABBATH PROMOTION

No. II.

AMERICAN SABBATH TRACT SOCIETY

May 13, 1935

## THE SABBATH AND SABBATH-KEEPING BAPTISTS

BY REV. ALVA L. DAVIS, A.M., D.D.  
INTRODUCTION

The writer of this tract believes that our religion is a revealed religion, and that the Bible is our only rule of faith and practice; that no man, or group of men, whether councils or synods, has the right to change, modify, or amend the plain teachings of the Word of God; and that "all ceremonies of the Christian Church are to be rejected which have not a warrant in the Bible" (Carlstadt), since Christ himself hath said, "Every plant that my heavenly Father hath not planted, shall be rooted up."

### I. THE SABBATH

The Ten Commandments are the foundation of our religion, the basic principles of morality and Christian ethics. They declare that religion and morality cannot be divorced. In the very heart of this moral code is the Sabbath, forming a unity—ten precepts in one—which cannot be dissolved. Did not James say, "Whosoever shall keep the whole law, yet offend in one point, is guilty of all"?—2: 10.

It is not my purpose to discuss how the Sabbath should be kept, or the blessings that flow from Sabbath observance; but, rather, to discuss such questions as, "What is the Sabbath, Is it a movable festival to be observed when and as men please? Are the claims of the Sabbath over the hearts and consciences of men world-wide? Why is not the Sabbath universally kept? Have Seventh Day Baptists a vital message for today? Let us first turn our attention to the Sabbath. What is the Sabbath?"

1. *The day of the Sabbath is a definite portion of time.* This is true whether creation embraces a literal seven days of twenty-four hours each, or pictorial epochs. The Sabbath occupies a place of prominence at the end of

the week. The period of time which the "two great lights" were to rule was a definite portion of time. Genesis 1: 16. "There was evening and there was morning" is descriptive of each day of creation week. That is, each "day" embraced twenty-four hours, the period of darkness and light. Genesis 1: 1-31. The word "day" as used in the Bible, as understood by God's people in all ages, and as interpreted by Jesus Christ was a period of twenty-four hours. No other possible meaning can be assigned to "day" of the fourth commandment. The Sabbath began at sunset on the sixth day and ended at sunset on the seventh day—a period of twenty-four hours. Genesis 1: 5; Leviticus 23: 32.

2. *The day which God MADE and NAMED the Sabbath was the seventh day of the creative week, a definite portion of time.* The Sabbath and the seventh day are inseparably linked together. "God finished his work, rested, and blessed the seventh day." Genesis 2: 2, 3. Thus the Sabbath was the crowning work of creation. Hence the Sabbath is not any day, or a principle, or an "institution" (Hathaway), but a specific day, made sacred by the act and example of God himself. It was the act of sanctifying the seventh day that made it the Sabbath. Keep these steps in mind: (a) The Creator rested on the seventh day; (b) he blessed the day upon which he rested; (c) he sanctified the seventh day, setting it apart for holy use; (d) he named the seventh day the Sabbath, and said, "Remember the sabbath day to keep it holy."

3. *The Sabbath is God's gift to man.* Speaking through Isaiah, God calls it "my holy day." Speaking through Moses, he says, "The Lord hath given you the Sabbath."

Like marriage, from which sprang the family, the home, and the human race, the Sabbath dates from the beginning. Created before the "fall," it must have been given to Adam, as head of the race, and through him to the whole human family. Genesis 2: 2, 3. Thus, it was observed a thousand years be-

fore Hebrew history began. Jesus recognized the universality of the Sabbath when he said, "The Sabbath was made for man." Mark 2: 27.

4. *The Sabbath is a sign between God and his people.* Nowhere does God say that he wants us to give the Sabbath to him. But he does say, "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord thy God." Ezekiel 20: 20. God has made the Sabbath for us, given it to us; and he wants us to take it, keep it, and cherish it as a sign, or symbol, of a relationship between himself and us that we may know him. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17: 3. See also Exodus 31: 12-18.

Two great sins led to Israel's destruction: (a) idolatry with its corrupting vices, and (b) Sabbath desecration. See Hosea 4: 17; 2: 11-13; Amos 5: 21, 22; 8: 4-10; Isaiah 1: 10-16; 56: 1-8; Jeremiah 17: 20-27; Ezekiel 22: 7, 8, 26; 23: 38, 39; Nehemiah 13: 15-22.

5. *Christ is Lord of the Sabbath Day.* Jesus was God's Son, God himself manifest in the flesh. "All things were made by him." John 1: 1-3. He made the Sabbath, and he is its only true interpreter. He claimed authority to interpret the Word and the will of God. He fulfilled much of the ceremonial law, but he recognized that the moral law was eternal. He said "The sabbath was made for man," not for the Jews, only. He declared, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matthew 5: 17, 18.

In face of the above facts, the majority of the Christian world is observing the first day of the week instead of the seventh day — Sunday and not the Sabbath. The first striking fact to be observed, in any careful study of the Sabbath, is the glaring contradiction between the teachings of the Bible concerning the Sabbath and the practice of the Christian Church. For the great majority of Christians the Sabbath has been changed — changed in the face of certain definite facts:

1. The Sabbath, as the crowning act of the Creator, was made for man.
2. It was the seventh day that God blessed, sanctified, and commanded to be kept holy.
3. The Bible knows no other Sabbath save the seventh day.
4. Jesus Christ was a Sabbath keeper.

The curtain falls on his earthly life without any statement from his lips of any intended change. In fact, he publicly declared, "I came not to destroy but to fulfill."

5. Jesus' disciples kept the Sabbath. The Gospel records close with the disciples resting on "the Sabbath according to the commandment." Luke 25: 36.

6. The early church kept the Sabbath. The apostolic age is that period between the crucifixion and the destruction of the temple, A. D. 70. While some of the New Testament writings lie outside this date, generally speaking, New Testament history ends, A. D. 70. This is the period of missionary journeys and the organization of churches. While scores of services were held on the Sabbath, both for Gentiles and Jews, there is but one recorded meeting on the first day. Acts 20: 7.

7. All the early churches were Sabbath-keeping churches: (a) Thessalonica, Acts 17: 1-4; (b) Corinth, Acts 18: 3, 4; (c) Philippi, Acts 16: 12-14. That all the churches in Judea were, in the beginning, Sabbath-keeping churches is unquestioned.

## II. SUNDAY, A NON-BIBLICAL SABBATH

The grounds for Sunday-keeping are extra-Biblical. The Protestant Sunday-keeping world, having accepted the pagan Sunday, the traditional gift of the Roman Church, instead of frankly admitting the same, seeks to find some Scriptural basis upon which to build a Sabbath structure. Dr. Lewis Sperry Chafer, president of the Evangelical Theological College, Dallas, Tex., probably puts their case as well as any one can. In his book, *Major Bible Themes*, he lists ten "Events" which he declares indicate the "observance of the First Day" (page 227). While for the most part his statements are mere assumptions of the points to be proved, even if they were true they do not in any way *invalidate the Sabbath*, or prove that Sunday-keeping *has any claim as a religious day for worship*. Says he:

(a) "On that day Christ rose from the dead" (Matthew 28: 1). But Matthew 28: 1 says, it was "late on the Sabbath day" — the closing moments of the Sabbath, not Sunday. Taking the Gospel records, all that can be said truthfully is that the resurrection was *discovered* on the first day of the week. When the Pharisees asked for a sign of his Messiahship, Jesus replied that the only sign to be given was that of the prophet Jonah: "For as Jonah was three days and three nights in the

whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matthew 12: 40. The Jews said to Pilate: "Sir we remember that deceiver said, while yet alive: After three days I will rise again." Matthew 27: 63. Put the crucifixion on Wednesday, where it belongs, and the burial just before sunset, then the resurrection would fulfill Christ's promise, and occur just as Matthew says, "late on the Sabbath day." (For a full discussion of this see "The Harmony of the Last Week" by Eugene C. Callo-way.)

(b) "On that day Christ first met his disciples" (John 20: 19). Of course he did. It was the first day after his resurrection, and a busy, hectic day it was. The disciples had rested the previous day "according to the commandment."

(c) "On that day he gave them instruction" (Luke 24: 3-45). Jesus instructed his disciples every day.

(d) "On that day he ascended into heaven" (John 20: 17). But the "forty days" after the resurrection does not make the ascension on Sunday. Do your own figuring.

(e) "On that day he breathed on them" (John 20: 22). This was an evening meeting of that first first day. It was not, therefore, Sunday but Monday.

(f) "On that day the Spirit descended from heaven" (Acts 2: 1-4). Let *Hastings' Dictionary of the Bible* answer: "The day of the week is traditionally represented as Sunday. Its determination, however, depends on the date assigned to Christ's death. It is to be assumed that he died on a Friday. If, then, as many suppose the Fourth Gospel to teach, he died on Nis. 14, Nis. 16 and Pentecost fell on Sunday; but if, as the Synoptists (Matthew, Mark, Luke) seem to state, he ate the Passover with his disciples at the regular time, he was crucified on Nis. 15, and Nis. 16 and Pentecost fell on Saturday." He then quotes Wieseler as suggesting that the "festival was fixed on Sunday by the later Western Church to correspond with Easter."—G. T. Purves, *Art. Pentecost*. With this agrees *The Int. Standard Ency.* See *Art. Pentecost*. But if Christ's death occurred on Wednesday, then even Doctor Chafer's bald assumption is meaningless.

(g) "On that day the Apostle Paul preached" (Acts 20: 6, 7).

(h) "On that day the believers came together to break bread" (Acts 20: 6).

