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*Specimen of Holman Boldblack Type*

21 But that ye also may know my affairs, and how I do, Tych'icus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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**AMERICAN SABBATH TRACT SOCIETY**  
Plainfield, N. J.

**SPECIAL NOTICES**

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoeng-sen, Java. Send remittances to the treasurer Karl G. Stillman, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. James L. Skaggs, pastor, 469 Teaneck Rd., Teaneck, N. J.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Room 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2.15 o'clock, followed by Sabbath school. Rev. Ernst Leuenberger, acting pastor.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Rev. Loyal F. Hurley, pastor, 4415 Lemon Street.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 13962 Young St., Detroit, Mich., associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular services of worship with sermon each Sabbath at 11 a. m. in its house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school precedes the church service. Prayer meeting at 7.30 Wednesday evening. Rev. Edward M. Holston, pastor, 619 North Avenue, R. 3.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at 30 Kalamath Street as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Fla., Seventh Day Baptist Church holds regular services at 10 a. m. in its new church building, 145 First Avenue. A cordial welcome is extended to all. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m. at Argyle Hall, 105 Seven Sisters' Road, Holloway, N. 7. Strangers and visiting brethren are cordially invited to attend these services.

# The Sabbath Recorder

VOL. 118

JUNE 24, 1935

No. 13

**GOD'S QUARRELING FAMILY**

By CHARLES J. LOTZ

From my childhood I have been taught that we are God's children.  
All of us, rich and poor.  
I have also been told that God is just.  
They told me that God can do all things but that he expects us to help him,  
And that he never compels us to do the right.  
I believe all these things.  
But I am just as certain that there is much of injustice in the family of God.  
He is just, but some of his children are very unjust.  
Or why should some of them have so much and many of them so little?  
Why should life be a burden to some and a lark to others?  
How God must grieve over some of his children!  
Perhaps he is even wroth with those of us who bear the injustice of the others;  
For he sees what we often forget that, when we bear the injustice of the wayward children of God, we also permit countless others to suffer injustice.  
Thus our vaunted patience and willingness to suffer becomes mockery, even injustice, akin to the injustice of those who oppress both them and us.  
O God, Father of all thy children—just and unjust—suffering and oppressors—grant us to see each other as thou seest us;  
Grant us to bring order into the family of God;  
Grant us to make real our drama and thine in our own lives and in the life of the world.

Manito, Ill.

—The Christian Advocate.

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

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VOL. 118, No. 13

WHOLE No. 4,661

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All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

**The Family at Church** This is the title of a beautiful picture in a late *Christian Advocate*. It makes a good topic for an editorial or a theme for a sermon. The half tone shows a family pew, and the family at worship. Light through stained glass falls softly upon two little girls and a small boy, with their hymn books open and resting on the seat in front of them. The same light brightens the face of a plain looking woman and the side of the man's head, as they stand in the pew singing their hymns of praise. It is a beautiful sight and awakens memories of days long gone by.

Why is this family here? That morning sun must be bright in woodland or park or by the side of a babbling brook or where the waves break upon the seashore. Odd jobs about the place may have offered alluring employment on this beautiful morning. Or, the day's voluminous paper may have made its bid along with a hammock swing or easy porch chair. But here is the family—father, strong and reverent; mother, sweet and kindly-

faced; and the three dear children. They are here in the family pew.

Did they come because of a family tradition, or because "it is the thing" to do? We cannot believe it was to show off dress or "feathers," for all are plainly though comfortably dressed.

They came to worship God. They came to find fellowship with others and with him who came to bring life and immortality to light. They came to find encouragement and power for the days to come. They came because they loved God. Not only does their presence show love and loyalty to their Savior and Friend, but it indicates their belief and confidence in the things that perish not. Their acceptance of God as fundamental in their life's philosophy and attitude is strongly shown by their being here. The family relation is no light matter. Father and mother here are not heading for an easy divorce court, but face the years ahead with love and assurance of faith. A family loyalty and solidarity are in the making that will stand the shock of trials and troubles, if later they break upon their home.

The family at church is more than a picture. It is a reality in thousands of communities and a prophecy of a stabilized future. The Church, the home, and the school are three great foundational institutions of our country. Keep them clean, pure, and true, and the future is assured. The family at church represents two of these great institutions in their true relationship. Increasingly may this picture be truly representative of every home in this country.

**Are We Satisfied?** From the date of this issue one working week remains of the Conference year. What is done is done; what is left undone that ought to be done—is *just too bad*.

For the first eleven months of the Conference year we raised for our work as represented by the Unified Budget the amount of \$15,592.98, including special gifts. With an expectation of June's offerings amounting to as much as May's, we will realize some \$18,000 on a budget calling for \$27,874, or about sixty-six per cent. We are glad to see that this is somewhat better than last year, and seems to indicate that times are a little better. But it is not enough. Work has languished, missionaries and other workers have suffered for want of meager salary long overdue, and many needy fields have been neglected and calls unheeded. This is not only to be re-

gretted, it is a matter for which we, as a people and individuals, are held accountable to God.

Of the widow giving her mite, Jesus said she had done what she could; she had of her living cast into the treasury. It is doubtful if many of us have done that much. Are we satisfied? Ought we to be?

It is rather late for exhortation to do much good. But there are a few days in which some hasty work can be done. If any church treasurer has been slow about sending in the money in his hands—will he not immediately send a check to Rev. Harold R. Crandall, Westerly, R. I.? Any individual who has not done his duty in this respect, or as much as he ought, let him hunt up the treasurer of his church and pay over the balance of his pledge, or make an offering, or both. This is the King's business and it requires haste—immediate attention.

Many of our churches, we realize, have been having a hard time to get along. But it would seem that some could do better than the records show. A church of fifty or more members, credited with \$5, by contributing but one cent a week per member would have paid at least \$25, an increase of five hundred per cent. Where is the member who could not give one cent a week? Or a church of two hundred fifty or more, at one cent per member a week, would have given more than \$125, or over two hundred per cent more than one such church gave. Reflection on reports and conditions such as these causes one to wonder if it may not be carelessness, lack of interest and system, more than a matter of hard times, that is largely our trouble. At any rate God's people should not be satisfied, and every effort possible should be made to correct our errors. Can we not do something more in these remaining few days? We must not be content without one more great effort before June 30. Brother Crandall will hold the books open to the latest possible minute.

**"Sharing"** This is a term that has come in a certain group of earnest Christians to stand for confessing one's sin to another, the result of which confession has been considered beneficial to the confessor. In the main, this principle is good. We believe in the need of confession of sin before God, and in the right time and place to one's fellow man. From experience we hold, too, that there is a vast

difference in the total result of confession between that of a particular sin and that of sin in general, or in a lump sum. Indiscriminate confession may be both out of good taste and of a nature rather to glorify the one confessing. At the same time the listener may be encouraged to air his own wrong doing with an unworthy motive, and be led even to seek the experience of similar sin. The testimony or "class" meeting of our early fathers furnished an opportunity that we are largely missing today. "Confess your faults one to another and pray for one another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." Bodily healing has too often been taken as the only sense of these particular words of James. But the real significance would seem rather to be related to soul healing, the need of which is felt and the strength of which is found in confession and prayer.

**Another Kind of Sharing** We find a healthy comment on sharing in a recent *Watchman-Examiner*. A pastor of a prominent Baptist Church had called attention to the spirit and practice of the Apostolic Church. "The early Christians," so our contemporary quotes, "began the sharing with what they themselves had, and not with what somebody else had. Huey Long begins with those who have something more than three or four million dollars." It is so easy to "share" the other man's fortune or good luck. Not so easy to begin with what *we* have, and share it with those less fortunate. "Let Plainfield or Pawcatuck or Milton share their wealth with the Denominational Budget." What about the smaller fellowships on the plains or in other less prosperous places? To continue the quotation: "Sir Launfal found the Holy Grail, not in the distant lands where he sought in his vision to find it, but in the sharing of his crust and the giving of the cup of water to the one in need." Shall we not find fellowship and satisfaction most largely in our *sharing* with others, at no inconsiderable self-sacrifice, the meager amount in our own hands?

"The Holy Supper is kept indeed,  
In what so we share with another's need."

**"Gim-riders" or "Go-getters"?** We first knew them as such over seas during or just after the World War. Trucks and other motor conveyances were quite ready to pick up the man in uniform to expedite him on his



way. The welfare organizations unintentionally fostered this attitude, which soon developed into a habit of expecting something for nothing. Soon it was not hard to classify folks of this type as "gim-riders." "Gimme a ride," "gimme" this or "gimme" that.

This spirit, developed into a sort of philosophy, sends powerful lobbies to influence a beneficent government at Washington to making huge bonus payments, subsidies, and other special privileges. One need not wonder at the attitudes seen on our streets in public works. "You owe me a living, 'gimme'."

We have fast become a nation of "gim-riders."

Was not that a fine thing, the other day, that came to light—the bequest of \$250,000 by Justice Holmes to the Federal government? If the *Monitor* rightly interprets this act, as commented upon by the *Christian Century*, Mr. Holmes' act is a symbol of an obligation which should be acknowledged by all of us: to support our government, instead of being supported by it. It challenges us to remember that the pennies or dollars of benefit we extract from it for ourselves are taken from the savings of our fellow citizens. The bonuses, subsidies, pork-barrels, or other special privileges sought by the "gim-riders" must be provided or paid for by the hard working, under-privileged rank and file of our citizenry.

How much is our everyday Christianity a matter of "gimme"? Jesus did teach the value and need of "ask . . . seek . . . knock"—but if we rightly interpret his point and attitude, the things sought are of the grace of God. "God is able to make all grace abound unto you." Jesus was not a "gimme" son of man, but a "go-giver" Son of God. Am I a "gimme" Christian, or a "go-getter" Christian? Am I interested merely in what I can get out of the church, out of my fellows, out of my employer, or most largely in what I can do for the church, give for Christian purposes, for my neighbors, and bring that which is worth while to my job?

Just how much are we as Christians willing to do or give? How much are we interested in the needy of our town, the rights of little children? Is our religion just an easy, comfortable cloak in which we go to church, say our prayers, pay for our ticket for the right to attend worship in a beautiful church, sup-

port, perhaps, the community chest, and satisfy ourselves with that? A few outstanding men put us to shame—a Kagawa in Japan, a Schweitzer in Africa, perhaps some of our pastors in this country or our missionaries abroad. Why not take a good look, an honest, analyzing look at ourselves. See that Man—homeless, owner of a garment or two, pitying the multitude, open to the cry of need, forgetful of self—stumbling under the weight of a heavy cross, toiling up Golgotha. We have not gone half the way—to say nothing of the "second mile." Maybe we should pray for ourselves—"Give me of thy spirit, fill me with thy compassion, charge me with zealous care for men's welfare." Doubtless after such real prayer, we will no longer be "gimme" followers—but "go-getter" Christians.

**Third Supplement** It may not be really necessary to call attention to our third supplement. Many readers have been looking forward to it during the month. It has been made possible by a gift of money and by some new subscriptions to the SABBATH RECORDER resulting from the special drive. A few subscriptions have drifted in singly because of the drive, but the Chicago Church is the first to report definitely, with ten new subscribers and two more promised. Our readers may remember that the publishing of the supplement once a month during the year is contingent upon securing two hundred fifty new subscriptions.

The third supplement contains a thoughtful study of the subject, "Not Under Law." It has been prepared by Rev. Lester G. Osborn, pastor of the Seventh Day Baptist Church of Nortonville, Kan. The treatise is a résumé of a much larger manuscript prepared by Pastor Osborn some time ago, which we were unable to publish. There were some desirable features of that which have had to be left out of this, a set of graphic charts, for example. The author hopes sometime to publish the whole paper in booklet form.

There are frequently calls for the tract, "Not Under Law but Under Grace," the edition of which is exhausted. It is hoped that those who have wanted this tract will find the help needed in the present supplement. Extra copies may be had as long as they last, at five cents per copy. The edition of the second supplement is already exhausted, with requests still coming in.

**Religious Education** All who keep in touch with modern trends must be interested in and appreciative of the work of the Sabbath School Board. No active Sabbath school of the denomination but has had the benefit and inspiration of a visit and the ministry and personal help of the director of religious education, Rev. Erlo E. Sutton, within the past five years. His scholarly messages, his good common sense in dealing with difficult problems, his appreciation of the needs of our churches and schools, together with his humble self-effacement and evangelistic zeal have been inspiring wherever he has gone, and commend him to all. His editorial work speaks for itself wherever the *Helping Hand* is used. Many favorable comments on this quarterly are heard outside our own denominational circle.

The Sabbath School Board has wrought heroically during the past years and has succeeded admirably in spite of handicaps. Professor D. Nelson Inglis retired as president last Conference time after several years of successful leadership, and Dr. A. Lovelle Burdick after many years as a faithful secretary. Their successors, Rev. John F. Randolph and Russell W. Burdick, are carrying on in an encouraging manner.

The board in accepting the invitation of the Conference president is in harmony with the other boards in furnishing helpful, up-to-date information for the use of pastors in getting ready to present the Sabbath School Board work on the "special day," June 29. The letter and material sent out to pastors and church leaders is fine, and doubtless will be found helpful and inspiring. Together with the efforts made by other boards our people should be stimulated and encouraged to larger efforts and more loyal support of the budget, which makes the maintenance of our work possible.

**The Upper Room** The room in which the followers of Jesus were gathered when the Pentecostal power came upon them has been thought of as "The Upper Room." It was a place of prayer and was marked by prayer. There is need of prayer, there is place for prayer in our day when guidance and power are so much needed. The Scriptures urge men to pray for each other and to carry one another's burdens. It's a matter of comfort and encouragement to feel that others care and are praying for us in some great stress or need. Often the editor receives a request

for special prayer. A very good RECORDER friend and booster thinks a place in our columns where special request for prayer may be published would be a real help. She suggests that a bit of space be "boxed" for this purpose, thus calling attention to it, and that it be called "The Upper Room." We believe it is a good idea, and are trying it for a time. Send your signed request, briefly stated, to the editor. "The Upper Room" thus featured will follow the editorial column.

