

"THE RECORDER IN EVERY SEVENTH DAY BAPTIST HOME."

Is this too much to hope for?

The Sabbath Recorder, as much as any single agency, keeps Seventh Day Baptists interested and informed in the various branches of our work. Every home that does not have the Recorder is losing a blessing that would be theirs if it was read regularly by all members of the family. Let's try to get the Recorder into every Seventh Day Baptist home.

THE SABBATH RECORDER,
Plainfield, N. J.

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

Name.....

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Yours very truly,

Name.....

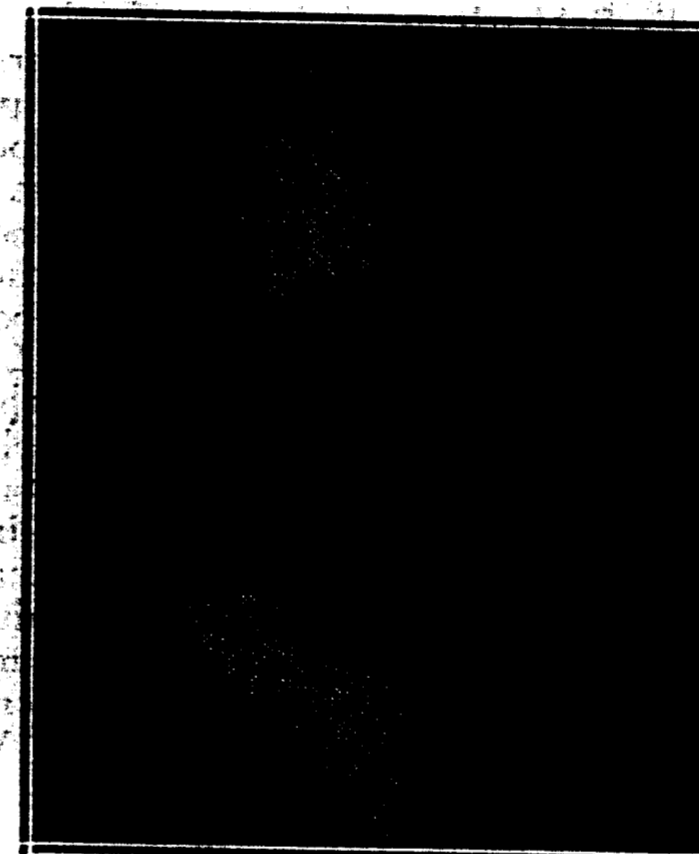
Address.....

The Sabbath Recorder

Vol. 118

APRIL 15, 1935

No. 8



REV. WILLIAM L. BURDICK
ASHAWAY, R. I.
Corresponding Secretary, Seventh Day Baptist Missionary Society

"How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10: 14, 15.

For many years Seventh Day Baptists have had a part in missionary work in many sections of our own country and in countries across the seas. Those of us who do not preach may send. As never before our missions need the support of our money and our prayers.

—Plainfield Church Bulletin,
April 6, 1935.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the
American Sabbath Tract Society, Plainfield, N. J.

VOL. 118, No. 8 WHOLE No. 4,656

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

Terms of Subscription

Per Year\$2.50

Six Months 1.25

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

Doing Something Many of us are like those referred to by Mark Twain—all talking about the weather but no one doing anything about it.

In the matter of the SABBATH RECORDER drive—what are we doing about it? It would be fine to think that all our people are talking about it. But where people are seriously talking about a matter something is quite sure to be done. Enough, perhaps, has been said about the usefulness of the SABBATH RECORDER, its influence in the home, its value in promoting missions and churches, boards and colleges. We all agree that it should be restored to its former size and weekly publishing and that its circulation should be increased. But what are we doing about it?

It is not enough to say—"Well, why doesn't the Tract Society do something?" As often pointed out, the Tract Society is doing something—putting in more than dollar for dollar of the subscriber's money. It is not enough to declare—"That is the editor's job." The responsibility of society and editor is great. But theirs is not the only responsibility. Responsibility is upon our churches and homes,

pastors and people. These agencies and agents do not exist for their own interests, but for yours. They are your creatures and need your support. "Fair play," says a writer in one of our current religious papers, "demands that individuals and agencies whose interests are promoted by denominational papers, should in turn promote the interests of the papers"—which is approximately as vital as that the papers promote every cause our churches care for.

Plans are being carried out to increase the value and influence of the RECORDER. Eight extra pages this week carry matters of supreme interest to every Christian. The claims of God's Sabbath are being set forth, as well as the usual matters featured. Letters have gone forth to all our churches and pastors. Co-operation is needed. We are depending upon the pastors to push the matter. The pastor is the key man. Upon his interest, support, and enthusiasm for our cause the plan of enlarging our circulation lies. Upon the attitude of the pastor much depends. Let him be encouraged in the thought that the RECORDER in every home is a definite helper to him and his own task. Information and knowledge of the work of God's kingdom clarify the vision and quicken the interest in local as well as distant missions. Failure on the part of the minister here will circumscribe his own power and influence in his own community, and interests will languish. "Where there is no vision the people perish."

But the pastor will need the support of his people—of his deacons and officers, of Sabbath school superintendent and teachers, of his young people and the Ladies' Aid. And why should there not be co-operation and support by our denominational workers, boards, and committees? Their special interests are carried through the RECORDER, and their special work is constantly being promoted by departments and otherwise in its columns. Why should not preachers, doctors, lawyers, and teachers send us clubs of subscribers? Is there anything in the dignity of their offices that would be violated? Leading men in other denominations, we read, are sending such clubs to their various denominational papers. Why not Seventh Day Baptists?

The SABBATH RECORDER will be of larger and better service when our people bestir themselves successfully in increasing its circulation.

Sabbath Promotion Supplement In this number of the SABBATH RECORDER will be found the initial "Supplement on Sabbath Promotion," which we trust will become a permanent feature, once a month, until the paper is back to its full size and weekly issue. Two supplements are made possible by the gifts of friends interested in Sabbath promotion. Further printing of this nature will depend upon the number of new subscribers secured by the end of May, or upon gifts, unsolicited, for this purpose. We are greatly indebted to two or three friends for what we are able to undertake in this line.

The supplement, while an integral part of the magazine, is complete in itself, is in the center of the paper, and can be removed for special filing or for handing to others as a tract or pamphlet without mutilating the RECORDER. This issue should be used freely by interested people who hesitate to hand a "tract" to others.

The present supplement carries a variety of articles of general interest on the Sabbath question. Some are newly and freshly written; other articles are reprints of exceptional interest and value. The issue for May will contain one article, only—material prepared by Rev. Alva L. Davis and used in group conferences last August at Salem, W. Va. His article should be in tract form and in wide use among us. We hope it may be so published a little later.

We are sending this supplement forth with a prayer that it may be used to the glory of God in promoting the truth which alone justifies our separate existence as a people.

Think on This Too much can hardly be said regarding the aggressive promotion of our mission work. Standing with Christ on the Mount of Ascension, we cannot ignore his words—"Go ye." In his presence we feel our need, and must get the vision. In promoting our missions conscientiously we are promoting the Sabbath truth, for our work is one work. Individual and collective tasks may vary, but our work is one. The articles in the Missions Department of this issue deserve our close attention and the plans for Missionary Day, April 27, should have sympathetic and hearty support. We understand, too, that the committee to promote the Denominational Budget in a forthcoming "Budgeteer" is urging a plan that should meet the approval and support of all.