These two references refer to the same day and service. This is the only record in the New Testament concerning a religious service held on the first day of the week; the only recorded time in Paul's life when he preached on that day. Yet he must have preached hundreds of sermons on the Sabbath day. At Corinth he remained seventy-eight weeks, preaching in "the synagogue every Sabbath," persuading both "the Jews and the Greeks." Acts 18: 1-11. Paul was at Troas seven days. Was this the *only* service held? This service was held at night. What night? If it was on Saturday night, Paul traveled the next day. If it was on Sunday night, then the supper was on Monday, it occurring after midnight. It is even doubtful if this was the Lord's Supper. "After they had eaten" would seem to indicate a common meal.

(i) "On that day they were to 'lay in store'" (1 Corinthians 16: 2). This has no reference to a public gathering; it is merely instructions to lay aside the tithe *at home*. Critics are practically agreed that the phrase "lay by him in store" does not even imply a public collection taken in a church assembly. We have here a mere assumption of the point to be proved.

(j) "On that day Christ appeared to John on Patmos" (Rev. 1: 10). The words, "the Lord's day," the writer believes refer to the whole period of the vision. If, however, a single day is meant, let Jesus be the interpreter. He said, "The sabbath was made for man, and not man for the sabbath: so that the Son of man is Lord even of the sabbath." Mark 2: 27, 28. To make the Lord's day apply to Sunday is *historically unsound*. Says Kitto: "The earliest authentic instance in which the Lord's day is applied to Sunday is not till A. D. 200." *Cyclopedia of Biblical Literature. Art. Lord's Day*.

That the reader may see how thorough *non-Biblical* the doctrine of Sunday observance is regarded by others we now turn to corroborative testimony.

## III. CORROBORATIVE TESTIMONY

### Confessions of Faith.

#### 1. The Augsburg Confession (Lutheran):

What shall we think of the Lord's Day, Church ordinances, etc. . . . ? To this our learned men reply, It is lawful for bishops and pastors to make ordinances that things be done orderly in the Church; not that we should purchase by them remission of sins, or that we can



satisfy by keeping them, or that they sin who without offending others break them. . . . Even such is the observance of the Lord's Day, of Easter, of Pentecost. For they that judge that by the authority of the Church the observance of Sunday instead of the Sabbath was ordained as a thing necessary, do greatly err. . . . Yet because it was needful to ordain a certain day so that people might know when they ought to come together it appears that the Church did appoint Sunday, which day pleased them rather than the Sabbath day.—*Art. 28.*

## 2. The Westminster Confession (Presbyterian):

As it is the law of nature that, in general, a due proportion of time be set apart for the worship of God, so in his Word, by a positive, moral, perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which in the Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath.

Note: The Augsburg Confession, written in 1530, in the very midst of the Reformation, frankly recognizes that Sunday is a creation of the Church. Instead of returning to the Sabbath of the Bible and the primitive Church, the Lutheran Church, compromised with the papacy and wrote Sunday into their Confession. While the Presbyterian Church grew out of the Reformation, her Confession of Faith was not adopted until 1647. By this time, this branch of the Christian Church, assuming Biblical sanctions for their practice, had built up the doctrine of a transferred Sabbath, an assumption repeated by many other religious denominations.

## Encyclopedias, Dictionaries, Histories.

### 1. The Americana:

The day of Christ's resurrection, the first day of the week, grew up coeval with the extension of Christianity itself as one distinctively Christian festival. . . . Nevertheless the idea of the Lord's Day is wholly distinct from that of the Sabbath. The tendency to sabbatize on the Lord's Day was perhaps due to certain imperial decrees.

### 2. Smith's Dictionary of Christian Antiquities:

We fail to find the slightest trace of a law or apostolic edict in instituting the observance of the "day of the Lord," nor is there in the Scriptures an intimation of a substitution of this for the Jewish Sabbath. . . . The tendency to Sabbatize the Lord's Day is due chiefly to the necessities of legal enforcement, first as exemplified in the series of imperial laws, then in decrees of councils, generally backed by secular power.

### 3. Chambers Encyclopedia:

At what date Sunday, or the first day of the week, began to be generally used by Christians as a stated time for religious meetings we have

no definite information. . . . By none of the fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment, or on the precept or example of Jesus or his apostles.—*Art. Sabbath.*

### 4. McClintock and Strong:

As the Sabbath is of divine institution, so it is to be kept holy unto the Lord. Numerous have been the days appointed by men for religious service; but these are not binding because of human institution. Not so the Sabbath.

### 5. Neander:

The festival of Sunday, like all other festivals, was always only a human institution. It was far from the apostles to establish a divine command in this respect; far from them, from the early Apostolic Church, to transfer the laws of the Sabbath to Sunday.

## Church Leaders and Teachers.

### 1. Cardinal Gibbons (Catholic):

The Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Is not every Christian obliged to sanctify Sunday? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.—*Faith of Our Fathers.*

### 2. Johann Mayer von Eck (Catholic):

The Scriptures teach: Remember that you keep the Saturday; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, etc. However, the church has transferred the observance from Saturday to Sunday by virtue of her own power, without Scripture, without doubt under the inspiration of the Holy Spirit.—*Enchiridion.*

### 3. Archdeacon Farrar (Episcopalian):

The Sabbath is Saturday, the seventh day of the week. The Christian Church made no formal but a gradual and almost unconscious transference of the one day to the other.

### 4. Canon Eaton (Episcopalian):

There is no word, no hint, in the New Testament, about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands on the same footing as the observance of Sunday.—*The Ten Commandments.*

### 5. Sir Wm. Domville (Episcopalian):

It is certain that our Lord when on earth did observe Saturday, and did not observe Sunday. If they are consistent they must keep Saturday, not Sunday, as a day of Rest.—*Examination of Six Texts.*

### 6. W. R. Dale (Congregationalist):

The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday. There is not a single line in the New Testament to suggest we incur any penalty by violating the supposed sanctity of Sunday.—*On the Ten Commandments.*

### 7. Lyman Abbott (Congregationalist):

The current notion that Christ and his disciples authoritatively substituted the first day of the week for the seventh day is absolutely without any authority in the New Testament.

### 8. Amos Binney (Methodist):

It is true there is no positive command for infant baptism . . . nor is there for keeping the first day of the week.—*Methodist Episc. Theolog. Compendium.*

### 9. Edward T. Hiscox (Baptist):

There is a command to "keep holy" the Sabbath day, but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week. . . . Where can such a record be found? Not in the New Testament, absolutely not.—*In New York Examiner, November 16, 1893.*

### 10. D. H. Lucas (Disciple):

There is no direct Scriptural authority for designating the first day the Lord's day.—*In Christian Oracle.*

### 11. John Alexander Hayes (Presbyterian):

It is wrong to say that the Jewish Sabbath and the Christian Sunday is one and the same day, and that the Sabbath just passed over into the Christian Sunday. The Sabbath was founded on a specific and divine Commandment. It is not so with Sunday. One cannot find in the New Testament a positive rule about keeping the first day. One cannot appeal to Christ in the matter. We must not suppose that Jesus set aside the Sabbath day.—*The Ten Commandments, pub. 1931.*

Quotations like these, from historians, educators, and Christian leaders, could be multiplied indefinitely. It is not necessary. They all agree that (a) The Sabbath rests upon a divine sanction; (b) Jesus, his disciples, and New Testament Christians were Sabbath keepers; (c) the substitution of the first day of the week for the Sabbath is without authority in the New Testament; (d) Sunday as a religious festival day does not appear until after the Apostolic Age

## IV. THE ORIGIN OF SUNDAY

### The Secularization of the Church.

Sunday came into the Christian Church along with many corrupting pagan influences of the early centuries. In the early days of the Church, those who gave themselves up to the spread of Christianity as evangelists and apostles renounced all property and wandered about in poverty. They renounced marriage; they believed the end was near at hand. All the apostolic men were inclined to monasticism.

Early in the second century great crowds began knocking at the doors of the churches. Among these were the Gnostics and Marcionites. These were pagan, sun-worshippers, who with their philosophical and speculative interpretations of the Scriptures mightily affected the Church. Says Philip Schaff: "Gnosticism is the grandest and most comprehensive form of religious syncretism known in history. It consists of Oriental mysticism, Greek philosophy, Alexandrian, Philonic, and cabalistic Judaism, and Christian ideas of salvation, not merely mechanically compiled, but, as it were, chemically combined."

By the middle of the third century, the external position of the Church began to change. Large numbers entered who needed education and forbearance. Pure religion began to wane. The problem was: Either to begin a world mission by entering the Roman social and civil life, or else remain a small sect of religious enthusiasts. Bishops withdrew their flocks into the desert as

a warning against the secularization of the Church, preaching a speedy return of the Lord. The residue of the Church did otherwise. She molded her theology to the Gnostics' and schoolmen's. She appropriated the state constitution and pressed into her service art, trade, and jurisprudence.

Concerning the Church of this period says W. D. Killen:

In the interval between the days of the Apostles and the conversion of Constantine, the Christian commonwealth changed in aspect. . . . Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions.—*In Preface, Ancient Church.*

By the middle of the third century (250) the Church to a large degree was secularized. By A.D. 300, she had established her claims to the Christian society. She had established the dogma that her community, her bishops, her sacred books, her worship, and her *festal days*, were the genuine foundation of Christ, outside of which there was no salvation.

### The Lord's Day of the Fathers—The Apostolic Age of Constantine (70-313).

During this period the Church grew rapidly, but lost more rapidly in spiritual power. The Catholic Church was forming with a definite creed. The leading bishops preserved their independence for a time, but the Bishop of Rome was gradually gaining the ascendancy. The Church Fathers became the dominant leaders.

Tertullian established the principle of tradition which ended in Montanism. Clement and Origen laid down the philosophical principles of Biblical interpretation, and declared there was no salvation outside the Church. Cyprian assumed the superiority of Peter over the other apostles, as the one upon whom the Church should rest. He transferred this superiority to the Bishop of Rome as the successor of Peter. He called the Roman Church the chair of Peter, the source of all priestly unity. Thus, the true doctrine, "out of Christ there is no salvation," by Cyprian becomes, "out of the Church there is no salvation," which was soon to become, "out of the Roman Church there is no salvation."