#### THE "UPPER ROOM"

In this space may be found your request for prayer.

#### GENERAL CONFERENCE INTERESTS

BY JAMES L. SKAGGS, PRESIDENT

The Conference year will be nearing its close by the time this word reaches our churches and people. There will be just about time to start the last remittances from church treasurers and checks from individuals that they may reach the treasurer of the Denominational Budget by June 30. When the books close, our financial record for the year will be written. We are falling far short of our budget plans. The boards are burdened and many of the workers have not been paid for a month, or for two months; perhaps some have pay due for still longer periods. Please send in all you can by June 30, that we may improve our record and lift the burdens as much as possible.

We are now looking forward to the meeting of the General Conference at Alfred, August 20 to 25. The program committees of the various boards and the president of Conference are making a real effort to plan a helpful and inspiring program. You will hear more about it. We are anxious about the attendance. Every church should be represented, if possible. Pastors, especially those serving isolated churches, ought to attend Conference. It is hoped that their churches will make a real effort to help them to come.

The president of Conference expects to spend the month of July with the church at Salemville, Pa., and he can be reached by mail addressed there, and mail sent to his home address will be forwarded.

As we plan for Conference, let us remember to pray for the wisdom and blessing of God, that we may plan wisely and that our effort may result in advancement of the kingdom among men.

### TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, June 16, 1935, at 2 p.m. President Corliss F. Randolph presided and the following members were present: Corliss F. Randolph, James L. Skaggs, Herbert C. Van Horn, Neal D. Mills, Asa F. Randolph, Mrs. Wm. M. Stillman, Ahva J. C. Bond, Wm. M. Stillman, Orra S. Rogers, Irving A. Hunting, George R. Crandall, A. Burdet Crofoot, Mrs. Herbert C. Van Horn, Everett C. Hunting.

Rev. Neal D. Mills led in prayer.

The minutes of the last meeting were read.

Corresponding Secretary Herbert C. Van Horn reported as follows:

The plans of the secretary for work in the South during July have been held up because the men particularly interested in the project have been unexpectedly called from their respective communities for the summer. Our plans, we trust, are merely postponed.

Inquiries from people interested in the Sabbath have been received. Literature has been sent to R. E. Newell, on his request, presiding elder of the Council of Christian Union (Churches and Missions) of Waterloo, Ia., who writes he is very much interested in the seventh day Sabbath.

From Mr. John I. Easterly, an architect of Healdsburg, Calif., comes a report of a group of Sabbath keepers ready to organize a Seventh Day Baptist Church of fifteen to twenty members. These people have studied our *Exposé of Faith and Practice* and subscribe to it wholeheartedly and "thank God for the privilege of serving him." Mr. Easterly, a licentiate, is evangelistic in spirit and zeal and is planning a campaign for the summer and fall. His great desire is to win men to Christ and the Sabbath. His group is already using our Sabbath helps — his letter being accompanied by a check for \$10 for Sabbath school helps and tracts.

We have a most interesting report from South India of work done in the Tamil District by Rev. Arputham Asirvatham among Sabbath-keeping churches. These groups, comprising some two hundred members, are reported as having subscribed to our *Exposé of Faith and Practice* and are applying for recognition by our General Conference. The communication is accompanied by a copy of the certificate of ordination of Pastor

Asirvatham, dated November 19, 1921, and signed by W. A. Spicer, W. W. Fletcher, and G. G. Lowery. Rev. W. W. Fletcher, now of Australia, well and favorably known to Elder Conrad, was supervising elder of this part of India.

The secretary was absent from the office from May 28 to June 7 on vacation. However, the Sabbath of that period was spent at Lost Creek, W. Va., where he spoke to a large audience on "The Sabbath a Delight," presenting some of the interests of this board and other denominational matters. These interests he aims to represent wherever he is, whether on vacation or on mission for the board.

The secretary wishes also to thank the board for its cordial allowance of this period to him, a period in which occurred the annual meeting of the Eastern Association. He wishes also publicly to thank President Randolph and others for looking so willingly after the interests of the board for which the secretary was responsible.

Your secretary believes that at least six months of his time next year should be spent on the field, doing the work already planned in the South, answering calls for help by churches in Kansas and Colorado, and visiting unattached groups of Sabbath-keeping Christians in California, Oregon, Washington, Idaho, and Michigan. He believes that the major expenses of this work can be collected on the field. He suggests this for the board's consideration in its budget and plans for next year.

The need of printing more tracts is still insistent. *The Sabbath and Seventh Day Baptists*, a tract much in demand, is out of stock and should be reprinted at the earliest possible moment. The supplement of the *RECORDER* of May 13 was so much in demand that the issue was soon taken and several orders have been unfilled. The material of this particular supplement is needed as a tract. There is constant call for a tract "Not Under Law." An article on that subject will appear in the supplement of the *RECORDER* for June 24.

Many favorable comments have been heard and received through the mail concerning the supplement. That this is a step in the right direction is expressed by the most of those speaking about it.

Sincerely yours,

HERBERT C. VAN HORN,  
Corresponding Secretary.

June 16, 1935.

The corresponding secretary presented a request from the library of the State College of Washington for *SABBATH RECORDERS* to complete their files, which was referred to the Committee on Files. He also read letters from Rev. G. D. Hargis of Jamaica and Rev. Arputham Asirvatham of South India, regarding their work and needs.

Leader in Sabbath Promotion Ahva J. C. Bond made the following report:

## MISSIONS

### WHAT SHALL THE HARVEST BE?

This is the last issue of the *SABBATH RECORDER* before the close of the Conference year, June 30. The closing days of this Conference year are fraught with great consequences. They are deciding whether there must be still further retrenchment on the part of Seventh Day Baptists with its irreparable loss to the work and hardship to the workers. All will agree that if the budgets cannot be balanced, it is not wise to continue to increase the overdrafts and that retrenchment should come without further delay.

Many of our people are aroused to the situation and are doing what they can. If all will do this, there will be no question as to what the harvest shall be. Surely Seventh Day Baptists are able to meet the needs of this hour!

### WALKING WITHOUT FAINTING

Sometimes in the providences of God the things for which we work are realized quickly, but usually this is not the case. As a rule it takes months or years or centuries. It is not uncommon that one generation dies toiling for the prize, and another takes up the struggle.

Robert Morrison, the pioneer missionary in China, went out in 1807 and his first convert was not won till 1814. Obstacle after obstacle presented itself and he was driven from place to place; but all these years he lost not his courage, and he kept untiringly at his task through sickness, privation, and loneliness, till victory came. In 1832 he wrote, "I have been twenty-five years in China and am now beginning to see the work prosper."

It has been such persistent endeavor as this which has advanced the Redeemer's kingdom through the ages. There is a disposition on the part of men to want immediate results and to be discouraged if they do not appear. A student takes up a lesson, finds it hard, and turns to something else; a young man starts a business, meets handicaps, and gives up; the beginner in the Christian life meets trials, and backslides; ministers enter fields of labor, find ceaseless toil without apparent results, and want other fields; mission boards begin work in a new field with high hopes; years pass, expenses mount up, results are meager, and the field is abandoned.

My membership on the Continuation Committee of the World Conference on Faith and Order, and on the American Section of the Universal Christian Council for Life and Work is by appointment of those organizations, respectively; but I am assuming that the Tract Board will be interested in the plans being made by these movements for a world conference in 1937.

While these are separate movements, they represent practically the same constituency throughout the world, and to a very considerable extent the personnel of the executive body of each organization is the same.

The present plan is to hold both conferences at the same place and to have one follow immediately upon the other. This will be done in the interest of economy, of course, and in order to secure a better attendance of both meetings; but the hope is felt by many also that these ecumenical Christian movements, together with other movements which include the non-Roman communions of the world, may be fused into one body.

The denominations are now appointing their delegates to these conferences. Doubtless the question of our electing delegates will come before the General Conference in session at Alfred in August. I trust definite and favorable action will be taken at that time.

Treasurer Ethel T. Stillman reported the following balances: General Fund \$921.73; Denominational Building Fund \$741.21, of which \$728.54 is the special Waldo Fund for Historical Room furnishings; total \$1,996.57.

A. J. C. Bond reported for the Committee on Young People's Conferences and Summer Camps that Neal D. Mills has been made supervisor of Lewis Camp and director of the boys' camp for this year, and that Miss Marjorie Burdick will be director of the girls' camp. Plans are reported as under way for a camp in Colorado this year.

For the Budget Committee, Ethel T. Stillman presented for informal consideration a tentative incomplete budget which was discussed at some length.

A. J. C. Bond gave a partial report for the committee to prepare our part of the program at General Conference, which was adopted, and the committee instructed to complete the program.

Corresponding Secretary Herbert C. Van Horn read "Items of Interest," a paper by Rev. Arputham Asirvatham describing his work among Christian groups in South India.

The minutes were read and approved.

Adjournment.

CORLISS F. RANDOLPH,  
President,  
NEAL D. MILLS, Secretary.



We ought to expect results and we should never be satisfied without advancing the work in hand; but as ministers, churches, and a denomination we should be willing to give unceasing endeavor, even when men scorn our slow progress. Isaiah says, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." The hardest task of all is to "walk and not faint"; but "they that wait upon the Lord" can do it.

### CHRISTIAN STEWARDSHIP

(Condensed from an article by Henry W. Tiffany, D.D., in the *Watchman-Examiner*)

A steward is a person entrusted with the money or property of another. Money is a measure of value and a medium of exchange. It is either a menace or a minister, depending on whether it is a man's sovereign or servant. The stewardship of money is as much a part of the Christian program of life as self-surrender to the Savior and self-sacrificing service for others.

The Israelites were about to enter the promised land after years of wilderness wandering. Moses recalls the dangers of the wilderness, serpents, scorpions, lack of water, and other experiences that revealed their dependence upon God. Moses prophesied that the people would become so prosperous in the promised land that they would forget God. There is always the temptation to think that we have acquired property and accumulated wealth by our own cleverness and skill.

God gives man power to get wealth and man is accountable to God for the acquisition. It is a sin not to secure an honest income, if possible. Every man has the duty to make money, some men to make much money. It is as much a sin to bury a money-making talent as a talent for teaching, singing, praying, or preaching. Man is answerable to God for what he has or might have, because God giveth the power to get.

Money making is not for self, it is not for service. The true Christian plays fair with God. He sets aside a share for God. He delights to give to God. Until a man finds as much joy in giving to Christ and the Church as spending on his automobile and friends, there is something wrong with his Christianity. Christian liberality springs spontaneously out of Christian love. Love should be

the motive, and ability the measure of giving. Man's best gifts are poor when compared with Christ's gift. His measure of sacrifice is, after all, our ideal and example.

### THE MEN OF THE CHURCH ORGANIZED FOR WORK

(Address delivered by Karl G. Stillman, treasurer of the Missionary Society, during the recent session of the Eastern Association)

Traditionally, man is considered to be extremely deficient in his conception of religious values. Too often it is an accepted belief that attendance at religious services or activity in church interests rightfully belongs to women more than to men, and if the women in a family together with their children accept religious responsibilities, the men have done their share and may be honorably discharged from further duty. Many women unwittingly subscribe to this thought and unintentionally encourage their men folks in such a theory, and thus a harmful tradition is developed.

Again, sometimes men have the impression that participation in religious work borders on the effeminate and is unmanly. Frequently this attitude has developed in young manhood through the influence of other boys or young men whose parents have neglected to emphasize the value of true religion. Because of this, later on in his life, habits have been firmly established which are difficult to overcome.

Nevertheless, it is my strong conviction that the average man is normally religious in his inner consciousness, and a challenging problem is presented to those who are interested in developing this latent spirit. In many respects, men in their expression of religion are similar to deer. Timidly they approach the object of their desire more or less instinctively, not thoroughly comprehending the reason for their interest. If the means used to attract are well conceived, they become more and more at ease and enjoy themselves completely. On the contrary, one false move on the part of those attempting leadership and they disappear with extreme rapidity. When flight takes place, it becomes well nigh impossible to attract again.

In the Pawcatuck Church, an organization of men was effected in January of this year with the expressed object of promoting "the religious, educational, and social" advancement of its members. Two preliminary meetings

were held, with fifteen and twenty-five men respectively present. Plans were considered and formulated to cover the essential features of an attractive program.

The primary object, of course, is the strengthening of religious beliefs and faith among the men and by so doing building up our church. The formation of a men's Bible class, with our beloved Pastor Crandall as teacher, has been our most outstanding effort in this respect. Our largest attendance at any one service has been nineteen, but approximately thirty-five individuals have been present at the various sessions, many of whom have not attended church services in several years and many others who have not participated in Sabbath school services for long periods of time. Quite consistently the men's class has surpassed the attendance in the women's class.

The second object of our group has been along educational lines, but here again an attempt has been made to incorporate concurrently an agreeably religious atmosphere. Program meetings have been held monthly with some worth while speaker featured. These meetings are always opened with prayer and secular music is interspersed with well known hymns. Wholesome camaraderie tempered with dignity is encouraged at all times. Four such meetings have been held at which the average attendance has been sixty-two, with a maximum of seventy-five present at one meeting. A prominent member of the bar in Rhode Island and Connecticut addressed the first meeting on the subject, "My Thoughts on the Reasons for the Present Discontent, with apologies to John Stuart Mill." The Westerly town clerk read a most instructive paper at our second meeting, which was entitled, "Rambling Through the Records," from which we learned much of interest concerning the organization of the first church in Westerly, which was of the Seventh Day Baptist faith. The pastor of the Congregational Church addressed our third meeting, choosing as his theme, "Fighting for Peace," in the course of which he recounted his own experiences in the World War, developing from his personal sufferings strong and convincing arguments favoring world peace. An inspirational speaker who was to draw lessons from the Connecticut tercentenary celebration was secured for our final meeting before adjourning for the summer, but his sudden and unexpected illness caused a last minute substi-

tution of amateur motion pictures, largely of scenes in Vermont and New Hampshire.