The "Helping Hand" For many years the "Helping Hand" has met a very great need in our Sabbath schools. Always edited with meticulous and scholarly care, it has been a quarterly that has really helped, and one needing no apology.

The lesson committee of the Council of Religious Education has furnished ready made an opportunity for Seventh Day Baptists to treat the great teachings of the Bible concerning God, Christ, Salvation, the Sabbath, and other distinctive doctrines fundamental to our own position. All too little, perhaps, have we made way for such teachings even among our own people. With the door of this opportunity swinging wide open to us, Seventh Day Baptists ought sedulously to commit themselves to the study of their own fundamental doctrines. There should never need be a feeling of apology in so doing. After all, it is not a matter concerning our differences from people holding other doctrines, as much as of our own personal relationship and responsibility to God.

It will be too bad if we do not make much of the opportunity afforded this quarter—April to June, 1935. Brother Sutton, as director of religious education, has done another splendid piece of work in preparing material on these lessons. He has spared no labor or pains in searching for helpful material, while his comments and editorial work are greatly to be commended. However much we may show appreciation by our words for the work he has done, the greatest mark of approval will be shown by the earnest, consistent use we make of his contribution to our literature.

This leads to a concluding suggestion, that after using these quarterlies they be carefully preserved for further study and reference, or prayerfully passed on to others, with particular lessons or comments marked for the purpose of calling attention to them. The material is of permanent value in promoting Sabbath and other Christian interests.

Word Studies in "Word Studies in the Old Testament" Old Testament is being well received by many students and scholars of the Bible. It is the product of long years of diligent study and research by B. A. M. Schapiro, a Christian Jew. He is the author of many books written in defense of the Christian faith.

The initial volume deals with the opening sentence of Genesis and throws unusual

helpful light on those six great words. Mr. Schapiro, like many other well informed converted Jews, accepts the Holy Scriptures as the verified Word of God, and embraces zealously the prophecies relating to Jesus Christ. He has suffered many conflicts, but has won his way through them all, we learn from one of his close associates, because of his unbounded confidence in "The Word of God which liveth and abideth forever."

Often the introduction to a book is well worth the price of it. This is true with the excellent introduction to "Word Studies in the Old Testament." It offers an education in the study of the Judaic mind, a clear exposition of the Jewish nature, an explanation of the Jewish problem. By itself the introduction furnishes many stimulating thoughts for a heart thrilling message.

The author, we understand, has no wealthy supporters in his undertaking to publish this work. The further publication is dependent upon the support given to the initial volume. It may be secured for fifty cents from Mr. Schapiro, at 678 Bible House, New York City.

Education in Family Life There has just come from the press, issued jointly by the Federal Council of Churches and the International Council of Religious Education, a bibliography on "Education in Family Life"—Marriage, Parenthood, and Young People's Relationships.

There is a real need in our churches and homes for such information as this pamphlet points to. It will be a very useful tool to our leaders in the field of family and parent education, and young people's relationships. Books and pamphlets have been carefully selected for their usefulness to pastors, religious educators, and laymen and women especially interested in the family. An enormous amount of careful work by experts is made available in this way to leaders and workers. It may be had at ten cents per copy; \$1 for twelve—from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill.; or from the Federal Council of Churches, 105 East 22nd St., New York City.

Dr. L. Foster Wood, secretary of committee on marriage and the home, has just brought out a second edition of a booklet valuable for clergymen to present to brides and grooms—"Foundations of Happiness in Marriage." It deals reverently and frankly with

the various problems that young married people have to meet.

The book sells for fifty cents and may be secured at the Federal Council address above given. For those who wish to give this book to brides and grooms, it is enclosed in an attractive white box, at no extra cost, and with a wedding certificate, if desired. It is a very attractive book and many Christian leaders feel that it is filling a distinct need.

CHURCHES OF THE WORLD CALLED TO PRAYER FOR PEACE

An appeal to the Christian people of all nations to join in a world concert of prayer has been issued by the Federal Council of the Churches of Christ in America, in collaboration with the Universal Christian Council and the World Alliance for International Friendship through the Churches. Describing the present as an "ominous hour when the spectre of war again haunts the world," the call urges the churches, beginning in Holy Week, to pray for peace in every service of public worship and to continue this practice "as long as the threat of war remains." Recalling the suffering of Christ, the message declares that "the world for which he died seems ready to crucify him afresh," and expresses the judgment that only the spiritual power which can be released by a united fellowship of prayer "is adequate to stay the rising current of selfish nationalism and bring peace to a disordered world."

The appeal for a world concert of prayer is being made not only to the churches of this country but also to all the Protestant bodies of Europe and of Asia. Through their membership in the Universal Christian Council, the Eastern Orthodox churches are also comprehended in the invitation. Virtually all the non-Roman churches of the world are included and since His Holiness, the Pope, has independently issued a message to Roman Catholics, the movement of prayer for peace is expected to embrace Christendom as a whole.

According to the announcement made by the office of the Federal Council of Churches, the "world concert of prayer" may continue for several months and, if so, a series of concrete suggestions for prayer and intercession will be issued at the beginning of each month.

The text of the call to prayer for peace is as follows:

To all who love our Lord Jesus Christ:

At this ominous hour when the spectre of war again haunts the world and we almost hear once more the tread of marching feet, we invite all followers of Christ, of whatever land or name or creed, to unite in earnest prayer for peace. Only a new and united will to peace, born of a deep faith in God and fellowship with him can save the world from threatened tragedy. Only the spiritual power derived from a united dedication to seeking and following God's will for mankind is adequate to stay the rising currents of selfish nationalism and bring peace to a disordered world.

The time draws near when in all lands the churches will be united in the observance of Holy Week, recalling the suffering of our Lord for the sins of the world and his triumph over the forces of evil and of death. Today the world for which he died seems ready to crucify him afresh. Today the Body of Christ, His Church, made up of those in every nation who confess allegiance to him and carry on his work in the world, is threatened with dismemberment through fratricidal strife.

We therefore appeal to our fellow Christians, both in our own country and throughout the world, to join in a universal concert of prayer for peace. Beginning in Holy Week and continuing as long thereafter as the threat of war remains, we urge upon all ministers of Christ that in every service of public worship they lead their people in fervent prayer for peace.

Let us unitedly seek forgiveness—

For the self-seeking national ambitions, the economic competition, and the injustices that have been breeding the germs of war;

For our proneness to suspicion of other peoples, to fear and ill-will;

For our lack of trust in the redeeming power of love and our delusion that we can have security through reliance on great armaments and military force;

For our blindness to the truth of our Lord's words that "they that take the sword shall perish by the sword";

For our apathy toward the constructive agencies of international co-operation through which a new world order might be achieved.

With hearts thus purified and with a heightened sense of the sinfulness of war let us join in united intercession—

That all of Christ's people in every country may have a fresh vision of God's purpose of righteousness and reconciliation and peace for the world;

That there may be a courageous determination among all peoples to resist the ominous drift toward war;

That all may be willing to pay the price of peace in intelligent efforts to create a public opinion that will demand the settlement of international disputes by peaceful means;

That those who for the sake of selfish profit would foment hostility among the peoples and see the world drenched in blood may be restrained;

That to all who hold positions of responsibility in government the guidance of God may

be given to formulate policies that shall make for peace.