In this favorable time, Sunday, the child of Christian tradition, makes its advent.

The Papacy and Sunday are both pagan seed transplanted into Christian soil. Both were not only Christianized but became the ruling factors of Christianity. . . . When the Roman bishop became the lord of bishops and the sun became the ruling deity of the Roman pagan world, Sunday became the lord of the days—Lord's day.—*Andrews-Conradi in History of the Sabbath.*

The first direct, indisputable reference to any form of Sunday observance is around A.D. 150. Justin Martyr, a Grecian philosopher, who accepted Christianity, after reaching manhood, says:

We all of us assemble together on Sunday because it is the first day of the week in which God changed darkness and matter and made the world. On the same day Jesus Christ rose from the dead. For as he was crucified the day before that of Saturn; on the day of the Sun he bidden to them, they shall be brought to obedience in appeared to his apostles and disciples and taught them.—*Apology to Antonine Pius.*

Clement of Alexandria (circ. 194) who did

much to amalgamate Christianity and paganism describes this mongrel worship thus:

Since the east symbolizes the day of birth, and it is from thence that light spreads, after it has first shone out of darkness (2 Corinthians 4: 6), and from thence that the day of knowledge of the truth dawned like the SUN upon those who were lying in ignorance (Matthew 4: 16), therefore our prayers are directed toward the rise of dawn, (italics mine).—From *Miscellanies*, b 7.

It is this Clement who declares that Plato in the tenth book of the *Republic* speaks prophetically of the Lord's day! Plato there speaks of seven days and an eighth day. This Clement turns into a prophecy and translates the eighth day as the Lord's day.

Tertullian (b. circ. 150) is regarded as the father of Latin Christianity. He was converted to Christianity between 190 and 195. On his breach with the Catholic Church (circ. 207), he became the head of a small Montanist community in Carthage. When writing to Marcion, the Gnostic, Tertullian declares that the Sabbath was consecrated by the Father in the beginning, and that Christ only added additional sanctity to the Sabbath. But when writing to the Jews he declared that the literal Sabbath was merely temporal, that is ceremonial; but that the perpetual sabbath was spiritual. This man of strange contradictions writes thus of Sunday:

We, however, . . . on the Lord's day of the resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our business lest we give place to the devil.—*Concerning Prayer*.

The *Apostolic Constitutions* is a collection of eight books of direction on ecclesiastical and theological matters (circ. 100-200). From these we glean: "Hold your solemn assemblies every Sabbath day and every Lord's day"—Book 2. "Keep the Sabbath and the Lord's day festival; because the former is the memorial of creation, and the latter of the resurrection."—Book 7. Again, in Book 8: "Let the slaves work five days, but on the Sabbath day and the Lord's let them have leisure to go to church for instruction in piety."

Keep these two facts definitely in mind: (1) No Sabbath is known, other than the seventh day, up to the close of the Apostolic Age. (2) From the Apostolic Age to Constantine the Sabbath is still observed, though the observance of Sunday is gradually taking shape, not as the Sabbath, but as a festal day.

#### Period of Legislation.

In 196, Victor, Bishop of Rome, attempted to compel all churches to observe the Roman custom of celebrating the Passover (Easter) every year on Sunday.

The earliest act seeking to make Sunday observance compulsory dates from Constantine (321), while he was yet openly pagan. This edict says:

Let all the judges, towns people, and all tradesmen rest upon the venerable day of the sun; but let those who are dwelling in the country freely, with full liberty, attend to the culture of the fields: since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines; hence the favorable time should not be allowed to pass lest the provision of heaven be lost.

Says the historian Schaff: "Constantine is founder, in part at least, of the civil observance of Sunday by which alone the religious observance of the church could be made universal." He fur-

ther declares that he forbade the public desecration of Sunday, "not under the name *Sabbatum*, but under the astrological and heathen title, *Dies Solis*, a title familiar to all his subjects."—*Church History*.

Four years later (325), though unbaptized and not yet a church member, Constantine called a general council at Nicea over which he presided as "bishop of bishops." The council was to settle the Arian controversy, out of which grew the Nicene Creed. This council made Sunday the assembly day of the church, and it was acknowledged by the state as a legal holiday.

Constantine, who hated the Jews and everything Jewish, as a "divine revelator," legalized a universal "spiritual sabbath" for pagan and Christian alike. Here appears for the first time the doctrine of *Sabbath observance transferred to Sunday*. Says Eusebius:

All things whatsoever it was our duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it, because it has precedence and is first in rank, and more honorable than the Jewish Sabbath.—*Commentary on the Psalms*, quoted by Cox.

At most, Constantine was only a political Christian. He held the office of Pontifex Maximus—high priest of paganism—all his life, yet assumed to be a father to the church. He took part in heathen ceremonies. He murdered his son, Crispus, and roasted his wife, Fausta, with whom he had lived forty years, in a steam bath. He was not baptized until on his death bed.

Sylvester, Bishop of Rome (314-337), officially changed the title of the first day to the Lord's day.

The Council of Laodicea (held between 343-381), among other things declared:

Christians shall not Judaize and be idle on the Sabbath but shall work that day; but the Lord's day they shall especially honor, and, as being Christians, shall if possible do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.—*Canon 29*.

Here, the observance of Sunday is required, and the observance of the Sabbath is prohibited. The papacy has now amended the Law of God.

Theodosius (386) published a decree suspending theatrical shows and races on Sunday.

The Fifth Council of Carthage (425) sought to extend further the sacredness of Sunday by limiting the pleasures on that day. It said:

On the Lord's day . . . let the people be refused the pleasures of the theater and the circus, and let the mind of the Christian believers be occupied with the worship of God.

The Council of Chalcedon (451) declared that the decrees of the Nicene Council were unalterable statutes, since "God himself had spoken through them."—*Schaff*. By the end of the fifth century so far had the apostasy developed that the Church declared: "The Roman bishop is above every human tribunal, and is responsible only to God himself."—*Schaff*. This same historian says that Gregory the Great placed the first four councils on a level with the four gospels.

Step by step the law tightens. The Council of Orleans (circ. 511) reproves rural work on Sunday. It says:

We decide to abstain from rural work, plowing, pruning, etc. . . . frequently at least—that one may be more easily at leisure to attend church. . . . If any one be found engaged in the above occupations, which are for-

bidden to them, they shall be brought to obedience in some way, not through the severity of laymen, but by priestly reproof.—*Canon 28*.

The Council of Narbonne (589) made the penalty for Sunday desecration more severe. It says: "No free-born or slave, Greek, Roman, Syrian, Goth, or Jew shall do any kind of work on the Lord's day, nor shall they yoke up cattle, excepting in case of necessity." For violating this edict a free man was to be fined, in our equivalent \$3; a slave one hundred stripes.

The Council of Chalons (644) restates previous reasons for Sunday observance. Then it adds:

It is generally admitted by all Catholics who fear God that it behooves them to observe the Lord's day (which is the first day of the week) as has been decreed in former canons: we institute nothing new, but renew the old; that no one conceive the idea of performing rural work on the Lord's day, such as plowing, mowing, gathering harvests, etc. . . .—*Canon 18*.

Alcuin, Charlemagne's prime minister (768-814), says: "The observance of the former Sabbath had been transferred very fitly to the Lord's day by the custom and consent of the people."—*Hesey, Sunday*, p. 89.

The Council of Fruilly (791), for the first time in history, declared Sunday to be "the Sabbath of the Lord," and commanded it "should begin at the hour of the Sabbath evening office."

Time and space forbid going further into this period of legislation. Literally hundreds of other canons, decrees, regulations, etc., have entered into the building of the pagan, papal Sunday.

The Church took the pagan philosophy of that day and made it the buckler of faith: she took the pagan Sun-day and made it the Christian (?) Sabbath. By sophistry the Catholic theologians reared up a complete Sabbatarian superstructure for Sunday, asserting that its observance rested upon a new law, but none less divine than the Decalogue. Then by law—State and Church—sought to compel Sunday observance, and made Sabbath keeping not only difficult but a crime.

The marvel is that it was not successful. And a greater marvel is that Protestant Christians claiming to take "the Bible and the Bible only" as their rule of faith and practice, accept Sunday, the child of the Catholic Church which declares that "the Scriptures alone do not contain all the truths that a Christian is bound to believe" (Cardinal Gibbons); that they observe the pagan-papal Sunday of the Catholic Church which, with brutal frankness, declares: "We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea transferred the solemnity from Saturday to Sunday."—*The Convert's Cat. of Christ. Doctrine*, by Peter Geierman.

#### V. AN UNBROKEN SUCCESSION

While Seventh Day Baptists make no pretense of establishing by documentary evidence an unbroken succession in name and form as we exist today, the two distinguishing tenets of our faith date from the beginning of Christian history. Keep these facts in mind:

(1) Jesus Christ and his disciples were Baptists—Sabbath-keeping Baptists.

(2) Every church organized during the first forty years of Church history, of which we know anything, was composed of Sabbath-keeping Baptists.

(3) When the Church embarked on a career of secularization and paganization, those of apostolic and primitive faiths withdrew. And in spite of the decrees of emperors, synods, and councils, dissenters by the thousands refused to bow to the Roman hierarchy.

(4) In the fourth century the Sabbath was kept in practically all Christian lands. In the meantime the Lord's day had found place in the Church, in many places, but was observed only as a festal day. Athanasius, Bishop of Alexandria, one of the most illustrious defenders of Christian faith, says: "We meet on the Sabbath, not being infested with Judaism, but to worship Jesus the Lord of the Sabbath." Timothy, his successor, states that the communion was administered on the Sabbath and the Lord's day.