Before and after our meetings social intercourse has been much enjoyed. Simple refreshments have been served at each meeting and many a boyhood friendship has been renewed and new contacts established. Groups have discussed current events over their cups of coffee, others enjoying telling or listening to anecdotes. A happy and harmonious spirit has prevailed. In furtherance of the social object of the organization, a steak dinner is to be served in the fall, any profit which may accrue to be devoted to the work of the church and denomination.

A committee of three members is responsible for the program and refreshments for each meeting, the expense of which is cared for by voluntary contributions received from those in attendance. The average total contribution has been in the neighborhood of \$8.

Although the Pawcatuck Church group has not yet been developed to its greatest efficiency, a review of the results so far obtained may be of interest. We have established an active Bible class, as has already been stated. We have welded together a cohesive group of men possessing a community of ideas and sympathetic to Seventh Day Baptist beliefs. We have one hundred forty men on our list of interested men, when it was doubted if we had fifty or even seventy-five. One of our members who is a member of a Congregational Church in Boston has expressed his liking for us and is ready for baptism and church membership, largely influenced by his contacts in our men's organization. We have organized a men's chorus of twenty-four voices, and rehearsals are in process for the musical portion of our church service to be held Sabbath day, June 22. We had intended to sing next Sabbath, but the children of the church are to be in charge of that service. It has been facetiously suggested that our debut should appropriately occur on Children's Day, which, perhaps, is true since men are sometimes described as "boys grown tall." Nevertheless, we hope and expect to acquit ourselves creditably. And so we feel we have carefully inventoried our possibilities, established a workable organization, and are now ready to go ahead.

What a fine thing it would be if all our churches organized similar men's groups! In districts not too widely separated, opportunities for union gatherings would be afforded

whereby larger cohesive groups could be developed. Although our experience is still somewhat limited, we heartily recommend the formation of similar fellowships, feeling convinced that they are beneficial in every way. We believe the initiative should be taken by the pastor, but immediately the responsibility of leadership should be shifted to qualified laymen, who often can attract some men beyond the pastor's normal contacts. The men must help their pastor and not rely upon him, expecting him to do all the church's work, merely because it constitutes his profession.

And so the men of the Pawcatuck Church look forward to resumption of their meetings in September and can think of no better wish to express at this time than to hope other organizations may be formed throughout our denomination, with the attendant opportunities for service, pleasure, and satisfaction which have been ours.

### SALEM COMMENCEMENT

The forty-seventh annual commencement of Salem College opened under most auspicious conditions Sunday morning, June 2, with Rev. Julius Fishback of Morgantown giving the sermon before the Christian associations.

The baccalaureate sermon was preached by Rev. William G. Ware, superintendent of the Western District (W. Va.) of the United Brethren Church. His message was earnest, thoughtful, helpful.

Two plays were presented during the week—one by the standard normal class, "The Importance of Being Earnest"; the other, the annual play given by the seniors. "The Youngest" was the title of this interesting three-act play put on in a "peppy" manner.

The presentation of the senior gift with the Laudati ceremonies on Wednesday morning was an impressive service, when Elmo Randolph, president of the graduating class, in its behalf conveyed to the college the gift of a fine, indirect lighting system for the lower hall and offices of the administration building. With fitting words the gift was accepted by Mr. Charles F. Randolph, president of the board of trustees. The mantle oration, given at this hour by Reece Burns, appears on another page, and the Laudati address, we trust, will be available later.

The luncheon of the board of trustees was a joint affair at the college dining rooms, with the Kiwanis Club, at which the reporter had

the honor of giving the after dinner address. The Laudati luncheon was served at the Baptist church. The alumni banquet was held on Tuesday night featuring the tenth anniversary of the class of 1925, with its representative, Mr. Gorda L. Wilson, of Parkersburg speaking. The guest of honor, Mr. J. A. Jackson of Clarksburg, gave an almost classic address on "Why Worry?"

The recitals by the various departments and the concert by the school of music spoke well for the work of the musical teachers and directors.

In spite of rain Wednesday afternoon, many attended the reception tendered the seniors by President and Mrs. S. Orestes Bond, in their hospitable home. They were assisted in the line by the class president and other officers, Mrs. T. Edward Davis, Professor and Mrs. Ferdinand Ruge, and Rev. and Mrs. Herbert C. Van Horn. Miss Cleo Gary, head of home economics, presided at the table in the dining room. This was more than a formal occasion; a delightful hour was spent in visitation by friends and students.

### GRADUATION EXERCISES

Eighty-eight bachelor degrees were bestowed upon seventy-four different students—fourteen B.A.'s in elementary education, eight bachelor of science, and sixty-six regular bachelor of arts. Nine received their degree *cum laude*, and four *magna cum laude*. The degree of doctor of divinity was conferred upon: Rev. Paul L. Flannigan, of Salem, and Rev. Wm. G. Ware, of Philippi; and that of doctor of humanities upon Dr. William L. Stidger of Boston, Mass. Besides these degrees, diplomas were given to fifty-nine standard normal graduates, two diplomas in voice, one in piano, and one certificate in piano.

It took forty minutes for the faculty, members of the board, and graduates to march in, under the strains of the processional, "The March of the Brave," played by the Salem College Concert Orchestra, directed by Professor A. E. Kember.

The commencement address was delivered by Dr. William L. Stidger of Boston, one of the most noted ministers of America. When Doctor Stidger went to the Copley Square Methodist Episcopal Church—Boston—it was spoken of and known as Dr. Edward Everett's Church. It is now referred to as Doctor Stidger's Church. The speaker's theme was "Titans of This Tumult." The message

was inspiring. He declared that though there had been "large and heroic fellows in the past," there are "large and heroic fellows yet to be." He urged the members of the class to catch the spirit of what has been happening. He named as the "Titans" to be reckoned with—communism, the National Recovery Act, and a challenge to capitalism.

We can't deny communism, he said. Russia is an "inescapable fact"—and "what is happening in Russia will happen in the world," he warned. "In Russia there is social justice and no liberty; in America liberty and no social justice." Intelligent people must reckon with this Titan.

He declared the NRA to be in ill repute only "where it pinches." The social principles for which it stands, abolishment of child labor and sweat shops, and collective bargaining must be recognized. He thought one need not be excited about socialism. "You can't stop the social movement," for some of our greatest institutions are "socialized," such as our public schools, libraries, state universities, etc. "Why not socialize bread—why allow twenty-two distinct profits in wheat between the producer and consumer?" he asked.

The Titan, the challenge to capitalism, is that it gives a better account of its stewardship to humanity. There is something wrong with an institution that cares more for its machinery and dividends than it does for humanity.

In the second part of his address Doctor Stidger presented three great personalities of the day Gandhi, Kagawa, and Schweitzer. Showing that their power lay in their renunciation of self and its interests, he closed with a striking illustration of how the graduates of our day may help meet a blind world's need. He used the story of a child doomed to blindness. The mother bravely set about fortifying the child for the dark days ahead. She showed him the sun, and impressed the thought of its light upon him; the rose and its beauty; her hair and eyes, and that in them was love. So when he became blind he would know light and beauty and love. The blind world at heart wants to know light and beauty and love.

After the president's comprehensive annual statement, which will be given in résumé soon, Doctor Bond gave out the diplomas and conferred the degrees upon the members of the largest class ever graduated by Salem College.

"Hail to thee, O Salem College,  
With thy home among the hills;  
Source of noble inspiration,  
As our life new purpose thrills.  
Guarding hills sublime surround thee,  
Ne'er to cease their watch again;  
Safer yet, since thou art planted  
Deeply in the hearts of men."

### WOMAN'S WORK

"O God, the King eternal, who dividest the day from the darkness and turnest the shadow of death into the morning—drive far from us all wrong desires; incline our hearts to keep thy law; and guide our feet into the way of peace, that having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks, through Jesus Christ our Lord. Amen."

### DEVOTIONALS FOR JULY

Masterful Minds. "Think on these things." Read Philippians 3: 8, 9.

It is hard when things are hammering at us on every side, to realize that not events and not circumstances make up our life; but the things that are going on inside of us.

Milton said:

The mind is its own place,  
And of itself can make  
A heaven of hell.

Another poet, Edward Young, admonished:  
Guard well thy thoughts;  
Our thoughts are heard in heaven.

Real courage and concentration and active cerebration are required to make us master our meditations so that we can obey the apostle's injunction, "Think on these things." Yet in no other way is great and holy living possible. Definitely directing our thoughts, we can make our own real life. "As a man thinketh in his heart, so is he."

Song, "Open mine eyes, that I may see."  
Prayer, "We would think thy thoughts after thee, O God—thoughts of truth and love and beauty and service."

—Christian Herald.

M. S. L.

### MEETING OF WOMAN'S BOARD

The Woman's Board met Sunday, June 9, 1935, at the home of Mrs. George B. Shaw, Salem, W. Va., the president in the chair and the following members present: Mrs. Geo. B.



Shaw, Mrs. Oris Stutler, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. G. H. Trainer, Mrs. Earl W. Davis, Mrs. Edward Davis.

Mrs. Trainer, read the 124th and 125th Psalms. Prayers were offered by members.

The minutes of the May meeting were read.

The treasurer read the following report which was accepted:

Frances E. Davis (Mrs. Okey W.), Treasurer  
In account with the  
Woman's Executive Board of the  
Seventh Day Baptist General Conference

*Receipts*

Balance May 12, 1935 .....	\$ 96.01
Harold R. Crandall, Denominational Budget .....	9.72
	<u>\$105.73</u>

*Disbursements*

The Missionary Society, for the Verona Ladies' Benevolent Society	\$20.00
Recorder Press, for books .....	2.57
	<u>\$ 22.57</u>
Balance .....	83.16
	<u>\$105.73</u>

*Salem, W. Va.,  
June 9, 1935.*

Voted that \$2 be sent to the Foreign Missions Conference of North America in addition to the annual dues of \$10.

Correspondence was read from Mrs. Frank J. Hubbard, Plainfield, N. J.

Plans for the program for the woman's hour and for sectional meetings of the women of General Conference were discussed.

Adjourned to meet with Mrs. Okey W. Davis the second Sunday in July.

MRS. GEO. B. SHAW,  
*President,*

MRS. ORIS O. STUTLER,  
*Secretary-Treasurer.*

**COME TO LADIES' AID**

Come out and we'll set your heart a-beating,  
Come out and we'll give you a gracious greeting:  
Come out to our next monthly meeting  
And join the Ladies' Aid.

"Who'll take charge of the rose luncheon;  
Will some lady volunteer?"

"Shall we be well represented  
In the Conference this year?"

"Here's a new thing to consider;  
Let's discuss it pro and con.  
The Official Board needs money;  
How can we help carry on?"

"Now, let's take up the devotions,"  
And each head was bowed in prayer,  
Asking strength to bear their burdens  
And another's burdens share.

Untiring workers of the church,  
With neither fame nor renown,  
Bearing their cross with a laugh through life,  
Seeking not an earthly crown.

Undaunted, unailing, unselfish, unsung,  
Minor roles in life they've played.  
But they do their best, God does the rest,  
When they join the Ladies' Aid.

Would you like to live, and love, and learn?  
Do you like to do a daily turn?  
Do you want your soul's reward to earn?  
Then you need not be afraid.

With our hand on your shoulder, your troubles  
we'll bury;  
We'll teach you to eat, and to work, and be  
merry;  
We'll color your cheeks to the hue of a cherry,  
When you join the Ladies' Aid.

—Selected from  
"Christian Advocate."

**MANTLE ORATION**

(Salem Commencement)

BY REECE BURNS

Having reached the zenith of an accomplishment, we, the departing class, bequeath to our worthy successors, the junior class, this robe of knowledge and understanding. We have endeavored to carry our mantle with commanding respect, possessed with deep piety for our faculty and the administration of our beloved institution. In such a warm atmosphere of wholesome intercourse we reluctantly turn to face the world's wintry winds without the shielding protection of our cloak.

As we surrender our mantle, we glory in our achievements and your progress. This robe embraces the truths of wisdom and experience that beckon to a higher and wider conception of the dignity of human life.

Humanity wants help, the help of the strong, wise, and unselfish. Education is an achievement not a bequest; it is a conflict to make one strong, to overcome ignorance, to obliterate unselfishness. How can we enjoin our efforts to aid in this welfare? We can talk out when others are silent. We can say men when others say money. We can say up when others are asleep. We can say love when others say hate. We can give life big meanings when others give life little meanings. We can say every man when others say one man. We can try events by a hard test while others try events by an easy test. We can

# THE SABBATH RECORDER

SUPPLEMENT

## SABBATH PROMOTION

No. III.

AMERICAN SABBATH TRACT SOCIETY

June 24, 1935

**FREE FROM THE LAW**

BY REV. LESTER G. OSBORN

Romans 6: 14—"Sin shall not have dominion over you, for ye are not under law, but under grace."

"Free from the law, oh, happy condition,  
Jesus hath bled, and there is remission;  
Cursed by the law, and bruised by the fall,  
Grace hath redeemed us once for all."

The question of the Christian's relation to the law is one of the most misunderstood teachings of the Bible. Opinions run all the way from antinomianism, such as that of the Christian worker who, when admonished for some action inconsistent with his profession, sought to justify himself by responding, "Thank God, I'm not under law, but under grace," to the strict legalism evidenced in some sects. Freedom from law is, indeed, as the old song says, a "happy condition." But it is often misapprehended. Because of a wrong conception of the import of this text, many, like the Christian mentioned above, are led into misconduct. It is the purpose of this study to discover what Paul meant when he said, "Ye are not under law, but under grace."