We urge also that Christian people in their homes join daily in private prayer for the peace of the world and also that in their own lives they so truly have the spirit of peace that they can be co-workers with God in building a peaceful world.

"And let the peace of God rule in our hearts, to the which also we are called in one body."

IVAN LEE HOLT,

President, The Federal Council of Churches of Christ in America,

S. PARKES CADMAN,

Chairman, American Section of the Universal Christian Council,

WILLIAM P. MERRILL,

President, World Alliance for International Friendship through the Churches.

MISSIONS

MISSIONS SABBATH, APRIL TWENTY-SEVENTH

For some time both the president of the General Conference and the missionary secretary have been calling attention to the fact that April has been selected as missionary month, and that Sabbath day, April 27, has been appointed as the day in our churches to call especial attention to missions.

In the last RECORDER the missionary secretary promised to send the pastors missionary material. This has been done. Also copies of the material have been sent to the pastorless churches. The material sent is along two lines: First, there was a brief summary of what Seventh Day Baptists are trying to do in the field of missions and references to the open doors set before the denomination; second, there was literature bearing on the subject of missions in general. It is hoped all pastors and pastorless churches received this missionary ammunition.

While it has been suggested that April 27 be given especially to missions, any other Sabbath will do just as well if it is more convenient to any church.

The success of this plan depends upon two things, namely, the pastor and the church membership. Not much will be accomplished unless the pastor leads out in the matter. Furthermore, the pastor may make the best plans possible and try his hardest, but unless the church joins in the effort, little will be accomplished.

The Denominational Budget is far behind and the boards are not able to pay their bills.

For instance, the Missionary Board is between one and two months behind in this matter. It is expected that during this month (and particularly on Sabbath day, April 27) a special effort will be made on the part of all to pay their pledges up to date, and that this month many will bring in additional "tithes and offerings" for missions. Furthermore, it is hoped that next month the same plan may be carried out regarding the work committed to some other board. If this procedure is liberally supported from now till Conference, the boards will come to the great annual meeting of the denomination with balanced budgets, and there will be no need for further retrenchment. Some of the boards and their employees are under terrific pressure and it does not seem possible for the strain to be borne many months longer.

That this month shall increase the contributions for missions, after all, is not the greatest thing sought in making April Missionary Month and the last Sabbath a special Missionary Day. The things most to be desired are (1) that the Cause shall be advanced; (2) that our interest in the extension of Christ's kingdom shall be greatly increased; and (3) that our lives shall be made richer by a fuller participation in the colossal task of evangelizing the world.

All will recognize that there are some who are giving about all they can in these trying days; but if we cannot give more of our substance, or cannot give anything, we can bear the Cause to the Throne of Grace with increased fervor and constancy. And really, prayer is more powerful than anything else human in the field of Christian work.

April should be a month of larger giving for missions, a month of greatly increased interest in the work, and a month of intercessory prayer for the extension of the Redeemer's kingdom on earth!

NATIONAL YOUNGER MEN'S MISSIONARY CONGRESS

What about the Younger Men's Missionary Congress to be held in Chicago, May 2-5? A description of this congress appeared in the Missions Department March 18, and full particulars have been sent to the pastors. The plans are advancing rapidly. Many able speakers are already engaged and hundreds of men are planning to attend. It is hoped that a goodly number of Seventh Day Baptist laymen, especially of the younger generation,

may be in attendance. Let us not forget this congress for it promises to be of great moment to the cause of missions.

DEBTS

BY KARL G. STILLMAN

Too often we are prone to think of a debt as something which rightfully belongs to us or is our due rather than an obligation of ours to others. If we have desires which go beyond our means yet which we feel must be satisfied, particularly if others around us seem to be able to possess or enjoy these very things, we can see no reason why we, too, are not entitled to possess the same object or to enjoy the same privileges. If the money necessary is not immediately available, it seems quite simple and proper that we borrow from some source, of course intending to repay the loan some time. But why hurry or why worry! There is sure to be more where the last came from!

Surprisingly large numbers of individuals subscribe to this false reasoning in their personal affairs. Groups of individuals as voters in their home communities by their affirmative action pledge their property in support of bond issues or loans for public projects beyond a reasonable limit and in excess of a sum that can be repaid without being tremendously burdensome. States and nations follow along the same route, but eventually a day of reckoning arrives when a great deal is heard about the "poor debtor" and what must be done to help him out of his difficulties. Of course there is but one honorable way out and that is to accept without question the moral obligation involved and liquidate the debt in full. Beyond this responsibility lies another which demands that no additional indebtedness be incurred which would not be self liquidating.

The Missionary Society is definitely committed by its Board of Managers not to go deeper into debt, but to reduce its present indebtedness as rapidly as possible. This obligation is of two kinds; money due missionaries and pastors for current salaries and allowances and also amounts due banks and individuals on loans required to finance activities of the society in the past which could not be curtailed as fast as income was being reduced.

Seventh Day Baptists everywhere have the same two obligations to fulfill, for they constitute the Missionary Society—not merely

the Board of Managers. All are obligated morally to give generously of their means to the Denominational Budget which will reduce and eventually pay in full all salaries and allowances in arrears at the present time. It seems appropriate that current obligations should be met from current revenue. This must be done through increased giving to our denominational program through the Denominational Budget.

Without doubt among our number are many who are very liberally supporting the churches to which they belong and also the Denominational Budget and who, yet, are financially able to make additional gifts to deserving objects. To these persons, may I call attention to the Missionary Society's Debt Fund? Such money as may be sent in specifically designated for this purpose will be applied immediately to reduce bank loans, thus releasing interest for other general uses. Each \$100 of debt reduction increases the society's annual income by \$5 based on the prevailing five per cent interest rate charged us on our loans. Here is an opportunity for benefactions of any size which will have the same effect on the Missionary Society's income as if gifts were given to Permanent Funds.

Are we giving to the fullest extent of our means? Generally speaking, we are not! We must learn to give conscientiously; we must train ourselves to give repeatedly and steadily, not spasmodically and occasionally. Let us all recognize our personal responsibility for these debts and eliminate them as rapidly as possible, thus preparing the way for broader participation in missionary activities in the future. If we give "as God hath prospered us," our obligations will be met with ease!

IMPERATIVES FOR CARRYING ON MISSIONARY WORK NOW

BY DR. C. DARBY FULTON

1. The enterprise has been ordered by the combined authority of heaven and earth. That order is binding until revoked.

2. The building of the kingdom is our first interest and concern. Whatever else fails, this must go on. Failing in this, the church succeeds in nothing. The kingdom first! This is the absolute order of priority for the Christian. Before we pray for daily bread our petition must be, "Thy kingdom come." There is no convenient platitude by which we can lift this responsibility. It may cost us more to

carry it out than ever before. If so, we must prepare to pay the price. This is our way out; not a lightening of the burden. World redemption cost God his Son; it cost Christ the cross; if it cost us nothing, we need to take stock of our discipleship.