St. Chrysostom, the most famous of the Greek Fathers (4th cent.), tells us that the "two great weekly festivals were the Sabbath and the Lord's day."

Late in the fifth century the Sabbath was yet observed in Africa. The Abyssinians, who embraced Christianity in the fourth century, still keep the Sabbath, though doubtless very imperfectly. Sozomon tells us that the people of Constantinople (circ. 423-39) kept the Sabbath as well as Sunday. (Book 7.)

(5) All through the Dark Ages (5th to the 15th century) there existed groups of dissenting Christians, thousands of whom kept the Sabbath. These were variously named, such as Nazarenes, Ebionites, Waldensians, Lollards, Moravians, etc.

King Malcolm Canmore of Scotland (1058-1093) married Margaret of Hungary in 1069. The brightest side of his reign, we are told, was due to the reforms of Margaret, aided by the monks. Among these reforms are listed:

(a) The observance of Lent on Wednesday, instead of the following Monday.

(b) The reception of the Eucharist at Easter.

(c) Abolishing the practice of observing Saturday as the Sabbath, and prohibiting labor on Sunday.

Not till as late as 1200 did Scotland bow the neck to Rome, and with it went the Sabbath.

Dr. A. H. Lewis, in *Sabbath and Sunday*, says there is no trace of Sunday legislation in Wales before union with England in 1282.

Professor Moffat, of Princeton, says: "It seems to have been customary in the Celtic churches, in early times, in Ireland as well as Scotland, to keep Saturday, the Jewish Sabbath, as the day of rest. They obeyed the commandment literally on the seventh day of the week."

#### The Sabbath During the Reformation

When the Reformation lifted the veil of darkness, Sabbath keepers were found all over Europe—in Bohemia, Moravia, Germany, Holland, England, Finland, Transylvania, Scandinavia, and even in Russia.

At one time it was thought that the Reformation would swing the Church away from Sunday, and back to the Sabbath. But the Reformers weakened and compromised, to their eternal shame. Carlstadt was one of the boldest of the German reformers. He was a Sabbath keeper.

In 1517, he published a series of theses in which he asserted the authority of the Holy Scriptures was above that of the Church Fathers, and in the absence of Scripture, appeal must be made from the Fathers to reason. This was the same year that Luther affixed his ninety-five theses to the door of the castle church at Wittenburg.

Carlstadt knew that Sunday had come into the Church as a usurper, and he pleaded for the Reformation to complete its work. Luther says of Carlstadt: "If Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath—that is to say, Saturday—must be kept."—*Against the Celestial Prophets*. Carlstadt's position was sound and Biblical; Luther's was compromising. Carlstadt said: "In regard to the ceremonies of the Christian Church, all are to be rejected which have not a warrant in the Bible." Luther asserted: "Whatever is not against the Scripture is for it, and the Scripture for it." "No," said Carlstadt, "we are bound to the Bible, and no one may decide after the thoughts of his own heart."—*Sear's Life of Luther*.

The Council of Trent was convened by the Catholic Church in 1545. After somewhat checkered sessions, its work was finally completed in 1563. It was called to discuss the problems growing out of the Reformation. We are told that, at the first, the council seemed to be disposed to side with the reformers. But the Archbishop of Reggio, pointing out the inconsistencies of the reformers, turned the tide against the Reformation. Said he: "They not only reject the observance of the Sabbath as enjoined in the written Word, but they have adopted and do practice, the observance of Sunday, for which they have only the tradition of the Church. Thus, the claim of 'Scripture alone as the standard' fails, and the doctrine of 'Scripture and tradition as essential' is fully established, the Protestants themselves being judges." Thus, compromises by the reformers led to the permanent division of the Church.

#### VI. THE BAPTIST MOVEMENT

As the Reformation broke forth, in fact, even before it took shape, a new movement sprang up. It was led by a people named Baptists, misnamed by their opponents Anabaptists (Re-baptists). These were styled even more radical than the Reformers. Says Schaff:

The Reformers aimed the reformation of the old church by the Bible; the Radicals (Anabaptists) attempted to build a new church from the Bible. The former maintained the historic continuity; the latter went directly to the apostolic age, and ignored the intervening years as an apostasy.—*Art. Swiss Reformation*.

Into this movement went the Sabbath-keeping dissenters. They were persecuted by the Catholic Church and the Reformed Church: they were banished by the Lutherans. Hubmaier was put to death at Vienna, in 1528; Felix Mantz at Zurich, in 1527; Blanrock at Tyrol, in 1529. Others died by the hundreds: they were burned to ashes with powder and roasted on pillars; they were hanged, drowned, killed by the sword; they were thrown into dungeons and towers where they rotted; holes were burned into their cheeks, tongues cut out, disembowled, quartered.

While it is commonly stated that Seventh Day Baptists' immediate ancestors were Baptists, historically that is not correct. Sabbath-keepers did not withdraw from the Baptist movement, but rather the Baptists, along with other reformation groups, accepted Sunday of tradition, and deserted the ranks of Sabbath keepers. And while it is true that dissenting groups, such as the Waldensians, *et al.*, numbering thousands were absorbed in this movement, and were lost to the Sabbath, many remained true and loyal.

In England, among the exiled Separatists, we find the humble sources of the Baptist movement. Scores of churches, named Seventh Day Baptists, sprung up in the sixteenth century. Thirty-two known Seventh Day Baptist churches were to be found in the British Isles. The one at Mill Yard, founded in 1617, is still active. Churches exist in Holland and Germany. From England the movement spread to America, the first Seventh Day Baptist Church being organized in Newport, R. I., in 1672.

Seventh Day Baptists have had a long and honored history, dating from Apostolic times. As Baptists, Sabbath-keeping Baptists, we have stood through the centuries for

- (a) Liberty of Conscience
- (b) Separation of Church and State
- (c) Ecclesiastical Liberty
- (d) A. Regenerate Church Membership
- (e) The Bible, Our Only Rule of Faith and Practice
- (f) Baptism of Believers by Immersion
- (g) The Sabbath of Christ and the Decalogue.

For these bold declarations they took their journeys into strange lands as exiles from home. They rotted in dungeons; limbs were torn from their bodies; they were dragged through the streets of the cities. For these they went up into Life Everlasting from drowning waters and burning stakes.

Have these no message for us? Were our forbears mistaken? Then they died in vain; they were martyrs by mistake; they gave their lives for nothing essential to Christianity. Are not these great fundamental beliefs—convictions, if you please—laid upon us by Christ of such a nature that they must be preserved out of loyalty to him? These can no more be surrendered than can the Great Commission, "Go ye into all the world, and preach the Gospel." "Fear God and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." Ecclesiastes 12: 13, 14.

Let us accept with reverent appreciation God's gift of the Sabbath, and make use of its privileges. Let us not presumptuously choose for ourselves something else in place of his Holy Day which he has given us.

Our forbears, firm in their convictions that men "ought to obey God rather than men," met pain, peril, prisons, even death itself; for they endured "as seeing him who is invisible."

"O God, to us may grace be given  
To follow in their train."

do. . . ." Have we dared to tap that hidden resource?

Were we willing to let him show us our place in his Church, and if we dared to live Christ's teachings to the best of our ability, our churches would grow; we would "go forth to serve." It could not be otherwise.

"Father, teach me my place in thy Church."

(A talk prepared by Marjorie Burdick for use in a worship service in connection with a Leadership Training Class.)

#### PACIFIC COAST ASSOCIATION

APRIL 26-28

The Pacific Coast Association of Seventh Day Baptists met with the church at Riverside the last Sabbath and Sunday in April. The attendance and interest were good, and the zeal of many increased. The general theme was "The Cross."

The services began on Friday night with a sermon given by Rev. R. W. Stearman, who is preaching for the Los Angeles Seventh Day Baptist Church. He spoke of "The Crucifixion," and brought a strong, stirring message about the sacrifice of our Lord. The sermon was followed by a heart-warming conference and devotional meeting led by Dora Hurley. With the lighting subdued, all eyes instinctively turned to the picture of Christ in Gethsemane that was placed in the focus of attention. This, with an illuminated cross above it, added much to an already very impressive service.

On Sabbath morning at nine-thirty Margaret Davis called the Sabbath school to order and led us in a study of the lesson for the day. In one of the classes Rev. Mr. Stearman spoke very appreciatively of the *Helping Hand* as edited by Brother Sutton, and especially of the lessons for the present quarter. The Sabbath school hour with its vocal and instrumental music, its poetry and Scripture and prayer is still very much worth while. And the Sabbath school of association was no exception.

The sermon Sabbath morning was by Pastor L. F. Hurley who spoke on the theme "Missions, the Fruitage of the Cross." He was assisted by Mr. Stearman who read the Scripture and offered prayer. In connection with the morning service two new members were voted into the Riverside Church.

Sabbath afternoon and evening were both in charge of the young people. They followed the general theme, "The Cross," in both meetings and had so planned them that one meet-

ing led into the other. Music, poetry, chalk talk, picture study, prayer, and personal appeal combined to make another high spot in the meetings.

Sunday morning brought a fellowship breakfast for about a dozen and a half young folks, with one lone older person to enjoy with them this most enjoyable event. Following the flap-jacks and syrup, and after the devotional singing, Pastor Hurley spoke on "The Meaning of the Cross." Not all young people are "Flaming Youth." Many still love the higher things and the challenge of the Master of us all.

At the Sunday morning business meeting the new officers were elected, some time spent in discussing the needs and opportunities for mission work on the coast, and \$25 voted from the treasury for the needs of the Missionary Society.

Then came a sermon by Rev. Henry C. Lewis, pastor of the Christ Seventh Day Baptist Church of Los Angeles. He brought us a Bible-study sermon on "The Significance of the Cross," both illuminating and inspiring. Brother Lewis is doing a fine work with his people.