I. *Under Law*

In order to understand our subject, we must first "rightly divide the word" as regards law. There are five outstanding kinds of laws in the Bible. Three of these are included in the Mosaic code: (1) The Decalogue, or ten commandments; (2) A great mass of Jewish civil laws; and (3) A bulky collection of ritualistic requirements. In the New Testament we find hints of a fourth class of laws, the same being additions to and interpretations of the Old Testament laws by the religious leaders. For example, in Matthew 5: 43 we find an unwarranted addition, "hate your enemies." The "sabbath day's journey" is another (Acts 1: 12). These are particularly evident in connection with the manner of observance of the Sabbath. Most of the controversy of the scribes and Pharisees with Jesus was on the basis of these "traditions of men" (Mark 7:

6-9). Then, fifth, there is the "law of Christ" (Galatians 6: 2), which is simply "Love one another."

We must further "divide the word" by recognizing two distinctions which are essential to the correct understanding of our subject. The first is that between the Decalogue and the balance of the Mosaic code. We believe we are safe in saying that every careful student of Bible law recognizes the three classes of laws in this code, namely, the "commandments," or moral law, expressing the righteous will of God; the "judgments," governing the social life of Israel; and the "ordinances," or ceremonial law, governing Israel's religious life. (Schofield)

This distinction is apparent from the character of the different laws. The Ten Commandments stand out from the rest as great, imperishable, moral principles, which have existed "from the beginning," and which "would be binding if they had never been expressed in formal terms" (Bond). Cain killed Abel long before the tables were engraved on Sinai, yet he was guilty of murder, and sentence was passed upon him. The principles of the Decalogue are universal and eternal, and as old as time. They declare the righteous will of God for the conduct of mankind in all ages and in all lands. It is often said that this distinction is not Scriptural. Such is not the case. The Ten Commandments were graven on stone "by the finger of God"; the rest of the laws were written down "in a book" by Moses. For another thing, the tables of stone containing the Decalogue—the "testimony"—were placed inside the ark of the covenant, while the other laws—ceremonial and civil—were in a pocket on the side of the ark. Again: it was not the ceremonial and civil laws which Jesus exalted and interpreted spiritually, but those of the Decalogue. The three-fold division of the Mosaic code is Scriptural and must be recognized in our study.

The other essential distinction is that between the principles of the moral law and

"law" as God's method of dealing with people under the old covenant—from Sinai to the death of Christ. That is to say, we must distinguish between the moral law—the expression of God's will—and the "dispensation of law"—the system used of God in dealing with mankind before Christ. This will become more clear as we pursue our study further.

With these two distinctions fixed in our minds, our subject will become clear, and the puzzling passages easily explained.

#### NOT UNDER CONDEMNATION

There is a very real sense in which "not under the law" means not under the condemnation of the law. Paul says, "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8: 1). "Christ hath redeemed us from the curse of the law, being made a curse for us" (Galatians 3: 13). We are no longer "under the law," that is, subject to the law's penalty, but are free from guilt by his grace. The payment of the penalty settles the matter of our guilt, but does not release us from the obligation of observing the law. We have liberty only in obedience to the law. The second verse of Bliss's fine old hymn expresses this thought of freedom from guilt.

"Now we are free—there's no condemnation,  
Jesus provides a perfect salvation;  
'Come unto me,' oh, hear his sweet call,  
Come and he saves us, once for all."

#### NOT UNDER THE SYSTEM

We believe, however, that the above is not what Paul had in mind in our text. There is no article before "law" in the Greek. It is not "the law," but "law." Paul meant, rather, that since Christ died, instead of our being under the dispensation of law, we are under grace. "Not under law," as he meant it, is *not under the method or system used of God under the old covenant.*

Let us look at the working of this system of "law." The whole of the Mosaic code is involved. God set down on the tables of stone certain moral requirements. For disobedience the penalty was death. Knowing that men would not live up to this standard, he, in his great love, by his grace, provided a way in which their sins could be atoned for. When one of the people sinned, a lamb was brought to the priest and killed, suffering the judgment of sin as the sinner's substitute. The death penalty having been imposed upon the animal, the man stood justified. He was cere-

monially free, delivered from the guilt of sin. But he was not out from under the obligation of keeping the moral requirements. Further trespass brought him again under condemnation, and called for further offerings.

#### II. Under Grace

Paul says in our text that the dispensation of law is ended; that we are under a new covenant. Here is another place where we must "rightly divide the word." Although "law" and "grace" are distinguished in the Bible, they are in a very real sense not, as some think, opposing systems, but component parts of one plan—the redemption of mankind. There was grace before Calvary. When man sinned, grace had to enter. The "Covenant of Grace" begins at Genesis 3: 15, and in God's "covering" of Adam and Eve with coats of skins. But grace was not fully revealed until the death of Christ, the supreme sacrifice. It was only dimly foreshadowed in the ceremonial system. When Jesus died, the "old covenant" passed away, and the new dispensation began.

#### CHRIST AND THE LAW

Since Jesus Christ is our final authority in all matters of faith and practice, and since "grace and truth came by him," we should consider first the question, "What was Christ's relation to and attitude toward the law?" His own statement is in Matthew 5: 17, 18, in which passage he is speaking of the law in its entirety—the whole system. He "fulfilled" it in all its parts. "Fulfil" does not mean to abrogate. No one would think of substituting "do away with" in Galatians 6: 2 and Romans 13: 10, where we read, "Bear ye one another's burdens and so fulfil the law of Christ" and "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

Jesus fulfilled the moral law by obeying it, by upholding its authority, and by bringing out the fulness of its meaning, interpreting it spiritually. He held it up as a standard of righteousness. To the rich young man he said, "If thou wilt enter into life, keep the commandments" (Matthew 19: 17). Then he showed the young man that a mere formal obedience was not enough. In the Sermon on the Mount he gave the great principle in explaining the laws against murder, adultery, and others, as meaning not so much the act, as the motive and the desire. But this teaching did not make the act itself any less sinful.

As someone has said, "Jesus fulfilled the law by filling it full of meaning." He found the moral law overlaid with traditional, legalistic rules—some six hundred of them—which had in reality taken the place of God's law in their practice. He stripped from it all these rabbinical additions, laying bare the pure moral principle which had been buried out of sight by them.

The civil law, Jesus, as a patriotic Jew, observed carefully. This was national law, as our Constitution and legal enactments are, and binding only upon the nation to which he belonged. He taught us by his obedience to his nation's law that we should be law-abiding citizens, rendering "unto Cæsar the things which are Cæsar's."

The ceremonial law he fulfilled by conforming to all its requirements. He was the anti-type, taking the place of all its typical implications. How wonderfully he is to the believer what the tabernacle and each article of furniture therein was to the Israelite. He is our great high priest; our passover lamb; our sin-offering; our scape-goat, carrying away our sins. Jesus Christ took the place of all the ritualistic requirements, which were both national and temporal.

Paul gives us additional light on Jesus' fulfillment of the ceremonial law in his letter to the Colossians (Chapter 2: 14-17) when he speaks of the "handwriting of ordinances which was against us" being "nailed to the cross." It was not the moral law of which he spoke, but the "ordinances"—the ceremonial law. He lists some of them to illustrate his point. It was not the Sabbath of the moral law which is meant, the weekly rest day based on the cycle of seven days, but the ceremonial sabbaths, which were connected with the phases of the moon.

#### THE MORAL LAW DEFINES SIN

Isaiah 53: 6 gives us the essence of sin—doing our own way instead of God's. If the moral law were abrogated, then how can we know God's will for us? It is not enough to depend on the "counsels of the Spirit." We need something definite to point sin out for us. We have it in the moral law (Romans 3: 20; 7: 7). We may go on in some course of conduct until we hear the "Thou shalt not" of the law. Immediately the law does its work, and convicts us of wrong doing. It stands to reason that the moral law cannot be done away with, for in that case there is no sin, for

according to the Bible "sin is the transgression of the law" (1 John 3: 4; Romans 4: 15).

#### THE LAW OF CHRIST

We have heard it argued that the whole Mosaic code, including the Ten Commandments, was done away in Christ, and that our standard of conduct now is the "law of Christ." One might ask those who accuse us of legalism, because we hold that the principles of the moral law are still binding, whether a person is not "under the law" just the same if he is bound to obey any set of rules. Isn't either one "legalism"? The unreasonableness of this contention is plain when one searches through his New Testament and finds that this "law of Christ" is simply "love one another" (John 15: 17), and that the fulfillment of it is bearing one another's burdens (Galatians 6: 2). If this is all there is to the Christian life, then the person is right who says, "My religion is the Golden Rule. I treat my neighbors right and am square in my dealings with them." But we know better than that. Religion has to do with our relation to God first, and our relation to man second. "The Royal Law of Love"—Jesus' summary of the Ten Commandments—puts love to God as the "first and great commandment" (Matthew 22: 37, 38). "Love is the fulfilling of the law"—that is, we show our love by obeying God.

In a very real sense, too, the Ten Commandments are the "law of Christ," for we are taught that he is eternal, from the beginning, and that through him "all things consist" (John 1: 1-3; Colossians 1: 16, 17; Hebrews 1: 2; etc.). "I and my Father are one," he said; therefore it was he who established the principles of the Ten Commandments "in the beginning."

#### GRACE IN OPERATION

In the first section we looked at "law" in operation. Let us now examine "grace" in action. First we see God's righteous will for our conduct as expressed in the moral law. We read the words of Jesus Christ, "If thou wilt enter into life, keep the commandments" (Matthew 19: 17). Paul tells us that the "doers of the law shall be justified" (Romans 2: 13). But when we think of Jesus' spiritual interpretation of the requirements we realize the utter impossibility of keeping it. Not to keep it is sin, and "the wages of sin is death" (Romans 6: 23). We stand condemned, and



the death penalty must be paid. We are hopelessly lost, unable to help ourselves.

Then we turn to the Bible and find that "the Lord hath laid on him (Christ Jesus) the iniquity of us all" (Isaiah 53: 6), and that he "his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Peter 2: 24). And so, since the penalty has been paid by Jesus, we can point to him and say, "I am dead in Christ. My substitute has died for me. I am free from guilt." God does not remit the penalty, but because it is met, he removes the guilt.

"Jesus paid it all,  
All to him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

The moral law is indeed the "law of sin and death." Not, as someone has said, that it is "sinful and deathful, but it is sin's occasion and death's warrant by its collision with man's will." "Under grace" we are delivered from the guilt of sin, not by animal sacrifices, as in the dispensation of law, but by faith in Jesus Christ, the "Lamb of God," as our sin-substitute.

### III. "Sin shall not have dominion over you"

So far we have seen that the difference between "under law" and "under grace" is in the sacrifice offered. The "conditions" in each dispensation are the same—the same "commands," the same "duty," the same "sanction" or penalty. Both covenants rested on the principles of the Ten Commandments as expressing God's will for our conduct. The violation of these principles is sin in either dispensation. But where, under the old dispensation of law, remission of sins was obtained by the blood of the typical sacrifices of the Jewish ceremonial system, under the dispensation of grace it is by faith in the blood of Jesus Christ, the supreme sacrifice, shed on Calvary's hill.

There is a greater difference which we have not touched upon as yet. In Romans 8: 3, 4, Paul says, "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Herein is expressed the superiority of grace over the legal system—the latter could deliver only from the guilt of sin. The "righteousness of the law" was not fulfilled in

the sacrificer. There was nothing in it to cause a person to desire to live right, and no power to enable him to do so.

#### THE LAW WRITTEN IN THE HEART

Bear in mind always that the principles of the Ten Commandments are the rules of conduct in both dispensations. God does not change, nor does his will for our living. If even one "son of Adam" could ever live in harmony with this expression of God's will, there would be no need of a Savior. But here lies the difference: "Under law" this standard was graven on tables of stone—it was outward; "under grace" it is written in the heart—it is inward. In Deuteronomy 5: 29, we read God's desire: "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them." The "new heart" has the law written in it (Jeremiah 31: 33; Hebrews 10: 16; Ezekiel 36: 26, 27). Grace does not abrogate the law, but takes sin, the transgression of the law, out of the heart and puts the law of God in its place.

There are four motives for conduct. Fear of the consequences of disobedience is one (Ezekiel 18: 4; James 4: 17; Luke 12: 47). Another is the thought of blessing connected with obedience (John 13: 17; Revelation 22: 14). A third is the desire to "walk as he walked" (1 John 2: 6). But far and above all other incentives to right living is love for God (John 14: 15, 2 John 6). We do the will of God to show our love for and gratitude toward him. "The love of Christ constraineth us" to obey him. This motive exalts the dispensation of grace over the legal system.

One of the finest presentations of this truth is in Paul's epistle to the Galatians (chapter 3: 23-26). In a sense the moral law is a "schoolmaster" leading men to Christ, for it shows them their sinfulness and their need of a Savior. Again, the ceremonial law might be considered the "schoolmaster," for its types pointed to Christ. But the true meaning of "law" in this passage is "the method of divine dealing." It is to be interpreted in the light of the relation which the "paidagogos" bore to the child. The "pedagogue," child-leader, or tutor, was a person hired to direct the child until he became of age. The father laid down certain rules for the child's conduct. The tutor saw to it that the boy did his father's will, enforcing it in any way he saw fit, and dealing with him as he considered proper when he

failed to obey. But when the boy became of age, he was no longer under the "schoolmaster," but did his father's will, not because he feared the tutor, but because he knew and understood and loved his father and his father's wishes. If he violated his father's will it was no longer a matter between him and the "paidagogos," but between him and his father. So, Paul told the Galatians, they were no longer under the law and its ceremonies, they no longer needed to fear the "schoolmaster," but because they were "children of God by faith," they were no longer under the fear and dominion of the legal system.