3. The world never needed the gospel of Christ more than now. Godlessness is rife in every sphere of life. All sanctions on which human society is built are challenged or flouted, and civilization is tottering. Christianity will stabilize it by supplying standard, morale, authority, motive, and dynamic.

4. The basic need of humanity has not changed. Sin is still man's chief enemy and a Savior man's chief need.

5. Hearts were never more hungry for Christ. Doubt, groping, and uncertainty have made many hearts weary and they are longing for the assurances of faith.

—Taken from Laymen's Missionary Movement Folder.

PROGRESS IN CHINA

I wish all our people could see and compare, as I can, the changes which have come in twenty-four years—changes not only in our own church groups, but all through the land. The progress has been really remarkable and statistics mean very little in summing up such changes. There is progress in understanding which is changing whole communities, although the majority are non-Christian. It is the whitening of the fields before the harvest. There is the coming of more reverence in church services, the assuming of responsibility by the Christians themselves, a growth in spiritual insight and evangelistic spirit which is wonderful. The only way to realize it is to have lived through it and to have seen the growth as it has come little by little. There are many rare souls among us now in whom the Spirit of God is working to the accomplishment of great things. We thank God for these evidences of his Spirit among us.

GRACE I. CRANDALL, M. D.,

In China Mission Bulletin No. 3.

NEWS FROM ELDER CONRADI

Rev. William L. Burdick,

Ashaway, R. I.

DEAR BROTHER BURDICK:

Your letter has been received, also the letter from the brother in Brazil. I have been in correspondence with him for some time al-

ready, and have sent him considerable literature, but the great trouble with so many countries is that they cannot send any money for the papers and literature sent.

I am pleased that the missionary outlook is rather improving, and my prayer is that it may continue. I shall be away from home for four weeks, making a tour to eastern Prussia and Pomerania, where we have three churches and some fifty members. I have not visited them since last spring. Lately I have spent a week in Berlin, and spoken three times publicly, besides two Sabbath meetings. I was also in Meseritz near the Polish border, where we have some members, and at Stendal.

I am pleased that Doctor Randolph kindly sent you the extra book, which for some reasons Thynne and Company have not sent direct. Brother Fletcher's pamphlet is being mailed today. That Brother Hargis has ordered two thousand copies of my English tract is fine. I hope that you will continue to sell, so that by the time a new edition is needed the money of the old one does cover the cost. We have many reasons to encourage us in our work; orders from different countries are coming to our office, and the inquiries prove that the work is deepening and extending.

Tomorrow I shall be seventy-nine years old, but all our people are happy, because I look so well and stand the travel and the wear. The good Lord knows how to care for us, even at old age, and to keep us young, and yet careful for the gift of his abundant grace.

Excellent reviews of my new book ("The Impelling Force of Prophetic Truth") continue to come from England and Ireland, and I do hope that the same might soon be the case with U. S. A.

Many thanks that you think of our work and pray for its progress.

Sincerely, your brother,

L. R. CONRADL.

Hamburg, Germany,
March 19, 1935.

ASSOCIATIONS - A REQUEST

Will the proper officials of our associations please send for publication the date, place of meeting of their respective associations, with the names of moderator and corresponding secretary? Questions concerning these events are being asked, that the editor is not able to answer. Thank you.

DENOMINATIONAL BUDGET

Statement of Treasurer March, 1935

	Receipts	March	Total
Adams Center		\$ 40.00	\$ 308.35
Albion		20.00	85.00
Alfred, First		125.80	752.75
Alfred, Second			164.95
Andover			5.00
Battle Creek		\$ 9.75	
Special		4.00	
		\$ 13.75	117.20
Berlin		20.00	157.36
Boulder		\$ 2.50	
Special		.90	
Woman's Missionary and Aid society		3.00	
Special		3.00	
		\$ 9.40	43.35
Brookfield, First			94.07
Brookfield, Second			88.65
Carlton			7.69
Chicago			122.50
Daytona Beach			55.00
Denver		12.50	38.45
De Ruyter		29.00	211.00
Dodge Center Church and Woman's Benevolent society		\$ 12.26	
Special		1.25	
Sabbath school		1.19	
		\$ 14.70	110.49
Edinburg			37.90
Exeland			5.10
Farina		50.00	100.00
Friendship			20.00
Genesee, First		49.64	256.96
Gentry			5.00
Hammond			5.00
Hartsville			60.00
Hebron, First		\$ 31.07	
Special		1.00	
		\$ 32.07	50.58
Hebron, Second			5.00
Hopkinton, First		\$112.00	
Special		5.00	
C. E. society, special		3.00	
Intermediate C. E. society, special		1.00	
		\$121.00	310.50
Hopkinton, Second		1.20	25.70
Independence		88.00	284.00
Irvington			50.00
Jackson Center Ladies' Benevolent society		5.00	5.00
Little Prairie			14.50
Los Angeles, special		3.00	79.00
Los Angeles, Christ's			2.50
Marlboro			68.32
Middle Island			27.00
Milton		164.95	1,019.56
Milton Junction		5.00	207.96
New Auburn			7.00
New York City		\$ 38.56	
Special		13.00	
		\$ 51.56	412.99

WOMAN'S WORK

We thank thee, Lord of our lives and ways, that since thou dost challenge with experiences which demand high and unfailing hearts, so hast thou given us the glory of courage and causes worth our courage to support. Save us from faint-heartedness through our faith in thee and our comradeship with thy Son, who met life victoriously and shares with us his secret. Amen.

MY RULE OF LIFE

BY ELLA COLTER JOHNSON

To let no thought go unexpressed
That might give someone pleasure;
To say no word I might regret
In later hours of leisure;
To do the kindly little deeds
That make life worth the living;
To overlook another's faults
Nor fail to be forgiving;
To strive to leave each task well done
And make a joy of duty;
Unceasingly to give God thanks
For life and love and beauty;
To honor God, and loving him,
Love as myself my neighbor.
This the high test of perfect love—
The goal toward which to labor.

NEWS FROM DE RUYTER

The SABBATH RECORDER is just in, and, as always, I turn to the Woman's Work page. The prayer at the head of the column touches my heart, for we, too, are praying daily for those we love, who are far away, the same petition given there.

Our little society is using the monthly worship program, and was especially moved by the February service. Each one present offered a prayer in turn, that was unusually tender.