The closing service brought us a message from Rev. E. S. Ballenger on "The Power of the Cross." This gripping sermon seemed to sum up what had gone before and bring us face to face with the challenge of Christ's Cross. At the close of his message Brother Ballenger led us in a "round table" in which many took part.

The general oversight of this whole program was in the hands of President C. D. Coon who, with other members of the executive committee, had spent considerable time and thought in planning for it.

Those chosen as the new officers are as follows: President, Mr. Gleason Curtis; vice-president, Mrs. Serena Hills; secretary, Miss Bernice Brewer; treasurer, Mrs. Laura Cooper; corresponding secretary, Pastor Loyal F. Hurley; members at large, Mr. C. D. Coon and Mr. Duane Hurley.

L. F. HURLEY,  
Corresponding Secretary.

#### APOSTROPHE TO MY CHURCH

BY C. H. CLAPPER

Dear Little Church, you are mine. As each member of the family is a part of the home, so the home constitutes an integral and

potent factor in the life of each individual in the family. You are very unpretentious. No high towers reach to the sky from my church; no carillons intone to the multitude praises to the Creator; no magnificent organ swells forth within your walls; you possess no vaulted arches, and no specially designed social center where the populace is recreated by means of movies, the card table, and the dance; and no philosopher, who is as interested in entertaining the public as in preparing them for the life to come, exhorts from your pulpit. And yet, Dear Little Church, you are mine. You are mine because I chose you.

As the existence of parental affection and care are felt in the home, so the presence and care of the All-Father is felt within your walls. Your doors swing out. I know I am welcome and there is a feeling of exhilaration that wells within me as I round the corner and your welcome form shapes itself before me, as comes into the heart of every loyal son and daughter who, after an absence, returns to the old home where dwell a father or a mother.

I know within your doors I shall find brothers and sisters. There are friends there, and a friend is one who cares. Your group is small, as a small family. We know each other and like to be addressed by our given names. We know and share the sunshine and the clouds that must come to us all. For these, Dear Little Church, I claim you for my home.

You are my counselor. When problems present themselves, when the crossroads appear and decisions must be made, I come to you. The solutions are not always the result of verbal conference—very often they come in the silence and quietness of empty pews and pulpit, as in silent prayer I feel within your walls the Divine Presence.

You are my comforter. I am but human, and while the sun of prosperity smiles, my feet may linger in idle paths. But grief brings me home. When the Grim Reaper presents himself to me and mine, I cling to you. I like the sense of security, the kindness and the sympathy, the understanding grasp of the hand that I possess through you. If my way grows dark and my faith falters, I have but to go to you and I am righted.

Dear Little Church, the great builder of my life! You have aided in building my character. As a child can never quite get completely away from parental training, neither is an individual able entirely to throw off all the

precepts and examples given him by his childhood church.

You have taught me what faith is and strengthened and directed my faith through the years as well as enhanced the value of faith in my life. A time there was when my faith was weak and, far more to be regretted, I felt no need for faith but, Dear Little Church, you have served as a governor and brought me through. My faith is stronger than of yore because of you.

You are my guide. As a child I was led aright by you. The way of life was made plain for youthful feet to follow. Friends I found there, able and willing to lift and encourage. You were there, glad to serve, when two of us took the vows to go down the road together, and you have been by our side in our happy, sunlit hours and when the clouds hid the sun. You will still be there pointing the way when we say, "Good night," and slip away. Your presence and influence will have been felt and made manifest all the way.

For all these, Dear Little Church, accept my love and thanks. But love demands a giving as well as a receiving. All these I have received. What shall I give to you in return? Shall I accept them as an ungrateful and undutiful son accepts the benefits of parental care, and yet refuses to share the family responsibilities? To do so would be niggardliness, indeed.

Dear Little Church, I must love you. I must show that I love you by deed as well as by word. In all of this, thought of self must be kept low, and the right hand, neither the left, must know. I must be willing to serve wherever, however, and whenever I am needed.

I must be faithful, even as you have been faithful to me. I must not forget you when the dark days come, for churches, as well as individuals, experience trying times. But if we cling together, Little Church of Mine, we shall come through.

Last, I must be charitable. I must be charitable with my brothers and sisters wherever they are found, within your walls or on the side-lines; charitable with you for churches are groups of individuals, and there may be collective mistakes as well as individual errors. Let me be charitable in all things, even as you have so been with me.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Porcupine, S. D.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is the first letter I have written to you. I am ten years old and in the fourth grade.

I have one sister and four brothers. My sister's name is Marie, and my brothers' names are M. A., Columbus, Newton, Jr., and my baby brother's name is Lewis.

Most everybody has the measles down here, but I haven't had them yet.

Marie is going to graduate this year. We won't have but six more weeks of school.

For our pets we have two ducks; their names are Madam Queen and Andy. We have one mother cat and she has three baby kittens; their names are Pussy Mopet, Tip, and Tup. My brother has a dog; his name is Spot. He will bark for bread or meat.

I will have to close so some one else can write, too. I will try to write again some other time.

Yours very truly,  
JENNIE BELLE.

Nady, Ark.,  
April 10, 1935.

DEAR JENNIE BELLE:

I am very much pleased to have another nice RECORDER girl. Let me see—is your last name Mitchell? You say one of your brothers is named M. A., and M. A. Mitchell is one of my RECORDER boys, so I'm putting two and two together. Is my answer correct?

That measles bug must have many relatives hopping all over the country for 'tis measles, measles everywhere, especially in Andover.

Is Marie graduating from high school? My big girl, Eleanor, graduates from high school this year, too.

You have some nice pets. You found your ducks' names by listening to Amos and Andy over the radio, did you not?

Did you read about our contest in the RECORDER of April 15? You are just old enough to take part, and I hope you will. I have received only one poem so far—a fine one from Martha Langworthy, of Alfred Station. I do hope others will come in soon, don't you?

Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I like to read the Children's Page. I am sorry you did not have any more letters this

week. I thought I would write you one. This is the first time I have ever written.

I like Skeezica, he is such a pretty cat. I wish I could put my hands on him.

I am ten years old. I have a little brother seven years old. We both go to W. K. Kellogg Agricultural School, near Gull Lake. We drive seven miles to church.

When I come to Battle Creek for my violin lesson, I stay all night with Grandma Kinney. Sometimes we play dominoes and have lots of fun.

We buried Grandpa Kinney February 24. I saw in the RECORDER that they had his birth year 1846. It should read 1864. He was not such an old man.

I belong to the Camp Fire Girls. Miss Hazel Langworthy is our guardian.

Please pardon this long letter.

Yours truly,  
CHRISTINE KOLVOORD.

Route No. 2, Box 22,  
Augusta, Mich.,  
April 28, 1935.

DEAR CHRISTINE:

Another new RECORDER girl this week. Isn't that fine. How my RECORDER family grows, and oh, I do want you all to write often!

When Skeezics is in the mood for petting, you would enjoy putting your hand on him, for his fur is soft and clean and he is very purry and loving; but when he is in a playful mood, you would have to look out for he gets pretty rough sometimes.

I hope you, too, will compete in our poem contest. It should not be hard to tell of the evils of "strong drink," for indeed they are many. Did you ever try to write verses? I used to think it was great fun when I was about your age.

Seven miles would seem quite a distance to ride if one traveled by horse and buggy, as I did when I was a girl, but it doesn't seem very far to go by automobile, does it? Just a nice ride in pleasant weather, isn't it?

I was sorry to hear about your grandpa's death. How you must miss him. It must be quite a treat to stay all night with your grandma.

Your letter is not too long; it is just right. Please write again soon.

Sincerely your friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I remember the promise I made you last summer at association, and so I am writing to you today.

We have a little dog. Its name is Tippy. We got it the sixteenth of April. We were at Salemville the thirteenth and fourteenth of April. I saw peach blossoms open. Daffodils were open, too. On the way home we drove through a heavy snow storm. I had a nice time with Carol Kagarise.

I was eight years old the twenty-seventh of April.

Yours truly,

ANNE ESTELLE BEEBE.

Coudersport, Pa.,

May 1, 1935.

DEAR ANNE:

I, too, remember the promise you made me at association, and I have often wondered why your letter did not come. I knew it was sure to come some time, for I said to myself, "Little Anne is not one who goes back on her word." I was pleased to receive your letter and I liked it very much.

Daffodils are in bloom here, too, but our weather is far too chilly for peach blossoms. Even the May flowers are almost afraid to show their dainty heads, though Eleanor did find a few in the woods one really warm day last week.

Are you coming to association this year? I hope so, for I am looking forward to seeing you again. I just wonder how many inches you have grown in a year; several I expect. You must come in and see Skeezics, but don't bring Tippy along, unless you want a lot of excitement. Ha! Ha!

Your true friend,

MIZPAH S. GREENE.

DEAR RECORDER CHILDREN:

I have already received one poem in our prohibition contest. Who will write the next? (Consult RECORDER of April 15, for information.) For a sample poem, here is one that appeared in the *Girl's Companion*. It received first prize in a similar contest.

M. S. G.

#### THE CHALLENGE

BY RUTH E. RICHARDS

Today there comes a challenge,

As in the days of old.

It calls for Christian youth

Who are strong and brave and bold,

To fight the liquor traffic;  
And to keep the country clean;  
For liquor brings the things  
That are sinful, base, and mean.

Rise up, O Christian youth,  
Against this awful curse,  
And fight it to the finish,  
For there is nothing worse.

#### MRS. ARTHUR E. MAIN

News of the passing of Mrs. Arthur Main, widow of the late Dean Arthur E. Main, on April 18, has reached many RECORDER readers and friends.