#### A NEW NATURE GIVEN

Grace, then, gives us a higher motive for obedience, a deep desire to do God's will. The law is "written in the heart." This is the first point of superiority over law. Second, the legal system delivered the sinner from guilt, but more than this it could not do. Grace, on the other hand, not only delivers from the "burden" of sin, but from "bondage" to sin and Satan as well. The typical atonement was inadequate in this: It did not deliver one from sin's dominion. "Under grace" being "born again, anew, from above," we have a power within us to overcome sin. Thus is the righteousness of the law fulfilled in us who believe in the Lord Jesus Christ. (Compare Ezekiel 36: 26, 27; Galatians 2: 20.)

#### CHRIST'S RIGHTEOUSNESS IS OURS

Third, more wonderful still, when we do fail, as we must because of the weakness of the flesh, God is ready to overlook it, and to see in us only Christ's righteousness—to impute to us the perfect obedience of his sinless Son, which was only typified by the "lamb without blemish" of the legal system. Jesus obeyed the law perfectly—his will was entirely in accord with God's will, and his conduct blameless.

#### FREE FROM THE LAW

Those who take the attitude of the man mentioned at the beginning, saying, "Thank God, I'm not under law, but under grace," to cover their irregularities of conduct, are, to say the least, unscriptural. Quite evidently they overlook the first part of our text, "Sin shall not have dominion over you," and the fact that according to the Bible "sin is the transgression of the law" (1 John 3: 4). Freedom from the law does not give one li-

cense to sin, but liberates him from sin. We are not free to do what we please; but what we ought to do. Paul shows us the absurdity of such antinomianism in the same passage from which we take our text, "What shall we say then? Shall we continue in sin that grace may abound? God forbid . . . shall we sin because we are not under law, but under grace?" (Romans 6: 1, 2, 14, 15). And again in Romans 3: 31, "Do we then make void the law through faith? God forbid: yea, we establish the law."

The basis of the difficulty which so many people find in this subject of the Christian's relation to the law is that they do not differentiate in their minds "law" as God's method of dealing with people before Calvary, and the moral law, which defines sin for us. If the latter be abrogated, then we are indeed "free" — free to kill, steal, swear, commit adultery, desecrate the Sabbath, dishonor parents. If the moral law be done away, then there is no sin; and if no sin, then no need of a Savior, and Calvary becomes merely a great crime, a cruel murder with no meaning. No, no! It is not God's expression of his will for our conduct that is abrogated, but the method of dealing with man and sin which we call "the old covenant," or the dispensation of law. The former is written in our hearts, the latter is replaced by the dispensation of grace, by the new covenant, which is new in the sense that it has a perfect sacrifice — Jesus Christ the Righteous, the Son of God — and that it not only frees from the guilt of sin, but from its power, giving us a desire and a dynamic to do the will of God, and imputing to us a righteousness not our own to cover our failures.

Praise God for this truth, that we are "free from law," and that "sin shall not have dominion over you, for ye are not under law, but under grace"!

#### IV. A Test Case—The Sabbath

We have seen in our study that it is not the great imperishable principles of the moral law which were abrogated by Christ, but "law" as the method of the divine dealing with man which prevailed before Calvary and the empty tomb. In choosing our test case, we are taking the only one about which there is any controversy. No one ever thinks of using "not under law but under grace" as an excuse for murder, adultery, idolatry, or stealing. That



would be absurd in the extreme. But when the Sabbath is mentioned, immediately comes the plea, "That's legalism. You're trying to rob us of our liberty in Christ." When forced to evacuate every other position, the final trench of the defendants of Sunday observance is that under the dispensation of grace we are no longer under any obligation to keep the seventh day, for the "law was nailed to the cross with Christ." We have already seen that what was nailed to the cross was the ceremonial law—the "ordinances"—and not the moral law—the Commandments.

When we say that the principles of the Decalogue—not as something outward, written on stone, but as an inward, impelling force in the heart—are still binding upon us, we must not overlook the fact that one of these ten eternal and universal principles is "Remember the sabbath day to keep it holy . . . the seventh day is the sabbath of the Lord thy God." It is just as much a part of our duty toward God as not taking his name in vain, or refraining from murder, adultery, or covetousness. James 2: 10, 11, shows us that the law is a unit. It would be entirely in keeping with James' illustration to go on and say, "He that said, Thou shalt not kill, said also, Remember the sabbath day to keep it holy. Now if thou do not kill, yet if thou fail to observe the sabbath, thou art become a transgressor of the law."

The Sabbath has a central place in the Decalogue. The fourth commandment is one of the two which are positive. Moreover, it is the only one which specifies what god is to be worshiped—not any of the numerous gods of the heathen, but the God who created the universe. The Sabbath always had a most important place in the history of the people whom God chose to be the vehicle for his complete revelation to mankind. It was Sabbath desecration, more than anything else, which brought about the Jews' downfall (Compare 2 Chronicles 36: 14-21, with the prophecy in Jeremiah 17: 27, and Nehemiah's warning to the people of the same fate for the same offense in Nehemiah 13: 17, 18). The Sabbath had a large place in the teachings of Jesus. It was in connection with the manner of observing the fourth commandment that the scribes and Pharisees contended most with Jesus.

The Sabbath was not a new principle beginning at Sinai, or with the Hebrew people.

This is shown by the first word "Remember," and by the reference to its institution at the time of the creation. There are also evidences of the seven-day week, and traces of Sabbath observance in Genesis. When Cain and Abel brought their offerings to the Lord "at the end of days," it must have been on the Sabbath, for the seven-day cycle was the only division of time then. There is abundant evidence that the Babylonians, Assyrians, Acaado-Sumerians, and other ancient peoples who antedated the Hebrews by centuries, had a seven-day week, with the seventh day as one of rest or other special significance. Therefore to say, "It's Jewish," is incorrect. It was a universal principle, dating from the creation, and revealed to Adam along with the principles of the sixth and other commandments.

It is often argued that the spirit of the fourth commandment is still binding, but not the letter of the specific day. "The letter killeth, but the spirit giveth light," say those who try to justify their Sunday observance as over against the plain statement that "the seventh day is the Sabbath of the Lord thy God." As we have already seen, Jesus, the author of the Ten Commandments, interpreted them spiritually, bringing out the beauty of their meaning, and revealing the blessings accruing to those who observe their spirit, and are not blinded to this spirit by bondage to the letter. This was very necessary in Jesus' time, for the scribes and Pharisees had added so much to the laws, that the blessing was lost in attention to the numerous minor details. In interpreting the law against murder as meaning hatred in the heart, Jesus did not abrogate the sinfulness of the act itself. The same applies to adultery. Just so, as Lord of the Sabbath, in bringing out its true meaning, and freeing it from all the rabbinical restrictions which had been heaped upon it, he did not abrogate *the seventh day*.

The fact is that we cannot observe the spirit of the Sabbath without keeping the letter of the seventh. We learn from the fourth commandment that it was a memorial of creation—creation's birthday, as it were. As such it cannot be changed to any other day of the week any more than could Independence Day be celebrated on any other day than the fourth of July. Then too, we read that God "blessed" the seventh day, and "sanctified" it. "Sanctify" means to set apart for a special purpose. The same Hebrew root is translated

variously—sanctify, consecrate, dedicate, holy. God made *the seventh day* holy. That it is not simply one seventh of time, but a specific day which is meant is shown in the Hebrew, in a way which does not appear in the English. The Hebrew has a little word "eth" which is not translatable, but which specifies the word following as the definite and direct object of the verb. In Exodus 20:11, it stands before "the Sabbath day," thus: "Wherefore God blessed (eth) the sabbath day, and hallowed (eth) it." Putting it into the translation of Genesis 2: 2, 3, we have, "And God blessed (eth) the seventh day and sanctified (eth) it."

God not only "sanctified" but also "blessed" this same, specific seventh day. To bless means to exalt or honor, to give a thing the stamp of one's approval or favor. We read in Proverbs 10: 22 that "The blessing of the Lord it maketh rich." What is this blessing? What makes a thing holy? Wherein lies the richness, or the spirit of the Sabbath? When Moses approached the burning bush God said to him, "Draw not nigh hither: put thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus 3: 5). What was it that made the place holy? It was God's presence! One calls to mind the words of the Lord through Isaiah, "If thou turn thy foot away from the sabbath, from doing thy pleasure on *my holy day*" (Isaiah 58: 13). What is it that makes the Sabbath holy? God blessed it by putting into it his presence in a peculiar way, just as he put his presence into the tabernacle in a peculiar way. What is the "blessing that maketh rich" in the Sabbath? It is God's presence in it! In order to find the blessing of the fourth commandment, we must observe the day which God set apart, which he blessed with his presence. In order to keep the spirit of the Sabbath, we must honor the day which God made holy, *the seventh day*.

It has been said often that all the Ten Commandments except the fourth are reiterated in the New Testament. One has to stretch his imagination to find one or two of the alleged repetitions. But if Jesus' honoring and observing of the Sabbath, and his purging it from the burdens imposed upon it by the religious leaders, is not a reiteration in example and teaching, we do not know what reiteration is. The Lord of the Sabbath took his holy day and exalted it, giving it a deeper, more spiritual meaning than was current in

his time, and restored it to the place of honor and blessing to which it belonged.

Another claim is that the Sabbath was replaced by the first day of the week after the resurrection of Christ on that day, to commemorate that event. In answer to this we must say, first, that there is nowhere any command for us to observe the day of the resurrection, and no example for doing so. Second, a careful consideration of the accounts of the resurrection will show that in none of them is the time of Christ's coming out of the tomb given. Every visitor to the sepulchre found it empty. Jesus was gone when they came in the daylight, and "while it was yet dark," and even "in the end of the sabbath" (Matthew 28: 1). The stone was not rolled away to release the Christ, but to show the empty tomb.

The claim that the apostles and the early church observed the first day of the week is controverted both negatively and positively. In the first place, the phrase "first day of the week" occurs only eight times in the New Testament—six times in the Gospels referring to the same day, that on which Christ's resurrection was discovered; once in the book of Acts (chapter 20: 7) to the day on which Paul walked nineteen miles across the isthmus from Troas to Assos; and once in a general way as a day of book-keeping (1 Corinthians 16: 2)—just two specific first days, and no mention of worship on the first day unless we count the "Saturday night" service of Acts 20. Over against these we can put many passages telling of meetings for worship on the Sabbath. Add to this that there is no trace of first day observance in the early post-apostolic history until the middle of the second century. There is neither precept nor example for first-day worship in the Bible or in the writings of the sub-apostolic church.

There are a few passages often quoted, which on the surface appear to support the theory of the abrogation of the Sabbath. But that there was no controversy concerning it is evident from the record of the Council at Jerusalem (Acts 15). This council was called to deliberate on matters of dispute. The Sabbath does not come under consideration at all, which it certainly would have had there been any question concerning it. Moreover, had there been a change of day, such a momentous matter would have been mentioned, and the new day imposed on the church, with the



other things mentioned. That Paul did not teach a change of day is evident from the fact that the Jews, who were watching Paul closely to find an excuse for criticizing him, are silent on the subject. They would never have let such a glaring departure from their beliefs go unchallenged. Besides, we have Paul's own testimony that he never went against the laws of God or the customs of the fathers (Acts 25: 8-26; 26: 4, 5; 28: 17b).

But let us turn to some of the passages. Colossians 2: 13-17 has already been examined. Romans 14: 5, 6 and Galatians 4: 10, 11 are two more. In the first passage Paul is discussing questions of conscience, and setting forth the law of love concerning doubtful passages—the eating of meat offered to idols, drinking wine, observing ceremonial days, etc. The Galatians had taken up all the ceremonial of the old covenant. Since there is no record anywhere of any difference of opinion regarding the weekly Sabbath, Paul could not have had this in mind, but the feast days, "new moons," etc., which were based on the phases of the moon.

Another passage in this connection is Ephesians 2: 13-16. Since there is no record of the Sabbath being a divisive question, and since it is not an "ordinance" at all, the "wall of partition" must have been something else. It was the Jewish ceremonial system typified by circumcision. Paul is speaking of the union of Jew and Gentile in Christ without the necessity of this rite.

It almost seems that we are far afield from our subject of "Free From the Law," but it was necessary that we get clearly before us the significance of the Sabbath of the fourth commandment, and its status in the New Testament Church. The Sabbath has never been abrogated, nor has another day been substituted for it by divine sanction. It is one of the ten great imperishable moral principles which God, through Christ, established for our conduct in the beginning. Jesus brought out its true meaning, and taught how it should be kept. Under the new covenant this moral law is written in the heart, but it is the same law which was written on the tables of stone as the basis of the old covenant and embraces the Sabbath. Our love to God should be shown by doing his will, which includes the Sabbath.

In the book of Deuteronomy Moses reminds Israel of the goodness of God in deal-

ing with them. He reiterates the law and urges obedience to it in gratitude of heart to God for his loving-kindness. After repeating the Sabbath commandment he gives (chapter 5: 15) not, as some advocate, the reason for the giving of the Sabbath, which we have seen already is as old as creation, antedating the Jews by centuries, but simply an added reason for the Israelites observing it—gratitude to God for their deliverance. This already-existing institution was taken as a special "sign" between God and his people.

The exodus out of the land of Egypt is typical of our own deliverance from the burden and bondage of sin and Satan. We can paraphrase the above verse, applying it to ourselves, thus: "Remember thou wast a servant of sin, bound to Satan, and that the Lord thy God brought thee out thence by faith in the blood of his Son: therefore the Lord thy God commanded thee to keep the Sabbath day." Surely our gratitude should prompt us in obedience to his clearly revealed will.

Law demands Sabbath observance. Under the legal system it was a way to win the favor of God and earn salvation. Grace gives us the desire to keep it. "Under grace" we do not try to merit salvation, but to please God because he has given us salvation and therefore we love him and desire to do his will. Hear Jesus saying, "Lovest thou me? If ye love me, keep my commandments—all of them. If ye love me, honor my Sabbath, prove your love by doing my will in this respect." Sin is the transgression of the law, which specifies the seventh day as holy and to be observed. "Freedom from the law," as we have said, does not give license to sin, but liberates from sin. The Sabbath is a part of man's moral duty toward God.