This winter has been rather harder than usual for our small group of women. One of us, a dear woman who has been devoted to the society work for more than forty years, has lost her husband by death; her home is closed, and she is spending the winter many miles from her beloved church. Another is facing blindness from the gradual growth of cataracts. One dear, faithful soul on whom we have leaned is in poor health and anxious over a husband who has heart trouble, and a son who is ill and much of the time out of work, although with a large family and an invalid wife. Still another is heart-sick with

North Loup	4.34	40.84
Nortonville		15.00
Pawcatuck	\$575.00	
C. E. society, special	3.00	
	\$578.00	2,293.00
Piscataway		149.80
Plainfield women's society, special	15.00	923.80
Richburg	10.00	66.00
Ritchie	5.00	5.00
Riverside	100.00	338.70
Roanoke		5.00
Rockville	5.50	52.45
Salem	\$ 69.00	
Ladies' Aid society, thank offering	11.01	
	\$ 80.01	785.41
Shiloh	98.13	485.19
Syracuse		1.00
Verona	5.00	113.00
Washington		15.00
Waterford	\$ 30.00	
Sabbath school, special	.50	
	\$ 30.50	117.50
Welton		135.40
West Edmeston		23.00
White Cloud		96.48
Individuals		
Mrs. J. A. Hardy, special	7.50	142.00
Eastern Association		44.30
Central Association		21.50
Western Association		18.30
Southwestern Association		11.38
Nile and Richburg C. E. societies		5.00
Conference collection		151.38
Young People's Board in Holland		10.00
Junior C. E. societies		5.00
Yearly meeting New Jersey, New York City and Berlin, N. Y., churches		25.00
May B. Fisk estate		419.54
Seventh Day Baptist C. E. Union of New England, special	.50	.50
		\$11,936.85
Disbursements		
Missionary Society	\$920.16	
Special	41.65	\$ 961.81
Tract Society		205.56
Sabbath School Board		161.46
Young People's Board		38.70
Woman's Board		9.72
Ministerial Relief		58.14
Education Society	\$138.24	
Special	20.00	158.24
Historical Society		16.20
General Conference		251.82
		\$ 1,861.65

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

HAROLD R. GRANDALL,
Treasurer.

loneliness in the loss of husband and closest friend. Others have been shut-in by the long months of ice and snow.

But we all look forward to our monthly meetings. Just a bare half dozen of us, but we always say, "What a good time we have had. Too bad all the others could not be here and enjoy it too."

The society pays fifteen dollars, at the beginning of every quarter, to the Denominational Budget. I hardly know how the money comes, for everyone is feeling the hard times. When roads get passable, we hope we can do more. Then some other women can get to the meetings.

Mr. Van Horn's car has been in "cold storage" since early in December, so it has kept me shut in all winter. I hope that in April I can visit some of the nearer societies (They are only fifty miles away).

Wishing all good things for the board,

HARRIETT C. VAN HORN,
Associational Secretary.

WOMEN'S BENEVOLENT SOCIETY OF LEONARDSVILLE

Our work during 1934 consists of painting the church, entertaining the Central Association, improving the parsonage with paint and paper, and purchase of dishes for use in the church dining room.

A flower show was held at the home of the Misses Helen and Myra Brown. The annual sale and supper made \$60.

The annual picnic was held on the church lawn. The West Edmeston society was invited.

We give \$5 per month to the Denominational Budget. We sent two boxes of clothing to North Loup, Neb. We helped to pay church expenses.

We have lost two members by death, Mrs. S. C. Maxson and Mrs. Maude Southworth.

MARTHA L. MAIN.

Leonardsville, N. Y.,

March 10, 1935.

MY CHURCH AND I

(Copied from a wall card in the First-Park Baptist church, Plainfield, N. J.)

My church is the place where the word of God is preached, the power of God is felt, the spirit of God is manifested, the love of God is revealed, and the unity of God is perceived.

There I am to meet my Savior, to meditate on his redemption, to listen to his commands, to bow in reverence before him, to pray for his guidance, to sing his praise, to ask for his help, and to sit quietly in his house. It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections, and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, to obey its laws, to protect its name, to reverence its building, to honor its officers, and to maintain its permanence.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace, and progress concern my life in this world and that which is to come. I owe it my zeal, my endeavor, my sympathy, my devotion, my benevolence, my sacrifice, and my prayers. When I neglect its services I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

I have solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer and praise and service; and that promise I this day renew before God my Father, Christ my Redeemer, and the Holy Spirit my Sanctifier.

OVER-"DOCTORED" WET PROPAGANDA

Evanston, Ill.—"That liquor advertising is simply mendacious poppy-cock, camouflaged in alluring rhetoric, and should be completely and immediately banned from the press, billboards, radio, and movies, is once more revealed in the exposure of an almost unbelievably cheap and unethical publicity project sponsored by a nationally known and otherwise well regarded advertising agency, on the behalf of a beer making client," says a statement issued from the headquarters of the National Woman's Christian Temperance Union.

"The 'project' was simply a request sent broadcast over the country to an unnoted number of physicians, promising to send each recipient six bottles of beer made by the agency's client if they would be so kind as to aid them in promoting the use and sale of this client's product by recommending that

beer . . . 'aids digestion' . . . 'is soothing to the nerves' . . . 'acts as a mild general tonic' . . . 'is beneficial to the general body tone' . . . and might be properly prescribed for indigestion, nervousness, sleeplessness, underweight, nursing mothers, etc.

"Of course, this request was sent in the form of a questionnaire which permitted the involuntary victim of the inquiry to place a check mark opposite a 'yes' or 'no' following the points noted above.

"Naturally, however, it would be somewhat embarrassing even for an advertising agency to express a half-dozen bottle carton of the amber alcoholic beverage to a non-beer drinking and prescribing physician.

"Referring to this unqualifiedly contemptible plan to manufacture medical support to boost beer sales to 'nursing mothers' as well as to various other groups, the *Journal of the American Medical Association* for March 2, recalls a very similar sort of questionnaire sent to over eighteen thousand physicians by the American Tobacco Company on behalf of their so-called 'Lucky Strike' cigaret which climaxed its request for expert medical approval of commercially put-up nicotine poison, with the generous promise that the physician to whom the question was addressed was being sent a carton of one hundred ciga- rets with the compliments of the American Tobacco Company.

"This is the sort of misrepresentation, pseudo science, and vicious propaganda that the American people are having to endure at the hands of its habit-forming narcotic exploiters.

"We predict the time is not far distant when there will be a nation-wide uprising to forever ban such grotesque and utterly indefensible attempts to drug and narcotize the American people."—*National W. C. T. U.*

CONRADI'S NEW BOOK

The English press continues to bear interesting and favorable testimony to the worth of Rev. L. R. Conradi's new book. *The Christian Endeavour Times* (London) says of it as follows:

The author is a distinguished German pastor, who has several books on prophecy to his credit. The "Brief biography of the author," with photographs, is most interesting, and helps us in appreciating the book, which runs to six hundred pages, with detailed "Contents," and eighteen pages of a "List of Authors" whose works have been consulted or quoted. The subject of the book is

the seven periods of the history of the Christian Church as these are presented in Rev. II and III. The point of view in the interpretation is explained on p. 580, after a reference to the writer's expositions of Daniel and Revelation. "The writer with English Continuists, with Guinness and Tanner, shared the merits of having clung to the old standardized expositions, that the Pope is the Antichrist, *par excellence*, that the advent is premillennial, that all the prophetic times have been verified in the past, and that now, indeed, we live in the time when prophetic time is 'no longer' (Rev. X: 6), also that the only task remaining is to watch, pray, and work as the most fitting preparation, seeing that soon the Master shall appear in all his glory." Whether readers will always be in agreement with the author or not, everyone will appreciate his painstaking effort in collecting so many interesting excerpts from the prophetic literature of the Christian era. The book is well produced. The type is very easily read. The price is remarkably moderate.

The present writer regrets to be obliged to say that he is not in receipt of a price to American buyers. An English book selling at 5 s. is apt to have a price of from \$2.00 to \$2.50 in this market.

C. F. R.

NOTICE OF QUARTERLY MEETING

Quarterly meeting of the churches of southern Wisconsin and Chicago will convene at Milton Junction, April 26 and 27. Secretary W. L. Burdick will preach Sabbath morning. President Skaggs will speak of the Conference in the afternoon. Sabbath evening the missionary slides will be used (if they can be located); Secretary Burdick will lead a discussion.