Mrs. Main was formerly Mattie E. Dixon, one of the four daughters of John T. and Mary Davis Dixon, a well respected and industrious family. The good heritage showing out in her life is also seen in the surviving sisters, who have always been spiritual leaders in their churches. These sisters are Miss May Dixon of Shiloh; Mrs. John Austin of Westerly, R. I., and Mrs. George A. Main of Daytona Beach, Fla. Besides more distant relatives, two step-sons survive their mother, Dr. Daniel C. Main of Pomona, Fla., and the above mentioned George A. Main. Doctor and Mrs. Main were united in a happy married life August 30, 1905. For years her health has been very poor. After her husband's death she was reluctant to leave the town of her life work, but in the interest of better health she came to Shiloh. Her health seemed improving up to the final heart attack which took her suddenly from the pleasant earthly home to that better home, where there is no separation but continually the joys of reunion.

Many people have known Mrs. Main as gracing the hospitable home of Doctor Main and have come to love the woman who took such a motherly interest in friends and students. It was a unique experience for the writer to act as her pastor and to drop in frequently to talk over church and denominational interests and to have prayer. It would seem that a person who was seldom able to attend church services could do little to help in the church work. But this person with a consuming zeal for the things of the kingdom of God could find ways to labor. She was chairman of the program committee of the Ladies' Benevolent Society, a strong booster for the SABBATH RECORDER, and a leader in temperance work. The outstanding achievement of her life at Shiloh, however, seemed

to be in prayer. Much of the success of the recent revival meetings may well be attributed to her leadership in cottage prayer meetings and in her personal intercessory labors. Her life was indeed an illustration of a noble, indomitable spirit working through a feeble body. No more fitting verse, perhaps, could be chosen as a text than this: "There remaineth, therefore, a rest to the people of God." Hebrews 4: 9.

Funeral services were held from the church at Shiloh, Sabbath afternoon, with Rev. H. L. Cottrell and Editor H. C. Van Horn assisting the pastor. The body was removed to Alfred for burial, where services were conducted Monday by Rev. A. C. Ehret, assisted by Rev. Harley Sutton of Little Genesee and Rev. E. D. Van Horn of Alfred Station.

L. M. M.

#### OUR PULPIT "AND HE TAUGHT THEM"

PASTOR AHVA J. C. BOND

(Preached at Plainfield, N. J., March 16, 1935)

Text—Matthew 5: 2—"And he opened his mouth and taught them."

In a conference of ministers held in New York, recently, we were discussing the place of creeds in the Christian Church, and their relative importance as held by different denominations. Of course the point was emphasized that Baptist and Congregational churches lay little store by creeds. There were present besides representatives of these two denominations, Episcopalians, Lutherans, and one Presbyterian. The Presbyterian, contending that all communions use creeds, stated that the Baptists have made more creeds than have other denominations.

Doubtless he is right. But the fact only supports their theory that creeds are not so very important. They make many creeds because they are not bound by any that have been made, not even their own.

Later I took occasion to refresh my memory, by reference to the printed reports of the World Conference on Faith and Order, on the statement adopted at Lausanne with respect to creeds. As I reviewed these records, and in my memory went over again my experiences in the committee which considered the Church's Common Confession of Faith, my soul as well as my mind was refreshed. After much discussion in that committee, with the

issue largely between the Anglicans and certain American delegates, the following statement was tentatively adopted:

We recognize that the Holy Spirit in leading the Church into all the truth, may enable it, while firmly adhering to the witness of these creeds, to express the truth of revelation in additional forms according to the needs of future ages.

That was the form of the statement as it appeared in the first draft. But the final statement differs from this one. The verbal change is very slight, but in my judgment the difference in meaning is wider than the poles. Whatever its value, the change was credited by the German Lutheran chairman and a Congregational Oxford professor, to the insistence of the Seventh Day Baptist delegate. The statement reads as follows:

We believe that the Holy Spirit in leading the Church into all truth may enable it, while firmly adhering to the witness of these creeds, to express the truths of revelation in such other forms as new problems may from time to time demand.

You may not at once catch the significance of the altered wording. In the first statement it is recognized that in *future ages* the Holy Spirit may enable the Church to express truth in *additional forms* as those distant ages may require. But the second statement, the one finally adopted, acknowledges the power of the Holy Spirit to guide the Church *from time to time*, even today, to express truth in forms altogether *new*, to meet its changing needs. In that contention I was true to the best traditions of Seventh Day Baptists, and was loyal to our principles.

In my insistence upon a change I was moved by a conviction that any age or generation may need a new statement of belief, and by a more fundamental conviction that the Holy Spirit is present now in his church, and is just as potent as he was when any of our present creeds were written, and as he will be in future ages. It was a serious plea for a statement that would include belief in a contemporary God, not a God of the past alone, or of the future only. It is upon that conviction which I have of a contemporary God revealed in Christ and present in the Holy Spirit that I proceed in this sermon.

I would not belittle the value of creeds when rightly used. But they are merely hypothesis upon which man may proceed, and therefore they must be re-stated as the Church grows in experience and life. When we sit

down with Christ to be taught by him we go all the way back to Galilee and Judea. We do not stop at Westminster or Augsburg, or even at Chalcedon or Nice, or with the Apostles' Creed (written long after the time of the apostles). We would go back to Christ; and when we have listened to him, and to what he has to say in word and life, we come back with him to our own time and our own problems, to see what he has for us today.

Following this long introduction, I am ready to make my first point, which is, that we need to learn the lessons of life anew, and at first hand. Too many Christians are getting their cue from the world, and not from Christ. The Church is conforming to world patterns. This fact may be explained, perhaps, but never justified.

It may be a reaction from "other-worldliness" which diverted the spirit of Christ in the Church away from the common affairs of life. And therein is a paradox. For when the Church ceases to function in the life of the world, then the spirit of Christ deserts the Church. The Church must be in the world, but not of it. It must not conform to the world's standards, but must oppose them. Otherwise there is danger that we shall resolve ourselves into a mutual admiration society, and jolly each other into perdition. The early Church was a society of protest against the world as it found it. Its present life and future usefulness depend upon its regaining that conception of its mission, and that courage. As the Church takes issue with the world of greed and selfishness, and of indifference and complacency in the face of evil, the reflex influence of such resistance will bring it new life and greater power.

If I have given you something to think about on this first point of my sermon, that we need to learn anew and at first hand the lessons of life, let us go on to the next point, and consider how this may be done.

And here is where my text comes in. "His disciples came unto him: and he opened his mouth and taught them." We need to go into the mountain, to sit down, and let the Master teach us. The agitated pool cannot reflect the blue sky from its muddy waters. No more can we reflect the glory of heaven, or the power of Christ in us, if we do not get still, draw near, and listen with purpose. In other words, we must take time, and find the opportunity to re-study the life of Jesus as he lived it, and to get his meaning for our life

as we must live it in our time. We have gone too long on the assumption that the way to make the world better and to build the kingdom of God in the earth is to educate the children. There is no hope, we say, in the older generation. Dean Weigle of the Yale Divinity School thinks otherwise, and many religious leaders agree with him. The trouble about educating our children to finer ideals and greater service, is that the present adult standards are the most potent factors in their education. Whatever may be done in church school, or otherwise, to give our children the right kind of education, the largest part of their education comes through association with adults, and in a society created by adults, and dominated by grown-ups.

In the second place. If children by some miracle could be educated for peace and brotherhood and Christian living, we have given them a world in which it is just about impossible for them to live peaceably and brotherly. No, it comes back to us. We must agree with Dean Weigle. Adult education is the solution.

A certain man once rushed up to Dwight L. Moody and said, "Don't you remember me, Mr. Moody? I was converted in one of your meetings." Mr. Moody turned to him and answered, "What have you been doing since?" That is a good question for each one of us to ask ourselves this morning. What have we been doing since we were converted? What progress have we made in the Christian life? What are we doing now, definitely, in the church? How much nearer are we to Christ's likeness in spirit and character? Are we growing in grace and in the knowledge of the Lord Jesus Christ? They were not children who gathered at the feet of Jesus on the Mount of Beatitudes. They were men and women who needed instruction in the Christian way. Whether we advance in Christian experience will depend upon whether we have a growing conception of God and of our relation to him. And that does not just happen. It does not come about of itself. It requires effort and study. Life is not a pathless journey. No one gets anywhere by aimless wandering. Life is a crusade through a world of matter in search of a world of value.

Someone had said that "eternity is an arrested moment." What sort of an eternity would yours be if it were made up of an unending projection of your present life interest? Of course they can be only our spiritual

interests. If one's pleasures are the satisfying of fleshly appetites, natural and acquired, then he has little that will be perpetuated. Habits that limit the best possible functioning of the body are reckoned as sin by Paul, for the body is the temple of the Holy Spirit. But the tragic thing is the soul neglect which results from a disproportionate attention to fleshly cravings and material desires. It is only the spiritual qualities in our life that will outlast time. Our spiritual attainments up to this moment measure the worth of our life to God, and therefore to ourselves and to others. I dare say no one present is satisfied with his present spiritual growth. If one is, he is in great danger.

"Mr. Jones," said an effusive youth, "is the most wonderful man I ever knew. He remembered every card that I held in bridge last week!" To which a girl with level head answered, "Has it ever occurred to you that Mr. Jones is forty-five years old, and that he doesn't know anything else?" Dr. Harry Emerson Fosdick who tells this story adds, "The trouble with Mr. Jones is one of our commonest maladies. If one wishes to describe the disease, one may say that in a world where the span of life is short, the energy of life limited, the needs of men appalling, the finest privilege of life enriching, Mr. Jones is making an ineffable fool of himself with trivial preoccupation."

At this point I again leave my sermon unfinished, and for you to complete. I have taken my text from the second verse of the Sermon on the Mount, and I read a Scripture lesson from the closing verses of that same sermon. I am asking you to get out your New Testament and read that whole sermon again. In view of the time I have put in on the sermon to bring it up to the present point, I think that it is not too much to ask of you.