What will your response be? Will you say, "Yes, Lord, I am grateful for my salvation. I want to prove it by doing your whole will. From this time on I will observe your holy day, separating myself from the world in doing so"?

May God give you the consecration, the courage, and the strength to do it!

**THE SABBATH RECORDER**  
HERBERT C. VAN HORN, D.D.,  
Editor  
American Sabbath Tract Society  
510 Watchung Ave., Plainfield, N. J.

give ourselves to life while others refuse themselves to life.

Discoveries, inventions, and efficient programs necessitate study, and have made living a complexity with its quantitative content. If we do our best, if we do not magnify trifling troubles, if we look resolutely at things as they really are, if we avail ourselves of the manifold opportunities which surround us, we cannot but feel that life is indeed a glorious inheritance, for vague dreams of yesterday have been made into astounding realities for today.

Worthy juniors, as you welcome students to this institution, greet them on the broad expanse of the future; greet them courageously and earnestly, in the pronounced style of wisdom and not as a superficial practitioner. The world is not waiting for our leadership but announces room at the top for the best, and need at the top for the good.

Not forgetting the principles represented in this official robe of our beloved alma mater, constantly realizing its value to each, be unrestrained in your loyal support of it, for each needs the other.

Juniors, your conduct has been worthy of praise. As we go reluctantly to stem the tide of life, we entertain no suggestion of fear that our successors will maltreat or misuse the dignity of our class robe. We know that your intents are purposeful and full of meaning.

In behalf of the retiring senior class, at this time, I surrender for your keeping this class mantle and the official robe, to designate your elevated position in Salem College.

Beset by hardships but possessed with a conquering soul, we charge you to build well the fortress that protects life from weakness, selfishness, ignorance, and to be not satisfied at their downfall, but erect progressive and charitable measures to fill their vacancy; for the Great Determiner of divine destiny looks no man over for his medals, degrees, or diplomas, but for the scars that he has honorably gained in being strong, unselfish, and wise.

#### I WORSHIPED AT LITTLE GENESEE

I attended the meetings of the Western Association at Little Genesee, N. Y., May 31 to June 2. Aside from usual program features, inspirational addresses, the celebration of the centennial of that association, I also enjoyed the worship.

Beautiful memorial windows had just been put in place. As the Sabbath came on, the platform was lighted by candles attractively arranged, flowers and potted plants added grace and color, and the glowing light from the setting sun illuminated the beautiful windows from the outside and filled the room with a subdued and mellow light. It was a physical setting conducive to reverence.

The robed choir came in and took seats arranged facing from each end of the platform. The pulpit stand was set a little to one side, leaving the center of the platform open. Between the sections of the choir and at the rear of the platform, there was a cross perhaps thirty inches high, standing on a table, outlined in electric beauty. Indeed, before a word was spoken, the physical setting was conducive to worship.

The pastor spoke of the cross as the symbol of sacrificial living. The choir of gifted singers presented a varied program of music, and we were led further into thoughtful, prayerful worship.

This setting was typical for the programs of worship throughout the association. The worship periods had been carefully planned and they added much to the pleasure and inspiration of the meetings. I worshiped at Little Genesee. S.

#### RESOLUTIONS OF RESPECT

WHEREAS our sister, Mrs. Mattie Dixon Main, has heard the call to come up higher, we feel a deep sense of loss in her passing.

During the short time she was with us, she filled an important place in our church life; always seeking opportunities to advance the work of God's kingdom by aiding in the many fields of Christian service.

Mrs. Main was an inspiration to those about her; endearing herself to the people in this community with her bright, cheerful spirit and her interest in those about her.

Acknowledging that in her death we have lost a valued member of our society, we would strive to live up to the high standard of her example.

Respectfully submitted,

MRS. ANNABEL BOWDEN,

MRS. ELIZABETH BONHAM.

Shiloh, N. J.

## YOUNG PEOPLE'S WORK

## YOUNG PEOPLE'S PROGRAM EASTERN ASSOCIATION

## SABBATH NIGHT

- 7.45 Vesper service—arranged by Miss Lucie Irish and Miss Marjorie Burdick. Chorus consisting of Rockville Young People's Choir and visiting young people.
- 8.00 Young people's program in charge of Miss Dorcas Austin  
Topic: Needs of the Hour for Young People  
N—New Ideas  
E—Education, Religious—Miss Marion Crandall (Rockville)  
E—Enthusiasm—Victor Skaggs (New York)  
Solo—Harriett Cottrell (Marlboro)  
D—Drivers—Miss Mary Vincinus (Shiloh)  
S—Service—Delmar Ellis (Berlin)
- 9.00 Music—solo—Jesse D. Vars (Berlin)  
Sermon—Pastor Albert N. Rogers (Waterford)  
Music—"Living for Jesus"—Young People's Choir

## SERVICE

BY DELMAR B. ELLIS

Service, according to one dictionary, is "Any work performed for the benefit of another." Needless to say, "Service" is indispensable in the needs of the hour for the Christian youth. The only question is, how may we render the greatest service to our fellow man or to God.

The fields of service are so vast and numerous that we may easily be confused or led astray in our choice. In the walks of life, we find so many services which demand our attention, that we may well ask ourselves, "What service is most worthy of our time and talents?" If we honestly consider this question and consider it in the light in which God would like to have us, I think we will come to the conclusion that all service which tends toward eternal life is most worthy of our time, and the rest may be profitably omitted.

With the preceding thought constantly in mind, I think we can best serve by self analysis. Pick out your qualifications, weigh up your talents, and after thorough study of yourself, choose the type of service that best suits your interests, abilities, and ambitions. No matter what type of service you choose, this

kind of procedure should result in maximum efficiency for individual ability. In other words, by this procedure you should be able to render the greatest service according to your ability.

However, this is not always possible, for sometimes our main service in life is so clearly and definitely set before us that we cannot easily change it to suit our abilities. In this case, all that we can do is to adapt ourselves the best we can to the service at hand and render such additional services as our spare time and talents will permit.

Preparation for leadership is perhaps the best way in which the Christian youth of today can serve his fellow man and Christ. If we stop and think it over, we will see that this is precisely the way in which Christ prepared himself for his great service on earth. First was the Christian experience interwoven with training for the future work, and just the same it should be with us today.

Under the heading of "Preparation for Leadership," we have many fields in which we may enter. I will mention some of the more important ones.

First, we have leadership in the social orders, such as clubs, Granges, Odd Fellows, Masons, etc.

Then, we need good Christian leadership in all our intellectual institutions. Here we have the grade school, high school, "prep" schools, and colleges.

Next, we come to leadership in politics. We have plenty of leadership along this line now, but we certainly lack Christian leadership and an honest and wise leadership in many places at least.

Last, we have Christian leadership. These leaders range all the way from the Sabbath school teacher to the minister, and missionaries. These types of leadership above mentioned are very important, for any one so employed comes in contact with a large number of people, and naturally the influence is great. So it falls upon us as Christian youths to train ourselves for these positions and exert our influence for the good of our fellow man and Christ. If we do this, I am sure we will be rewarded in proportion to the number of good seeds we sow.

In concluding I would like to caution you to choose such service as will tend toward

eternal life. To put the rest of the theme in a nut shell, I might say, analyze yourself and choose your service according to your ability if possible, and if not, adapt yourself to the service at hand. Also the best way of serving is through Christian leadership.

## EASTERN ASSOCIATION

The ninety-eighth session of the Seventh Day Baptist Eastern Association was held at Rockville, R. I., beginning on the evening of June 6, and closing Sunday afternoon, June 9. This second hand report of the meetings made by the editor, who was not present, is dependent upon notes taken by the recording secretary, Rev. Everett T. Harris, the *Westerly Sun*, and testimony of some who attended. According to the testimony it was a most splendid meeting, reaching its climax, perhaps, on Sabbath afternoon, when the pastor of the Rockville Church, Rev. Willard D. Burdick, led down into the baptismal waters of beautiful Lake Wincheck sixteen young people, who joined the church. This seems an auspicious beginning for the second hundred years of this fine old church, which at this time was celebrating its one hundredth anniversary. Of the group baptized was one lone boy. An aged woman was overheard talking with herself—"I don't know the boy! God bless the boy."

With eighty-five present, the meeting was opened by a vesper service in which a choir of eighteen young voices had an important part. Vice-President George V. Crandall called upon the pastor for an "Address of Welcome," to which Doctor Burdick responded with the expressed hope for a great spiritual blessing for all. In reply, Rev. Herbert L. Cottrell, of Marlboro, N. J., emphasized the joy of Christian fellowship found in such meetings, and the need of a deeper appreciation of their blessing.

It seemed quite fitting that the opening sermon on "The Need of the Hour, C-H-R-I-S-T" should be preached by Rev. Harold R. Crandall, of Westerly, a native of Rockville. In these days when spiritual development has not kept pace with science, we need a personal knowledge and experience with the Christ whose transforming power holds the true solution to our problems.

Representing other sections, Rev. Eli F. Loofboro of the Southeastern Association and Pastor Orville Babcock, Adams Center, N. Y.,

of the Central, spoke of the interests and work of their respective fields. To them were especially extended the privileges and courtesies of the Eastern Association whose guests they were. The association felt blessed and helped by their presence. In return, Rev. Everett T. Harris, of Ashaway, will go to the Southeastern Association in July.

At the missionary hour, the speakers presenting the needs and work of foreign fields were Geo. B. Utter for China, and Rev. Everett T. Harris for Jamaica. Secretary William L. Burdick reviewed the work of the home field and gave a stirring message, calling to loyalty to our task in supporting the Unified Budget that cares largely for all these interests.

In the interest of religious education, "The Responsibility of the Church—to Herself," was discussed by Rev. Neal D. Mills of New Market, N. J.; "to Others," by Rev. Herbert L. Cottrell.

On Thursday afternoon the Tract Society interests were represented by Dr. Corliss F. Randolph of Maplewood, N. J., president of the society. He spoke upon "Our Stewardship: Present Work, Future Prospects" telling of the work curtailed, and briefly telling of recent work accomplished in printing of tracts and efforts to extend Sabbath truth. He called upon Rev. Neal D. Mills, recording secretary of the society, to speak of the "SABBATH RECORDER: Supplement and Support." Mr. Mills spoke of the desire of the society to get the RECORDER back to its former size and weekly appearance. The supplement, so far supported by special contributions, is an effort to spread the Sabbath truth and to encourage a wider circulation. In a discussion following these two splendid addresses, Secretary William L. Burdick urged full co-operation with the board in all its work, and spoke of the great need to get the RECORDER back to a weekly basis, making a strong appeal to the people, both to take it and to read it.

Rev. Leon M. Maltby, of Shiloh, N. J., brought the afternoon sermon from the text—"Continue thou in the things thou hast learned. . . ." He said that one might be educated in the things of the world, but there comes a time when he meets his God. He can take only one degree with him when he leaves this world, the degree of B.A.—born again. While we remain here we must carry Christ's message around the world.



At the Sabbath evening meeting, following the vesper worship service, conducted by Miss Marjorie Burdick and Miss Lucie Irish, Rev. Eli F. Loofboro preached a helpful sermon, followed by an interesting conference meeting. "The Divine presence was felt by all and the service was a fitting preparation for the Sabbath."

More than two hundred fifty were present at the morning service, in charge of the pastor, Rev. W. D. Burdick. Rev. Ahva J. C. Bond, of Plainfield, N. J., brought the message from John 14: 9, "He that hath seen me hath seen the Father." Discovery of great scientific truths, he declared, do not satisfy the longings of the human heart. God is found most completely and in the most satisfying way in human personality rather than in physical law. God is personally and perfectly revealed in Jesus Christ. The offering of \$70 goes to the Unified Budget.

In the afternoon a centennial program was carried out with a "Historical Address" by Pastor Burdick and the "History of Rockville Church," by Albert Babcock. We hope these papers may be furnished and find space in the RECORDER, soon. Messages from former pastors and leaders were read.

The young people's meeting, the night after the Sabbath, was in charge of Miss Dorcas Austin of Westerly, who spoke on "New Ideas Needed," and presented other speakers on various topics under "N-E-E-D-S"—Miss Marion Crandall, Miss Harriett Cottrell, Victor Skaggs, Mary Vincinus, Delmar Ellis. We hope this meeting and its papers will be fully reported in the Young People's Department. The evening sermon was preached by Albert N. Rogers, pastor at Waterford, Conn. His meditation was based upon the nineteenth Psalm.

#### SUNDAY MORNING

At the business meeting a resolution proposing an amendment to the constitution was adopted. It will give power to the executive committee of the association to fill vacancies in office occurring between sessions. A committee was appointed to arrange some suitable program celebrating the one hundredth anniversary of the Eastern Association next year. Of this committee Dr. Corliss F. Randolph is chairman; other members are Rev. Harold R. Grandall and Rev. Neal D. Mills. The place of next association is left in the hands of the executive committee. The new

officers are A. Burdet Crofoot, Plainfield, N. J., president; Charles Kellogg, Dunellen, N. J., vice-president; Miss Ethel Rogers, Dunellen, recording secretary; Mrs. Frank A. Langworthy, Plainfield, N. J., assistant recording secretary; Leland Skaggs, Teaneck, N. J., treasurer; Rev. Neal D. Mills, Dunellen, N. J., corresponding secretary; and Miss Evalois St. John, Plainfield, engrossing clerk.

Rev. Luther A. Wing, of Berlin, N. Y., preached the morning sermon. Christianity's unique contribution to the world is the possibility of a deep, personal experience with Christ, he declared. This thoughtful and inspiring discourse followed an address by Orville Babcock of the Central Association on "The Work of the Religious Life Committee."