SECRETARY.

YOUNG PEOPLE'S WORK

IT IS TO THINK

LEONARDSVILLE, N. Y., DECEMBER 10, 1889.

The young people of our church have organized a Y. P. S. C. E., taking the "iron-clad" pledge as the key-note from which to work. At the election held December 3, the following officers were chosen: President, Edwin Shaw; vice-president, J. Robert Babcock; recording secretary, Eda R. Coon; corresponding secretary, Ethel A. Haven; treasurer, Emma M. Wells; chairman lookout committee, the Rev. W. C. Daland; chairman prayer meeting committee, E. Frank Champlin; chairman social committee, Elva E. Crandall; chairman flower committee, Ernest C. Whitford. The chairmen of the various committees will soon choose their assistants, when we shall be ready to work with a heart and will. The membership is good (fifteen or more active members) and all seem willing to battle earnestly for the right.

ETHEL A. HAVEN,
Corresponding Secretary.

TWO LAWS

LAW OF PEACE

The Ten Commandments of Jehovah,
The One True God

* * *

Thou shalt have *no other* Gods before me.

Thou shalt *not* make unto thee a graven image: thou shalt *not* bow down thyself unto them.

Thou shalt *not* take the name of Jehovah thy God in vain.

Remember the Sabbath day and *keep* it *holy*.

Honor thy father and thy mother.

Thou shalt *not* kill.

Thou shalt *not* commit adultery.

Thou shalt *not* steal.

Thou shalt *not* bear false witness against thy neighbor.

Thou shalt *not* covet.

Jesus said, "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon." (Matthew 6: 24.)

WHICH?

—Prepared by Trevah R. Sutton, student in the Southern Baptist Theological Seminary, Louisville, Kentucky.

HOME EDUCATION

"The Child's First School Is the Family."
—Froebel.

HUMILIATING THE CHILD
BY LOUISE S. QUACKENBUSH

"I see Edward has begun school," observed Mrs. King, as she and her neighbor were enjoying their respective gardens.

"Yes," replied Mrs. Browne with a hesitant frown. "I took him yesterday, and he mortified me dreadfully."

Mrs. King looked surprised as Mrs. Browne continued: "The principal permitted me to accompany Edward into Miss Gerhard's room. She was so sweet and wanted him to feel at ease, so she said, 'Edward, how would you like to sit next to that little boy?' indicating a beautifully dressed little fellow with long

LAW OF WAR

The Ten Commandments of Mars,
The God of War

* * *

Thou shalt place *me* above Jehovah God.

Thou shalt make unto thee graven images of steel, powder, and gas: thou shalt bow down thyself unto them, and use them.

Thou shalt defy the name of Jehovah God.

Profane the Sabbath day and fill all days with *horror*.

Scorn thy father and thy mother.

Thou shalt kill.

Thou shalt commit adultery.

Thou shalt steal.

Thou shalt bear false witness against thy neighbor.

Thou shalt covet.

curls. Edward gave one look, pointed at the little chap and with withering scorn replied, "What, him? He's a sissy, isn't he? I want to sit with a "regular guy."

"I felt so ashamed!"

Poor Mrs. Browne! But what about little Curlyhead?

"When my eldest brother was a little fellow," began Mrs. King with a reminiscent smile, "my mother bought him a new straw hat for school. The hat had tiny streamers extending an inch or two beyond the brim. My brother decided it was a sissy hat. Evidently he did not want to offend mother, for he said nothing, but as soon as he was out of sight of the house, he would doff his hat and carry it all the way to school.

"When an observant neighbor told mother about it, she merely snipped off the offending

THE SABBATH RECORDER

SUPPLEMENT

SABBATH PROMOTION

No. 1.

AMERICAN SABBATH TRACT SOCIETY

April 15, 1935

JESUS AND THE SABBATH

(Arranged by Rev. Edgar D. Van Horn)

And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. (Mark 1: 21.)

And he went out from thence; and he cometh into his own country; and his disciples follow him. And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished . . . (Mark 6: 1, 2.)

And he came to Nazareth where he had been brought up; and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. (Luke 4: 16.)

And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day. (Luke 4: 31.)

And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him? How he entered into the house of God when Abiathar was high priest, and ate the showbread, which is not lawful to eat save for the priests, and gave also to them that were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath. (Mark 2: 23-28.)

And he departed thence, and went into their synagogue: and behold, a man having a withered hand. And they asked him saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. (Matthew 12: 9-12.)

One there is who is good: but if thou wouldest enter into life, keep the commandments. (Matthew 19: 17.)

Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. (Mark 7: 8, 9.)

Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. (John 5: 19.)

I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. (John 5: 30.)

Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words? (John 5: 45-47.)

Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: but the word which ye hear is not mine but the Father's who sent me. (John 14: 23, 24.)

If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. (John 15: 10.)

WHY SEVENTH DAY BAPTISTS?

BY REV. JAMES L. SKAGGS

PRESIDENT GENERAL CONFERENCE

Why is there a group of Christians known as "Seventh Day Baptists"? This is an appropriate question for us to ask ourselves occasionally, and it is a question which other people have a right in all seriousness to put to us.

Numerically we are an infinitesimal part of mankind. The business, social, and religious customs everywhere are set against us. We surely do not set ourselves apart as a matter of convenience. In reality we are often greatly inconvenienced by our practice of Sabbath observance. We are sometimes regarded as disturbers by other Christian groups. We divide the customs in the small communities where we have churches. We are sometimes reminded that such communities have no rest day. There is an atmosphere of business every day in the week. Any group which thus sets itself apart and refuses to conform to the habits and customs of the great majority of Christians should have a very good reason for so doing.

It is well known that the only real difference between us and the great body of Baptists is in the matter of the Sabbath. It is this custom of Sabbath observance which sets us apart from others and makes us a peculiar people. It is undoubtedly hard for other Christian groups to understand why we attach so much importance to the observance of the seventh day of the week. And do they not have a right to demand of us that we justify our attitude?

Well, we are always ready to say that the Bible from beginning to end teaches the observance of the seventh day of the week as the weekly Sabbath, that Jesus and his disciples kept the Sabbath, and therefore we believe that Christians should sacredly observe it; that with our understanding and training we would feel condemned if we should fail to do so. And thus we justify ourselves in our lack of conformity with the great mass of Christians.

We refuse to recognize any validity in the argument of those who tell us that the Church has changed the day of rest and that Sunday observance meets every religious need even better than the "Jewish" Sabbath. We contend that so long as the Church accepts the Bible as the basis of its faith and practice, every law of logic and fitness commends the observance of the Sabbath. We believe we are on sane and safe grounds in that contention.

But let us go a step further. Is it really a matter of great importance whether Christians keep the Sabbath or not? Of what real use is it anyway? I am well aware of the serious and uncompromising answer which many will make to such questions. Neverthe-

less, the question persists: Of what real use and value is the Sabbath? Many are not greatly moved by mere items of belief or soulless observances.

If Seventh Day Baptists really believe the Sabbath is a matter of vital importance, how are we to explain our listless and careless observance of it? How are we to explain the fact that we do not urge its importance upon the attention of non-Sabbath-keepers? Why is it that we scarcely have a church or a pastor with an aggressive spirit in this matter which alone gives a right to exist at all?