In the second place, I wish many of you would read a book on religious education this week, or at least take one in your hands, and look it through, and perhaps read a chapter, if nothing more.

In the third place, every one who can should take the course of study given in this church, beginning tomorrow night. Prepare the lesson and go, and enter into the discussion. Of if you cannot find time to study the lesson, go and sit in, and profit by the discussion as Rev. Erlo E. Sutton shall lead.

If you will do these things this will be the best sermon that has been preached from this

pulpit for many a day, and its influence in the church and upon your lives and upon the community will be correspondingly great.

### LETTER OF APPRECIATION

DEAR SIR:

About a year ago a friend gave our library a year's subscription to your paper, I have an especial interest in the RECORDER, for though not a member of your denomination, I am a graduate of Alfred College.

We are so much more inclined to say unpleasant things and to take the pleasant things for granted that I want to reverse that habit, and tell you that the SABBATH RECORDER is one of the very best denominational papers that come to my desk—in format, layout, and reading matter. Your readers are indeed to be congratulated upon your able editorship.

Cordially,

(Signed) GRACE LEONARD TODD,

Librarian, Free Public Library,

Bridgeton, N. J.

### RESOLUTIONS OF RESPECT

WHEREAS death has come and taken home two sisters, Mrs. Addie Green and Mrs. Matie Sanford, both faithful members of the Ladies' Benevolent Society and the Dodge Center, Minn., Church—who were always interested in the Lord's work and the welfare of his people, ever ready to speak a word for their Master; therefore, be it

Resolved, That as a token of our love we place these resolutions upon the minutes of our Ladies' Benevolent Society and have them published in the SABBATH RECORDER.

Respectfully submitted,  
MISS EDNA LANGWORTHY,  
MRS. EVA LANGWORTHY.

### DENOMINATIONAL "HOOK-UP"

DE RUYTER, N. Y.

The Sabbath eve prayer service will be in the home of Mrs. Adelia Crumb on Utica Street. Read 1 John, chapter five.

"Knowing Things" has been chosen as the theme for consideration at eleven o'clock on Sabbath morning. Professor Kniskern of the public school will be our guest and assist in this service. Everyone is cordially invited to worship with us.

Rev. Robert Wing and wife were callers at the church Tuesday forenoon.

During the absence of Pastor and Mrs. Van Horn from home on Monday, a card bearing the name of Rev. Leon Maltby of Shiloh, N. J., was left at the parsonage. — *De Ruyter Gleaner (Church and Society News.)*

## BROOKFIELD, N. Y.

Members of the Junior Christian Endeavor society, and their guests enjoyed an Easter party at the Seventh Day Baptist parsonage last Tuesday afternoon.—*Courier.*

## VERONA, N. Y.

A very pretty and impressive recognition service for the cradle roll department of the church was arranged by the superintendent, Mrs. George Stone, for the Sabbath of April 27. The church was tastefully decorated for the occasion. The fathers and mothers with their babies were ushered in and occupied the front seats, as did the juniors. Several of the little folks recited and the juniors sang in unison. As the little ones marched up to present their offering, Pastor Davis gave each a carnation. Mrs. Zilla Vierow and Mrs. Margaret Burdick of East Aurora sang appropriate solos for the morning service.

The Ladies' Benevolent Society sponsored a Virginia ham supper held in the church dining room Thursday evening, April 25. There was a good attendance and \$53 was cleared.

CORRESPONDENT.

## LITTLE GENESEE, N. Y.

There was a good response to the call for help for the Missionary Board, Sabbath, April 27. The special offering amounted to \$34. We are planning to do all we can here to make the RECORDER drive a success.

H. S.

## MILTON JUNCTION, WIS.

H. M. Burdick, Milton Junction, has received word of the marriage, at Spokane, Wash., of his brother-in-law, Dr. P. W. Johnson, to Miss Alice Peterson of Clarkston, Wash.

They sailed March 15 for Europe, where Doctor Johnson plans to study and do research work at Vienna, Austria.

On their way east they visited with his daughters, Mrs. George Day of Washington, D. C.; Mrs. Paul Green, Salem, N. Y.; and Miss Helen Johnson, New Haven, Conn.

—*Milton News.*

## CHICAGO, ILL.

April 6, the Chicago group of Alfred Alumni held their annual meeting at the Cordon Club on Michigan Ave., Chicago, Ill. While several were called out of the city, a goodly number were present to greet President J. Nelson Norwood, who was paying the group his first official visit, as well as Dean Dora K. Degen, Margaret E. Larkin, the alumni secretary, and Dr. J. Wesley Miller, the alumni counselor. The meeting was greatly enjoyed by all and the following officers were elected: President, Clarence L. Clarke, '06; secretary, Myrtle Merritt French, '13. On Sunday morning the Alfred group were the guests of Mr. and Mrs. Beals French at Hull House where another delightful hour was enjoyed by all present.—*Alfred Sun.*

## DODGE CENTER, MINN.

Sabbath morning worship at 10.30 a.m., in charge of Paul Giesler.

Sabbath school at 11.30 a.m.

The month of May has been designated for subscriptions to the SABBATH RECORDER. A contest has been started in the Christian Endeavor for subscriptions, the losing side to furnish a feed.

The musical given by the S. D. Adventist Choral Club at the Seventh Day Baptist church on the evening after the Sabbath was well rendered, showing both talent and good training.

The temperance program, on Sunday evening, was given under the auspices of Mrs. R. U. Daggett. The children did their part well and the program was much enjoyed by those present.—*Dodge County Star.*

## NORTH LOUP, NEB.

The cantata, "Joyous Bells of Easter," under the direction of Mrs. Florence Hornickel, was very well given. The chorus of men's voices was mentioned by some as being one of the most pleasing numbers.

Among the flowers Sabbath morning was a basket of especially lovely flowers given by the Bohrer family and a note was read expressing their thanks and appreciation for the use of our church for the funeral services of Miss Mary Bohrer.

The offertory was a beautiful duet, "Sweet Secret Prayer," sung by Arch Moulton and daughter Virginia. They were accompanied by Mrs. Ava Johnson.

Sabbath afternoon a group of people met at the church, following the Endeavor meetings, to discuss our Missionary interests. Some plans will be presented Sabbath morning.

The Intermediate and Senior societies met in a joint meeting. Mrs. Fern B. Maxson was the leader. The topic was, "The Fellowship and Work of the Church." Virginia Moulton sang, "Abide with me," accompanied by Merle Fuller.

May has been designated as SABBATH RECORDER month. "How do you help your church paper?" The SABBATH RECORDER should be taken and read in every home. Its influence lasts a lifetime.

A play with distinct character portrayal, "The Half of My Goods," ushered in the Easter season in our village. This was presented under the auspices of the Christian endeavorers of the Seventh Day Baptist Church, Friday evening.

With Mrs. Clara Clement Holmes as director, and a well chosen cast, a new side of the Biblical story of Zaccheus was shown. . . .

The setting of the play, the home of Zaccheus, was in keeping, with dignity and wealth. Very simple were the appointments, yet they showed that care had been used in their selection. Also the costumes showed that much time had been spent to make even the least detail effective.—*North Loup Loyalist (Church News).*

## PLAINFIELD, N. J.

Trees were planted in memory of the late Dr. Henry M. Maxson, superintendent of Plainfield schools for several years, at Arbor Day exercises in Plainfield high and Hubbard schools yesterday.

A scarlet oak, purchased with funds contributed by the students, was planted on the campus at Plainfield high school, underneath the windows of the superintendent's office. Frederic W. Cook, superintendent of schools, spoke briefly, and there were musical selections by a brass choir of the school band. Members of the student council, which sponsored the affair, and other students of the school participated in the brief ceremonies.

At assembly exercises in the morning a memorial program for Doctor Maxson was featured by the unveiling of the late superintendent's portrait. Marjorie Schneller, student chairman, read an appropriate selection and there was a violin solo by Thaddeus Krop-

czynski. The portrait was unveiled by Jean Saunders and Raymond Stone, freshmen, who entered the high school from the Maxson, which was named for Doctor Maxson.

A biographical sketch of the superintendent was read by Barbara Rausch. A selected chorus sang one of Doctor Maxson's favorite numbers, "The Pilgrims' Chorus." . . .

A tulip tree, one of the late superintendent's favorites, the gift of Superintendent of Schools Cook, was planted on the Hubbard School grounds.

Stuart W. Rhodes, principal of the school, and three of the teachers who were intimately associated with Doctor Maxson when he was at the head of the Plainfield schools, participated in the planting. — *Plainfield Courier-News.*

The young people of the church, with a few older ones, joined in the very impressive sunrise Easter service given on Washington Rock.

The woman's society has held its annual meeting, and very interesting reports of the year's work were given. Only one change was made in the election of officers for the coming year. Mrs. H. C. Van Horn was elected vice-president to succeed Mrs. A. J. C. Bond, who will be in Alfred next year.

A lively birthday social was held in the church Sunday evening, April 28. A May day breakfast was served in the church May first, by some of our young ladies. The girls seemed to enjoy the "stunt."

At the Friday evening service, May 3, we were happy to witness the baptism of three young folks. They were received into the church the following morning at the communion service. CORRESPONDENT.

## ROCKVILLE, R. I.

A number of the young people of the Rockville Sabbath school attended the church services at the Hopkinton Baptist church and gave the Easter program, "Tell Me the Stories About Jesus," which had been given at the Rockville church Sabbath morning.

—*Westerly Sun.*

## KONIGSBERG, GERMANY

Three solid couples of believers with a sister united yesterday (April 6) as the First Seventh Day Baptist Church at Konigsberg, a city of three hundred thousand. This is but the beginning; they are old Sabbath keepers and thus we could at once provide all officers

necessary. Tonight I shall speak in a chapel where I have often spoken before. The state police grants permission for my public meetings. This makes three new churches since New Year. And instead of fifteen there are seventeen churches. — *Extracts from letter from Brother Conradi.*

### DOCTOR CONRADI'S BOOK

(A Book Notice)

*The Impelling Force of Prophetic Truth*, by our beloved co-worker in Germany, Rev. L. Richard Conradi, came from the English press last January. There are many in our midst who will be greatly interested in its contents and helped by a careful perusal and study of the book.