In the afternoon Karl Stillman, of Westerly, spoke of the helpful and encouraging work of the newly formed Men's Club of the Pawcatuck Church, and the closing address was delivered by Rev. James L. Skaggs, president of General Conference. This was full of thought and thought provoking material. Out of his experience in group conferences and much consideration and prayerful meditation, he challenged his hearers to expect great things from the Lord, and to have a "divine discontent" with things as they are.

In an impressive way the ninety-eighth session of the association closed with brief prayer by the ten pastors present, as their roll was called by Vice-President Crandall.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It has been quite a while since I have written to you. My sister Marjorie has just had a birthday. She got two handkerchiefs and a pair of anklets.

We have a little puppy and some little chickens for pets.

Well, school is out. It was out the twenty-fourth of May. I am in the sixth grade and Marjorie is in the fifth grade.

I have to herd cows this summer.

By, by,

IDA CHANEY.

Dunseith, N. D.,  
May 29, 1935.

DEAR IDA:

It surely has been a long time since you have written and I am very glad to hear from you again. I congratulate your sister Marjorie on another birthday; and, as the old saying goes, "I hope she will have many more of them."

You surely have a busy summer before you for, if I am not very much mistaken, you will have to spend some time keeping your little puppy out of mischief, and herding cows is no small job. When I was about your age my home was on a farm and I often had to drive the cows to and from the pasture. But the hardest job I had was to feed calves. Did you ever try it?

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have seen in the SABBATH RECORDER letters from the other children, so I thought I would write.

I go to the Shiloh church and Sabbath school. I like to go. I am twelve years old and I am in fourth grade. I have a baby brother seventeen months old.

Goodby this time.

Yours truly,

MILLARD BUCKSON.

Shiloh, N. J.,

May 31, 1935.

DEAR MILLARD:

I am delighted to gain another friend in Shiloh. I attended Conference there quite a number of years ago and had a wonderful time, so I have very pleasant memories of the place and the people. Of course I am most interested in hearing from and about the children.

I am sure you have a great treasure in that dear baby brother of yours. I wonder if he will also be writing letters for the RECORDER some of these days when you and I are quite a bit older than we are now? I hope you will write often between now and then.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have ever written to you. I go to Shiloh church and Sabbath school. We also have Christian Endeavor at 2.45 o'clock. Our L. T. L. meets every month.

Our school let out Friday, May 24.

I have three sisters. The oldest one was graduated from the eighth grade this year. We had an operetta called "Southern Memories," which the eighth grade composed. It was given at the eighth grade commencement.

I have enjoyed reading the "Children's Page" in the SABBATH RECORDER. We are having a church social tomorrow evening in the church basement. At this social the different departments of the SABBATH RECORDER are to be represented. I shall read this letter at the social as a part of the "Children's Page." We are having someone dressed as you were in the SABBATH RECORDER picture.

I was twelve years old April fourth. Excuse my writing.

Your friend,

EMILIE SMALLEY.

Shiloh, N. J.,

May 31, 1935.

DEAR EMILIE:

Two fine letters from Shiloh, two new friends on the very same day. I cannot begin to tell you how pleased I am. Was it the social that caused you and Millard to write? Whatever the reason, I'm very glad. By the way, you are both twelve, the right age to take part in our poem contest. Hope you'll try.

I wish I could have attended your SABBATH RECORDER social. I wonder if we RECORDER folks would have recognized our costumes there represented.

Your operetta must have been good. I think Shiloh must have a very bright eighth grade to compose it. Our high school gave one a few weeks ago entitled, "And it Rained," which was very good, but they did not compose it. It came to them ready made.

Be sure to write again soon, and don't forget the contest.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I saw in the SABBATH RECORDER the story about Skeezics. When I get a chance I will send you my kittens' pictures later. Their names are Fluffy and Fuzzy. Their mother's name is Buster. They are blue and white.

I hope the sun is shining as warmly in Andover as it is in Berea. We have made a lily pool in our yard and a gravel walk and flowers around it.

Miss Ada Keith will be here to supervise our Bible school room.

I am entering your contest in the SABBATH RECORDER.

Our school was out the twenty-fourth of May. Now will be Bible school, and then S.D.B. camp, so we will not have very much vacation this summer.

I am so sorry I missed writing in May. I will aim to write each month.

Your very sincere RECORDER girl,

DORTHA LEE BONNELL.

Berea, W. Va.,

June 13, 1935.

DEAR DORTHA:

I'll look forward to seeing the pictures of your kittens. Skeezics is by no means a kitten, though he seems to think he is. He is eight years old this month, and is a big fellow, but very full of mischief.

The sun is shining here very brightly and warmly, too, but although it is good to have it warm at last we are hoping for rain soon, as our fields and gardens are getting too dry.

I am glad you are entering the contest and I like your poem. Yours is the third one up to date, but I hope I'll receive many others, don't you?

You are to have a busy summer, but I'm sure it will be an interesting and pleasant one.

Your sincere friend,

MIZPAH S. GREENE.

DEAR RECORDER CHILDREN:

Don't you think it would be fine to have a "Story Lady" for our page? I do. A lady who loves children and is a true follower of Jesus, who said, "Suffer the children to come unto me," has promised to be our "Story Lady." She will write you stories about your favorite hymns. What are your favorite hymns? Will you not tell us when next you write for the Children's Page?

M. S. G.

### JAPANESE CHRISTIANS SEND MESSAGE TO AMERICA

A message from the National Christian Council of Japan has been received by the Federal Council of the Churches of Christ in America, emphasizing a spiritual unity between Christians of the West and of the East, transcending national and racial differences.

The message from the Japanese organization was sent in response to an address by Rev. Dr. Ivan Lee Holt, president of the Federal Council of Churches, while in Tokyo. Doctor Holt is now en route to the United States, after having been in Japan, China, and Australia during the last four months.

The message from the National Christian Council of Japan was, in part, as follows:

We reciprocate from the depths of our hearts your desire for a better understanding and finer relations between your nation and our own. We, too, are deeply concerned about the misunderstandings and forces that would destroy the traditional and unique ties of friendship which for three quarters of a century have characterized the relationship of our nations.

Especially do we yearn that the Christians of the United States and the Christians of Japan shall in their thoughts and attitudes transcend national and racial differences and difficulties; and through their common faith and their common Lord, be bound together by a bond which the strain of the social, economic, and political changes of our day shall be utterly unable to break.

We are burdened with a consciousness of the special responsibility which rests upon us as Christians not only to strengthen the bond of brotherhood between the Christians of America and Japan, but to clear up misunderstandings, remove fears, and mediate friendship and good will between our two peoples and governments.

It is, moreover, our hearts' desire and unceasing prayer to God that our nation's relations with her neighbors shall always be such as to hasten the coming of peace and good will among nations everywhere.

Your honored president and fraternal messenger, Dr. Ivan Lee Holt, comes to us at a critical yet creative time and we are confident that his visit will contribute much toward strengthening the mystic ties which bind us to each other and greatly help to create that better understanding between our nations for which we mutually earnestly pray and strive.

### FOOD FACTS

#### DID YOU KNOW THAT

A new candy, one pound of which contains the milk solids of four to five pints of milk, has been developed at Iowa State College?

Pure carrot juice is a new beverage which has been well received in Mid-western cities?

Fish continually shed and grow new teeth?

Antarctic whale steaks are being offered by several New York hotels since Admiral Byrd's return?

These "food facts" are compiled by the Division of Consumers Information, New Jersey State Department of Agriculture.

## OUR PULPIT

### THE QUESTIONING OF THE LORD

BY EVERETT T. HARRIS

Texts—Genesis 3: 9, "And the Lord called unto Adam and said unto him, where art thou?" Genesis 4: 9, "And the Lord said unto Cain, where is Abel, thy brother?"

These are among the first questions ever asked by the Lord as recorded in our Bibles. As we place them side by side they have an added significance. The more we think of them the more convinced we become that they reveal something of the nature of God. They are the first searching questions that the Lord asks any man. He is asking them today of you. "Where art thou in relation to God and where is your brother?"

Adam had hoped to run away and hide for he had disobeyed the Lord's expressed command. Adam hid in the garden among the trees. Jonah, also, tried to run away from God in later years and he went to sea. The Psalmist says, "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me." The men of old learned this great lesson which is a blessing to the devout and a warning to the wicked, that we cannot hide from the living God. Still men persist in trying to do it. On a Sabbath morning they stop up their ears to the church bell ringing its invitation. They go to the seashore or hide themselves with a flurry of activity—shopping, movies, motor-ing, anything to keep their minds and hearts so full that they cannot hear God's voice. And yet it truly is a futile thing to flee, for God will eventually ask the eternal question and man will be forced to face it. Where are we in relation to God?

Are we growing in knowledge and grace unto the measure of the stature of the fullness of Christ? Growth is an evidence of life. If we are not growing, we may well question if we have the spirit of Christ in us.

We often say the "teen" age is the "dangerous age." Then we who are older settle back comfortably, with the attitude that we have come successfully through that age. But right then we should be on our guard. There is no age so dangerous as the comfortable age, the self-satisfied age. Beware, then, lest we are saying to our souls, "Soul, thou hast much goods laid up for many years, take thine ease." More and more I am convinced that the most

dangerous age is the disillusioned age and that the most spiritual shipwrecks occur after the Christian has passed through the "teen" age, with its high and beautiful ideals, into the age where he sees things as they are. He has had his ideals crash down around him again and again until he says, "What is the use of fighting the world and worldly things?" and he throws up his hands and becomes a skeptic. He has come out upon a plateau of growth and soon he will be drifting down and down unless he has help. God is asking today, "Where art thou?" Are you on the plateau or are you drifting or have you crossed the plains and with the help of some brother and by the grace of God are continuing the upward climbing?

One of the most inspiring evidences of everlasting life is to see among us old and faithful men of God whose minds and bodies are no longer young but whose spiritual lives are deepening, expanding, and ever growing upward into the likeness of Christ. Through the years they are showing forth more and more of the fruits of the spirit—the love, joy, peace, understanding, long suffering, gentleness, goodness, and faith, which mark a man of Christ. Every day we see them leaving the body a little farther behind, and growing a little closer to God. We say of a certain man, "He is six feet tall." In the sight of God I wonder how tall he is. Perhaps his soul is dwarfed and shriveled up because of under-nourishment until he is a thing to be pitied. And I am sure that many physically handicapped people I have known are spiritual giants. How tall are you? Where do you stand in the eyes of God? Are you growing? Are you even feeding on the bread of life that came down from heaven? If you do not, how can you expect to grow?

God asked Cain, "Where is Abel, thy brother?" Cain answered with a surly question, "Am I my brother's keeper?" God did not answer Cain's question at that time. Cain was not worthy nor did he expect an answer. In his own mind Cain had already answered, "No, I am not my brother's keeper." However, after centuries have passed God answered this question for all mankind—answered it by sending Jesus Christ into the world. Paul expresses the answer thus, "Bear ye one another's burdens and so fulfill the law of Christ."

When Andrew found Christ for himself, his first act was to go back for his brother,



Simon Peter. Today God is asking every man that has heard his voice, "Where is thy brother?" What are we doing of what have we ever done to win our brother to God? We ask him to join our lodge, our fraternity, our social organization. Are we more concerned about his social contacts than about his soul in its relationship to God? Did Jesus say to his followers, "Go ye into all the world and be sociable"? We all know that it was the gospel Jesus wanted preached—the good news that he had made possible a new and vital relationship between God and man. Are you helping to bring your brother into such a relationship?

To quote one of the leading ministers of our day, "One reason why so comparatively little evangelizing is done in the Church is found in the fact that we have grown too formal. There is too much red tape in the service of the Church, too much formalism in her worship." Are we "having the forms of godliness but resisting the power thereof"? If Christians would face the question squarely, most of them would be forced to admit that they never felt that the responsibility was theirs to look out for anyone's soul but their own. They even hope that the minister and the Sabbath school teacher will take full responsibility for the soul welfare of their own children. If only some of the staid and proper members of our churches would let the spirit of God flood their hearts without reservations, God would open the windows of heaven and pour out his blessing upon the churches. If a child were in the way of oncoming traffic, would the mother care how ridiculous she looked as she ran to the rescue? The souls of our children and young people are in grave dangers with temptations pressing in upon them, and will we hesitate to speak the word or do the act that will bring them to God?

As I was reading an old newspaper, my eyes were caught by the words, "Thank God, thank God." I read on. The article stated that these were the words of a woman who had had a pet starling come back to her. The starling had been gone all winter and had come back in the spring. I wondered how God accepted the woman's thanks. She was a woman who laid great store by her pets. I saw in my mind's eye the boys and girls in homes and asylums starving for love and affection. Oh, that such a woman would pour out her love where God intended it to be! But she is only typical of many others today — well

meaning and devout but seeing things all out of proportion. Like the man that Jesus only partly healed who said he saw "men like trees," she should go back to Jesus and let him lay his hands upon her eyes again and make her to see things as he sees them—he who took little children into his lap and laid his hands upon their heads and blessed them. Would God that we all could have more of his deep love and yearning for human souls! That we might see things from his point of view! We would surely learn that the worship service of the church is meant as inspiration for service. And we would also learn that the angels of heaven do not sing over a pet starling returned, but for the prodigal son's return. "Open our eyes that we may see!"

God's word will not return unto him void. It only lacks some one to carry and plant that word. This is indeed a thought that never fails to encourage the Christian worker. We are co-workers with Christ and he has promised to go with us always, even unto the end of the world. A friend has helped me greatly with a prayer given during prayer meeting. That prayer has come to mind often, until now it is my prayer. "We thank thee, O God, that thou canst use us, weak and imperfect vessels though we be." If we will let God use us, he can do great things through us, even beyond our willingness to be used. It depends also upon our hearing and answering aright that great challenge, "Where is thy brother?"

Some day we shall all stand before the great white throne. What shall we answer when that question comes to us? What will we reply if our neighbor says, "I lived under the very shadow of the church and was never invited. He went by my house every Sabbath on his way to church, but he never spoke a word to me of my soul."