For many years I have been troubled by our lack of zeal in behalf of our one distinguishing feature. What does it mean? Is it not time that we re-evaluate our historic position, that we re-examine the fundamental basis for our existence? If the Sabbath is an essential part of the gospel message, and others have neglected it and turned away from it, what is our responsibility?

469 Teaneck Road,
Teaneck, N. J.

A HARD QUESTION

BY REV. HERBERT C. VAN HORN

"If Sunday is not the Sabbath, why does God so wonderfully bless Sunday keepers?" is a question sometimes asked as a last argument by those who are unable to find Biblical grounds for their observance of the first day of the week. But it is also sometimes asked by perplexed souls who are honestly seeking for truth and to do God's will.

It is not a question that can be casually answered. It may, at the outset, be said that beneficent results follow the working in harmony with God's laws; and it should be pointed out that the Sabbath is only one of his laws, not the whole law.

God works through all agencies to accomplish his purpose. These agencies are imperfect, with human frailties. Did he not so work, who of us would be able to render any service? He does not cast us off or refuse us opportunities when we do not rise to the highest and best possible in doing what he offers us a chance to do.

Christians who may have no convictions or concern about the Sabbath do have many convictions about truths and other vital matters in the kingdom of God. In the pursuance of these matters consecrated Christian people have been largely blessed—this in spite of apparent

lack of concern for other vital and important truths. When we think of religious leaders like Doctor Poling and Doctor Cadman, the question at issue takes on importance. We should remember, however, that splendid as are the results of their consecrated ministry, in the large, multitudes go on in their infidelity, agnosticism, atheism, and lawlessness. Men need God as they need naught else. The Sabbath is one of the most vital ways he has of making himself known to men. "Hallow my sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord that sanctifieth you." Who knows, with all honor and respect to the able, godly men mentioned above, if they were loyal to the commandments of God, including the fourth, that countless multitudes who are now away from him would not be redeemed and brought back to a knowledge of God and to the confession of him as Lord and Savior, "whom to know aright is life eternal"? That this is a lawless age is not to be wondered at when men highly respected and in responsible positions, men who know what is said in the Word of God from which they preach, violate the law, and in face of it say, "It does not make any difference after all." In the light of such philosophy we need not wonder at the sad debacle of the breakdown of law and order as witnessed by the prohibition experiment, racketeering, murder, kidnaping, and growing demand for open gambling and legalized lotteries. In saying this there is no disposition to place blame alone upon our leaders, for we are all guilty and have come short of the glory of God. One wonders how God can bless any at all, and it is only because of his love and mercy. Parents love and continue to do for their children and continue to trust them, often in spite of their disobedience and disregard for parental love, in spite of their trampling at times upon the highest ideals of the home. "How much more," said Jesus, "will your heavenly Father give . . . to them that ask him."

The problem of the prosperity of those who disregard God's laws (the wicked) has always been, and probably will remain, puzzling and perplexing. Why is the seller of death dealing in spirits, drugs, and narcotics seemingly prospered in his practices? Or ungodly manipulators—perhaps respected church members—permitted to carry on, becoming rich and looked up to as an outstanding success? The

cry of the Psalmist can be appreciated, when he exclaimed, "almost my feet had slipped . . . till I considered his latter end," etc. The prosperity of the ungodly had been almost too much for him. But he was a thoughtful man, who brought himself back by considering the latter end of the wicked who had so seemingly prospered. An Eastman, a Kruger, the Insulls give us pause, in these days, when we can see their "latter end."

In bringing in this phase of the question, let no one think we are imputing wickedness to earnest Christian men and women. Many of them are among our friends. Their works are noble and blessed in large measure in spite of their error. But we have no assurance from the Word of God that anything built upon false foundation shall prosper. It is bound to perish. The worker may be saved so as by fire, the sacred writer declares, though his building be destroyed.

OUR GOD-ORDAINED SABBATH

BY REV. AHVA J. C. BOND

A few nights ago, four or five Christian men of the city of Plainfield were talking together when the pastor of the Plainfield Seventh Day Baptist Church joined them. As I approached the group, one of the men—the one best known to me—said: "We were just wondering what you Seventh Day Baptists do about beginning your Sabbath when the change is made to daylight saving time." Evidently he had not thought where his question was leading. Of course, Sunday begins at midnight, when everybody is asleep (?), and therefore since the law always fixes the time of the change at midnight, an hour may be shaved off, or added on, and nobody will be disturbed in the least. An hour that is holy one night becomes secular the next night, and vice versa, but what is the odds since nothing important is begun at that flexible twilight zone of sacred-secular time.

But how about those who keep the Sabbath according to the commandment, beginning the day at sunset? That is a busy hour. How can the change be managed at that time? Well, the laugh was on the questioner. Of course, I replied that clocks have nothing at all to do with the time when the Sabbath begins or ends. Turning clocks back or forward cannot stay or hasten the setting sun. And when the sun goes down on Friday evening,

it is Sabbath. When the sun sets on Sabbath evening, the Sabbath is past. Marked by a natural phenomenon, the Sabbath cannot be tinkered with by the hand of man. He who sanctified it and made it holy determined its beginning and its ending.

I have recorded here an actual occurrence, but it is a parable. The Sabbath of the Bible and of Christ, the Sabbath which we are commanded to keep holy, is a sacred day, divinely appointed and designated, unerringly authenticated, naturally defined, to be perpetuated to the end of time. The Sabbath is an institution of divine appointment and has a sacred character. This is its uniqueness, and the source of its blessing.

A seventh day of rest, worked out upon the basis of our physical requirements and appointed by the authority of men, could but have a salutary effect upon society. But the crowning glory of the Sabbath is its holy character. It has been made sacred by divine appointment, by the place it occupies in revelation, and by the holy uses to which it was put by the Master. On the highroad of life the Sabbath is at once a waymarker and a milestone. It is a guide to the wayfaring man and it provides him at regular stages of the journey with a sheltered place for rest and spiritual refreshment. The world, weary and sin-sick, needs nothing more than it needs to feel the presence and power of a righteous God. It is imperative that every means possible shall be used to bring to bear upon the waiting and struggling world the truth that God lives and cares for men.

The Sabbath was the culminating and crowning work of God in creating a world in which people were to live. The earth was not made fit for the abode of men made in the image of God when all creature comforts had been provided, but only when the blessing of God had been assured through the symbolism of a holy day. The Sabbath played an important part in the development of the Hebrew religion which gave birth to Jesus, and which blossomed into Christianity. There were husks of the old religion which fell away on account of the bursting life of the new, but one of the petals which compose the flower of Christianity and hold its fragrance of heavenly incense is the holy Sabbath.

"Objection to Sabbath keeping comes not from traveling far over this earth, but from wandering far from God."—*Present Truth*.