It is a monumental work and is the result of a life-long study of source material by a mind trained and keen to appraise and draw conclusions. It reveals a tremendous amount of painstaking research into prophetic and Christian literature. It is recognized by scholars as of great and unusual worth in the field covered. Dr. Conrad Moehlman of Rochester, N. Y., speaks highly of the "large amount of very valuable material" gathered. "As a source book on Christian millenarianism" he declares, "it is very complete . . . Christian scholarship is but on the fringe of the vast mine of apocalypticism. There is much to be explored. Your diggings will help."

Our readers will be pleased especially with the biography of Brother Conradi in the first twelve pages. In the introduction is set forth the "Immutability of God's Counsel": "Thus it Must Be." Divine revelation is shown to be progressive, and "Chronological prophecy was intended for the benefit of later generations, especially of the last." Unfulfilled prophecy must be interpreted in the light of prophecy already come to pass.

The book is divided into seven parts, the headings being the individual names of the seven churches of Revelation: Ephesus, "The Church of the Desirable Apostolic Period"; Smyrna, "The Church of the Martyrs Under Pagan Rome"; Pergamos, "The Imperial State Church"; Thyatira, "The Church During Papal Supremacy"; Sardis, "The Church of the Reformation"; Philadelphia, "The Mission Church of Brotherly Love"; and Laodicea, "The Lukewarm Church at Christ's Return."

Perhaps in the closing chapter the author most clearly reveals his own position, that the

be bringing to the closing years of a consecrated and very active life attest to the sincerity and integrity of his beliefs.

*The Impelling Force of Prophetic Truth* is published by Thynne and Company, Ltd., and Daily Prayer Union, 28-30 Whitefriars Street, London, E. C. 4, and its price is \$2.50, postage paid to the United States.

H. C. V. H.

### WESTERN ASSOCIATION

The Western Association will be held at Little Genesee, N. Y., May 31-June 2. The theme will be "Stewardship of All of Life." The idea of tithing will be emphasized by a play given by the tithers of the Little Genesee Church. The one hundredth anniversary of the association will be observed by a special program, Sabbath afternoon.

Rev. James L. Skaggs, Conference president, will deliver the Sabbath morning sermon and conduct a forum on denominational matters, Sunday afternoon.

PASTOR HARLEY SUTTON.

### MARRIAGES

LENNON-WALL.—At the Seventh Day Baptist parsonage, in Verona, Sabbath afternoon, May 4, 1935, Mr. Roger W. Lennon of New London, N. Y., and Miss Minnie Wall of Durhamville, N. Y., Pastor A. L. Davis officiating.

MAGOON-JARGENSON.—A quiet wedding was solemnized at the home of the groom's grandparents in Minneapolis, April 25, 1935: Harold J. Magoon, and Miss Fern Jargenson, both of Minneapolis, Rev. F. H. Hall officiating.

### OBITUARY

BURCH.—Nathan Burch was born at South Brookfield, N. Y., January 14, 1848, the son of John Henry and Phebe Hinkley Burch, and died at South Brookfield, April 1, 1935.

March 24, 1867, he was married to Mary J. Chapman, who died September 25, 1881, leaving seven children, five of whom survive. October 30, 1882, he married Ermina Talcott of Hamilton, N. Y., who survives him. To them were born four children. He has also twenty-eight grandchildren and ten great-grandchildren. About sixty years ago he united with the West Edmeston Seventh Day Baptist Church and later changed his membership to the church at Brookfield, where his membership remained.

The funeral service was held at the late home and burial was in the Brookfield Rural Cemetery.

P. S. B.

CLAPPER.—Clyde Laurie Clapper was born at Montevideo, Minn., March 24, 1928, and died at the home of his grandparents, Mr. and Mrs. C. W. Thorngate, April 22, 1935, aged 7 years, 28 days.

He was the oldest child of Clyde and Marguerite Thorngate Clapper of Porcupine, S. Dak. Laurie had been suffering from a growth on the brain for nine months. All possible aid was given him by medical specialists and loving care. He leaves to mourn, his father and mother, his brother Kirk Roger, and grandparents Mr. and Mrs. Clapper of New Auburn, Minn.; and Pastor and Mrs. Thorngate of Albion; also other relatives including a great-grandmother, Mrs. Metta Babcock of Milton, Wis.

Funeral services were conducted from the parsonage by his grandfather, C. W. Thorngate. He was laid to rest in the Albion Evergreen Cemetery.

C. W. T.

COON.—Evelyn Irene Coon was born February 22, 1913, at Birdsall, N. Y., and died April 2, 1935, at the Jones Memorial Hospital, Wellsville, N. Y.

She is survived by her parents, Mr. and Mrs. A. E. Coon; two sisters, Blanche Wardner and Christine Hughes; and her grandfather, Mr. Joe Hull.

She was baptized and joined the Little Genesee Seventh Day Baptist Church July 12, 1924. She was a loyal member of her church. In 1931 she was graduated from the Bolivar Central School. During the school year of 1933-34 she attended Milton College.

Her going is a great loss to loved ones and friends, but she was ready to go and we sorrow not as those who have no hope. Funeral services were held at the church, April 4. Burial was in the local cemetery. Pastor Harley Sutton officiated.

H. S.

DAVIS.—At his home in Smithburg, W. Va., April 25, 1935, Jerile Davis, in the eightieth year of his age.

He was the son of Amaziah and Mariah Sutton Davis, and was born at Long Run, W. Va., March 4, 1856. December 25, 1877, he was married to Almedia Meeks, who died in 1927. He is survived by four sons and four daughters: W. S. of Fairmont; O. A. of Pampa, Tex.; O. V. of Clarksburg; G. P. of Charleston; Mrs. Ada Groves of West Union; Mrs. Delcia Davisson of Cincinnati, Ohio; Mrs. Blanche Cook of Fairmont; and Mrs. Fonda Crislip of Smithburg; also by a brother, L. F. Davis of Washington, D. C.; and a sister, Mary Davis of Smithburg.

The funeral was conducted by the pastor of the Salem Church and from the Methodist church of Smithburg.

G. B. S.

LIVERMORE.—Deville E. Livermore, born in Independence, N. Y., July 27, 1859, died April 25, 1935.

(A more extended obituary will be found elsewhere in this issue.)

MAIN.—Mrs. Mattie Dixon Main, widow of the late Dean A. E. Main, passed away at her home in Shiloh, N. J., April 18, 1935, at the age of fifty-seven years and nine months.

(A more extended obituary is given elsewhere in this issue.)

SPENCER.—John Leland, son of Charles and Julianne Gallup Spencer, was born at Rockport, Ohio, October 10, 1846, and died April 11, 1935, at Albion, Wis.

Mr. Spencer served three years and nine months in the Civil War. June 9, 1866, he was married to Stella Merriam. To this union one son, Henry P., was born. December 9, 1873, he was married to Mrs. Elmina Simerson, to whom two daughters were born—Lily, and Mrs. A. L. Popkes of Chicago. October 5, 1915, he married Mrs. Harriet Sweat, who survives him. Mr. Spencer was baptized and united with the Seventh Day Baptist Church of Albion, Wis., in 1915, and was a faithful and loyal member.

Funeral and burial services were conducted by Pastor Charles W. Thorngate, assisted by the Commandant of National Guards.

C. W. T.

WHEELER.—John Robinson was born November 21, 1866, at Hebron, Pa., where his father, Rev. S. R. Wheeler, had his first pastorate, and died April 22, 1935, at Boulder, Colo.

At the age of eleven years he was baptized and joined the church. He was married to Lillian Rood, daughter of the late Hosea Rood, July 18, 1895. They have been members of the Boulder Seventh Day Baptist Church since 1899.

He is survived by his wife; his daughter, Mrs. David Smith, his grandson David Smith, Jr., of Dallas, Tex.; and two brothers and two sisters: Mrs. Darwin M. Andrews, Mr. Alfred Wheeler, and Mrs. Orville Rasmussen of Boulder, and Herbert N. Wheeler of Washington, D. C.

Farewell services were conducted by his pastor, Ralph H. Coon, April 24. Interment was in the Green Mountain Cemetery, Boulder.

R. H. C.

Ours is a government of the majority, but the majority can rule rightfully only within the provisions of the Constitution. To override the Constitution is tyranny.—*Liberty.*

Just before going to press, the sad news comes of the death of two prominent Seventh Day Baptists:

Doctor George W. Post, Milton, Wis., May 10; Deacon Jesse G. Burdick, Dunellen, N. J., May 9.

Dr. Post was President of our General Conference two consecutive years. Deacon Burdick was a member of the Board of the American Sabbath Tract Society, and Chairman of its Committee on Publication and Distribution of Literature.



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Each of Conradi's commentaries on Daniel and Revelation has had a circulation of upwards of 200,000 copies, and he feels that this is the most important book which he has written. Every thoughtful Seventh Day Baptist ought to have a copy.

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# The Sabbath Recorder

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### THE FIRST SABBATH DAY

The World—a Masterpiece of Power Divine!  
 The Master Workman's marvellous design!  
 Creative energy beyond compare!  
 A World of wonders balanced in mid-air!  
 When angels viewed it in primeval splendour,  
 They then their grandest oratorio render:  
 And all combined, and sang it o'er and o'er,  
 To celebrate Creation's boundless store.  
 With joy they heard God's undecayed decree,  
 The Seventh Day my Sabbath Day shall be.

—W. L. H., in "A Bolt From the Blue."

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