What if your son or daughter says, "I lived in a so-called Christian home and no one ever told me about the great eternal truths. We talked of baseball and movies but not about thee, O God." Will we hang our heads in shame?

I entreat you that in these moments and in the days to come you will think through again your relationship to God. If you are not at peace with him, linger in prayer until he gives to you his sign. If he challenges you to go, may he give you the grace and strength to say with Isaiah, "Here am I, Lord, send me."

## DENOMINATIONAL "HOOK-UP"

BOULDER, COLO.

This has been a spring of great sadness and heartache for our little church in Boulder.

On Sabbath afternoon, March 9, in our church was held the farewell service for Mrs. Gertie Clarke. She was the wife of Ray Clarke, who is forest supervisor at Gunnison, Colo. A beautiful service was conducted by our Pastor Coon and burial in Green Mountain Cemetery. Our love and prayers go out to Ray and his family in this sad hour.

Monday, March 11, we laid to rest our dear Mrs. Saunders, mother of Mrs. E. M. Irish and Herbert Saunders. She had been an invalid for a number of years and her daughter had cared for her. We miss her from the home. She loved to have us call and bring her flowers. She was truly a mother in Israel. Our sympathy and love are with the dear ones who miss her so much. And we are lonely when we know we will see her face no more.

We received word on April 22, of the death of the little son of Mr. and Mrs. Clyde Clapper of Porcupine, S. Dakota. He had suffered a long illness. These dear people had made a place for themselves in our hearts when they were with us last summer and found a church home by uniting with us at the close of the summer. Our sincere sympathy and prayers go out to them in this hour of their great trial.

We were shocked and grief stricken on the afternoon of April 22, to receive the sad word by telephone that one of our loved members, John R. Wheeler, had suddenly been called home. It did not seem that it could be true. Words fail to express our sorrow.

John was a kind and sincere friend and brother, ever ready with a cheerful smile and helpful word that endeared him to all, not only to those of his own family and church but to those he met in the business world. Our deepest sympathy and fervent prayers are for his beloved wife, Lillian, and his brothers and sisters, that Our Father will ever bear them up and have them in his keeping.

We were saddened again when our pastor, Ralph Coon, was called to Riverside, Calif., June 1, by the sudden death of his father. He has been the one to offer comfort to us in all our sorrows and now the united prayers and sincere love go out to him, his mother, and his family in the sad and trying time. We know

in whom his hope is placed and may an all wise heavenly Father sustain and keep him and return him to us in health and safety.

The honorary degree of Master of Science was conferred by the University of Colorado, June 15, on Darwin E. Andrews, who is internationally known for his work as herbarium collector for Harvard, and for his success in cultivating, breeding, and growing flowers and shrubs, particularly of the Rocky Mountain region.

CORRESPONDENT.

NORTH LOUP, NEB.

The Vacation Bible School, sponsored by the church schools of the village and supervised by Marcia Rood, began last Monday and is of deep interest to the sixty-five children who are in attendance.

A visit to the scene of their activities, the public school building, Wednesday, showed all very busy. The pre-school class, or kindergarten, numbers twenty-five tiny boys and girls. They are taught by Doris Davis, and Delpha Williams. The children were doing their memory work, and were repeating the verse that belongs to them, "Suffer the little children to come unto me." To most of these little ones it is a new and novel experience to "come to school," and their smiles and interest showed they enjoyed it.

The primary division taught by Helen Munsen, Maxine Johnson, and Bernice King, numbers twenty-six. This includes the first four school grades. They were also doing their memory work.

The juniors, being the fifth to the eighth grade, are taught by Merle Fuller and Hazel Holman. There are fourteen in this division. They were singing lustily when visited, music being a part of the course of study.

Doris Goodrich is their recreation teacher and the children are learning commands as "Right face" and other exercises that help to fill them with pleasure.

School begins at 8.50, and ends at 11.30. It will last but three weeks, and as usual will end with a demonstration. Bible work is being taught as well as missionary study and memory work. The children spend much time in handwork.

Several men and women of the Seventh Day Baptist congregation gathered at the church Sunday evening for a picnic supper. For amusement they gave the church yard a thorough cleaning.

Children's Day program, June 8, was a cantata, "The Awakening," in charge of Mrs. Gladys Christensen, Mrs. Louise Brennick, and Lenore Van Horn. The platform was decorated with branches and flowers, to represent a garden and lighted with Japanese lanterns. Tree stumps provided seats. It was a beautiful and well executed cantata. The offering, amounting to \$9, was given, as usual, to the Nebraska Children's Home Society.

Tuesday morning Pastor Warren accompanied W. T. Hutchins on a trip through western Nebraska and eastern Colorado. He planned to call on several lone Sabbath keepers and to spend Sabbath in Denver. They expect to be gone about ten days. Mrs. Warren is gaining rapidly and her recovery seems assured.—*Loyalist*.

## MILTON, WIS.

Mrs. E. E. Sutton and son Trevah left Friday morning for Battle Creek, Mich., where they joined Rev. E. E. Sutton. Together they went on to Alfred, N. Y., to attend the commencement exercises of the theological seminary from which Trevah graduates.

—*Milton News*.

## BATTLE CREEK, MICH.

Splendid co-operation in preparation of special meetings has been had. Three cottage prayer meetings were held on Tuesday nights in various parts of the city for several weeks. The Sunday night services are union meetings, with the Dutch Reformed Church participating with us. This group worships regularly in our building. Mr. Sutton is bringing some strong messages.

We had seven additions to the church recently—three young people from Sunday-keeping families who have attended our Vacation Bible School, Sabbath school, and Christian Endeavor. Their folks are very willing to have them join our church. They all came asking for membership without solicitation on the pastor's part.

Marion Van Horn and Lyle Crandall attended the Missionary Council in Chicago and have given splendid reports. Marion is planning to enter the theological school at Alfred, this fall, if possible.

A dozen or more of the Christian Endeavorers are planning to attend the state convention at Saginaw in June. Pastor Holston is their adviser and meets with them regularly and will go with them.

—*From private correspondence.*

## SALEM, W. VA.

Mr. and Mrs. Norman R. Harris who have been spending some time here with Mrs. Harris' mother, Mrs. E. T. Young, have returned to Philadelphia. Mr. Harris has completed his course in dentistry, and they expect to locate in Plainfield, N. J.

Miss Miriam Shaw, daughter of Rev. and Mrs. George B. Shaw, who has spent several years in charge of the nursing service in a missionary hospital in China, is on her way home for a visit with her parents and other relatives and friends in this country. Miss Shaw sails from China the last of this week.

—*The Salem Herald*.

## ALFRED, N. Y.

Rev. and Mrs. W. L. Burdick of Ashaway, R. I., were guests Decoration Day of Dr. and Mrs. Paul C. Saunders. Mr. Burdick left Sunday for Ashaway, and Mrs. Burdick will be with her mother, Mrs. Sherman Crandall, in Independence, who is in quite poor health.

Rev. and Mrs. H. L. Polan of Brookfield were guests Monday night of Professor and Mrs. L. R. Polan. They were en route to Salem, W. Va., where they will attend the commencement exercises of Salem College, and get their daughter who is a student there.

Professor Burton Crandall arrived in Alfred yesterday noon from Philadelphia and left Independence this morning for California, where he is to take special work this summer.

Rev. and Mrs. Henry Jordan of Battle Creek, Mich., were calling in Alfred, Monday, and attending the graduation exercises.

Rev. C. A. Beebe and family of Coudersport, Pa., were guests of C. L. E. Lewis, Sunday, and attended the concert by the University Band.

Mr. and Mrs. Clarence Spicer and son Wilfred of Toledo, Ohio, were in Alfred the first of the week. Mr. Spicer was given the honorary degree of Doctor of Science, Monday. Mrs. Spicer had just returned from a month spent in Miami, Fla., with her son, Dr. Robert Spicer, and family.—*Alfred Sun*.

## VERONA, N. Y.

On the evening of June 1, about seventy people gathered in the church parlors for church night program.

After chorus singing, and prayer by Irving Williams, supper was served. Claude Sholtz, toastmaster, introduced the four speakers whose subjects were: "I Ought," "I Can," "I Will," "I Have."

Pastor Davis closed the program with a short talk in which he emphasized the importance of every Sabbath-keeping family taking the RECORDER.

The Ministers' Association of the town of Vernon was entertained in the church May 27. The Pearl Seekers Sabbath school class served the dinner.

CORRESPONDENT.

## SYRACUSE, N. Y.

The Seventh Day Baptist Church of Syracuse would like our outside friends to know of the lovely treat enjoyed by us on the Sabbath following "Mother's Day." Rev. A. L. Davis came to us that day, as is his custom, bringing the entire Verona choir. They rendered the musical program of their own church of the week previous. It was lovely beyond words, and we of Syracuse deeply appreciate this thoughtful act.

CORRESPONDENT.

## PLAINFIELD, N. J.

A farewell reception was tendered Rev. and Mrs. Ahva J. C. Bond in the church parlors, Monday night, June 17, by the members and friends of the Plainfield Seventh Day Baptist Church. The occasion was made more joyful than farewells usually are because of the fact that it was their thirty-second wedding anniversary.

About one hundred were in attendance, friends from Dunellen, Bound Brook, Irvington, Jersey City, and Staten Island being present. Music was furnished by a four piece stringed orchestra. Miss Mary Grissom entertained the audience with a group of Negro melodies, explaining how these songs express their feelings.

As a loving expression of the church's appreciation of Doctor and Mrs. Bond's nearly eleven years of ministry, a Hamilton gold watch, appropriately inscribed, with chain, and a beautiful brooch set with three fine stones were presented. A. Burdet Crofoot made the pleasing presentation speech to which fitting responses were made by Pastor and Mrs. Bond.

Ice cream and angel food cake were served and the evening was further delightfully spent in visiting and congratulating these dear people.

The feeling of the loss by their leaving is in part alleviated by the thought of the important and wider service to be rendered by them to the entire denomination. Pastor Bond's labor with the Plainfield Church will

terminate the first of August, when his active relationship with Alfred University as dean of the Department of Theology and Religious Education will begin. He will be greatly missed in Plainfield, both by his church and by many other human interests.

CORRESPONDENT.

## OBITUARY

POWELL.—Mrs. Ida Adelle Powell, beloved wife of Rev. Sylvester Stephen Powell, passed away May 27, 1935.

She was born January 5, 1867, in Nortonville, Kan. She gave her heart to Jesus early in life. She was married first to J. R. Stillman of Nortonville, who lived only a few years. Then she married Rev. A. P. Ashurst, and lived in Hammond, La., and for a brief time in Walworth, Wis. After the death of Mr. Ashurst she married Rev. S. S. Powell, the present pastor of the Hammond Seventh Day Baptist Church. For upwards of fourteen years they have lived in Ponchatoula, La., in their own home. She was a great inspiration to her husband and a successful teacher.

Besides the husband she is survived by two sons, Everett R. Stillman of Ponchatoula, J. Howard Stillman, Waterford, Wis., and two brothers, C. Elfred and Walter B. Perry.

S. S. P.

WITTER.—Eugene D. Witter was born in the town of Willing, N. Y., February 14, 1856, the son of Ira S. and Susan Witter.

He was married to Waity A. Benjamin, October 10, 1878. He was baptized by Rev. L. E. Livermore and joined the Seventh Day Baptist Church and has ever been a faithful Christian. He joined the Petrolia Grange and was a faithful member of that body. He died June 4, 1935, aged seventy-nine years.

—*Contributed.*

WITTER.—Mary A. Crosby Witter, daughter of Henry and Juliet Hull Crosby, was born in Adams, N. Y., May 16, 1873, and died June 17, 1935.

In early life she united with the Adams Center Seventh Day Baptist Church. For many years she was a member of its choir, a teacher in its Bible school, a leader in the Junior Endeavor society, for a time was church organist and chorister, and an officer in the Ladies' Aid.

She was married November 20, 1920, to Rev. E. Adelbert Witter, of Berlin, N. Y. She united with this church, remaining an efficient helper till April, 1924, when they moved to Walworth, Wis., where Mr. Witter had accepted a pastorate. Here she filled her place in various ways till the last of April, 1924, when she with her husband came to Adams Center and settled.

She will be greatly missed because of efficient service and her cheerful Christian spirit and manifest faith in the God of love and mercy.

Burial at Alfred June 19, 1935.

—*Contributed.*



## THE SABBATH

When Jesus came, there were husks of the old religion which burst to display the grandeur of their hidden meaning; but one of the petals which compose the flower of Christianity and hold its fragrance of heavenly incense, is the Holy Sabbath. The Old Testament was Jesus' only Bible. In it he was taught as a child. He was born in a Hebrew home. The Jews by ceremonial washings had washed all the color out of their religion, burdening the Sabbath with rabbinical restrictions. From these burdens Jesus sought to free the Sabbath; but no recorded act or word of his can be construed to teach that he ever forgot its sanctity or disregarded its claims upon his own life.

The whole attitude of Jesus toward the Sabbath convinces us beyond a peradventure, that it was one of the Institutions of the Old Testament that had permanent worth. It must be preserved, but purified. . . . If we love him supremely we shall never and can never Sabbatize on any other day but that day Jesus Sabbatized for his wonderfully exemplary thirty-three years.

—*W. Lancelot Holland (England) in "Follow the Master."*

## H HAVE YOU HELPED YOUR CHURCH PAPER? W

May was Recorder Month. We know some have been boosting our Sabbath Recorder.

Chicago has reported. Adams Center has sent in a few subscribers. Other churches, we understand, are at work. Ladies' Aid societies are helping. What is being done in your church? Have you done your part?

Continuation of the Supplement depends upon favorable returns within the next few weeks.

THE SABBATH RECORDER,  
PLAINFIELD, N. J.

Dear Friends: Please find enclosed \$2.50 for which send the Recorder, for one year, to

Name.....

Address.....

Yours very truly,

Name.....

Address.....