THE RESURRECTION MEMORIAL

BY REV. W. MEADE JONES

No doctrine ever startled a sleeping world and "turned it upside down" like that of the resurrection of our Lord. The apostles proclaimed on all occasions, and with all the confidence and certainty of personal knowledge and accomplished fact, that Christ "rose again the third day, according to the Scriptures." This we all believe, and therefore we make our baptism a solemn affirmation that he did rise from the dead. But it is said the first day is holy, because it is alleged that it is the day of Christ's resurrection. But where is there a phrase or word of Scripture that affirms that the first day is to be celebrated for any religious purpose whatever? Let the reader search and see. If it be in the Scriptures he can find it; and if not, what then? Simply this—to use the recent remark of a scholarly churchman — "Sunday is a habit, merely a custom; it is without a particle of Scripture to sustain it." Would Christ join any memorial of himself to any one of the Ten Commandments, or would he be likely to unite the memorials of the creation and the resurrection in one institution or observance, as is said to be done by changing the Sabbath to the first day in order to combine Sabbath and resurrection in one day? Is there any example of this kind in all his teachings? Would he displace his Father's special appointment of the seventh day, which is also Christ's own day — for he is its Lord — and say nothing about it? No, verily, but observe that there is a divinely appointed memorial for the resurrection; it is not the first day, nor the seventh day, nor indeed a day at all — it is *baptism*. As the seventh day (Sabbath), is the memorial of creation, and the Supper, the memorial of Christ's death, so also is baptism the memorial of his resurrection, and forecasts his second coming. The Sabbath is the capital day of the seven; it is for all men, irrespective of creed, race, or condition, and designed to keep them from idolatry and atheism. The baptism of the *believer*, as the memorial of the resurrection, is designed to perpetuate in the most striking and solemn manner the fact that Christ was buried and did rise from the dead, and ~~this, we contend,~~ the believer should be taught that he affirms when he submits to this ordinance. Christ died but once, was buried and rose again (only once). The believer dies to transgression and lives to

obedience, and by his baptism he testifies that his Lord and Master rose a conqueror over death and became the pledge of his resurrection in the last day. That the believer's baptism is the *memorial* of Christ's resurrection is evident from Romans 6: 3, 5.

In First Corinthians 15, the resurrection of Christ is made the most important fact of the gospel. Having adduced proof that Christ rose from the dead, the apostle in the twenty-ninth verse speaks of the witness of baptism to that event. To put this verse in harmony with the argument of the preceding part of the chapter, the sense is plainly this: "Else what shall they do, which are baptized for (the resurrection of) the dead, if the dead rise not at all? Why are they then baptized for (the resurrection of) the dead?" Colossians 2: 12 and First Peter 3: 21 also symbolize the resurrection of Christ in baptism.

In the foregoing passages the close connection of the words "baptism" and "resurrection" in the same verses will be noticed, and also the evident significance of baptism as the symbolic memorial for the resurrection. It is a sad departure from the design of baptism to make the first day a memorial of the resurrection, and the more so because the true Sabbath is thereby ignored and put out of mind. Let it be remembered, then, that creation's memorial is the Sabbath—the seventh day—God's perpetual testimony against idolatry and atheism; and that as the Supper commemorates the death of Christ, so baptism points to his resurrection as the pledge of the believer's part in the first resurrection.

—"Sign of the Messiah."

London, England.

(Publication especially requested by Miss Emily P. Newton.)

WAS THE SABBATH ABOLISHED?

BY REV. JAMES MCGEACHY

There are many who contend that the Sabbath was abolished at the cross. They quote Colossians 2: 14-17 as proof, and also Ephesians 2: 15. The commandments contained in ordinances evidently refer to the ceremonial observances commanded in the law of Moses dealing with the sacrifices and rites of the tabernacle, and the observance of those annual feasts such as the Passover, Pentecost, and the Day of Atonement which is distinctly called a sabbath in Leviticus 23: 27-32; 16: 29-31, although falling on different days of the week

in succeeding years since it was celebrated on the tenth day of the seventh month. The Passover and the Day of Atonement were wonderful shadows of our Lord's redeeming work, and were no longer necessary when that work was actually accomplished. The weekly Sabbath was instituted before the fall of man, and therefore was not instituted as a type or shadow of redemption. It is part of those conditions which Christ died to restore. In other words, it is part of the substance, and is not merely a shadow.

If Colossians 2: 16 refers to the weekly Sabbath, then those who contend for the sabbatical observance of Sunday will have to stop their propaganda, and cease from judging those who want to do their own pleasure on that day. It is to be noticed that those who contend for the abolition of the Sabbath, when faced by the advocate of the seventh day, cling to the sabbatical observance of the first day with equal zeal, failing to realize that the present status of Sunday in this country was brought about by a misapplication of the fourth commandment. The credit for all the benefits derived from strict Sunday observance should thus be given to the Sabbath commandment. Realizing also the blessings which flow from the commandment, can anyone seriously contend that Paul was so lacking in spiritual vision that he swept it away?

The Holy Spirit has not left us in doubt regarding the question of whether the Sabbath commandment was abolished at the cross or not, for in Luke's record of the crucifixion and resurrection of our Redeemer, the commandment is confirmed as standing in full force on this side of the cross. It is well to remember also that Luke was the companion of Paul, and therefore well acquainted with all his teaching.

Speaking of the women who followed the body of Jesus to the sepulchre Luke says, "They returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." Luke 23: 56.

In order to appreciate the full force of the last clause we need to realize the date at which it was written, and also that so far as the history was concerned there was no need to add it. It would have been sufficient since the women were Jewesses to say "they returned . . . and rested the Sabbath day." Why did the Spirit inspire Luke to add "according to the commandment"?

The only reason that can be given is that

God knew that the time would come when men would teach that the commandment was abolished at the crucifixion of Christ, and therefore in speaking of the Sabbath which followed that event confirmed the continued obligation of the fourth commandment. Christ had died, yet the fourth commandment still stands. This is sufficient to answer those who say that the Sabbath commandment is not confirmed in the New Testament.

The gospel was not written by Luke until at least thirty years after the death and resurrection of Jesus. Some even contend that it was written after the fall of Jerusalem about A.D. 74. Most scholars say about A.D. 61. If the Sabbath had been changed or abolished A.D. 30, Luke must have known about it when he wrote the gospel. If he had such knowledge he could not have refrained, when he mentioned the Sabbath commandment, from telling us what had happened to it. This will be evident to anyone who examines the writings of those who believe in the change or abolition of the Sabbath. They cannot help but state their belief in mentioning the commandment specially in connection with the death and resurrection of Jesus. A similar belief on Luke's part would have impelled him to do the same. But no, he writes as one who regards the fourth commandment as still obligatory at the time of writing. For him the commandment still stands. The action of the women in resting on the day which preceded the first day of the week was "according to the commandment."

This one clause shows that the Sabbath has not been changed to the first day, and refutes all who contend for its abolition.

The Sabbath was the great day for the preaching of the gospel in apostolic times. Acts 13: 14-16. Paul roused great interest on the part of the Gentiles on this occasion, and they requested a special service for themselves on the following Sabbath (verse 42), and almost the whole city gathered to hear him at Antioch in Pisidia (verse 44). It was on this Sabbath that Paul turned from the Jews to the Gentiles because the former judged themselves unworthy of everlasting life (verse 46).

A very interesting incident is recorded in Acts 16: 12-15. Paul and his companions had obeyed the call to come into Macedonia, and had reached Philippi. They arrived in the middle of the week, and when the Sabbath came they sought a place of prayer. There

was no synagogue for there were no Jews residing in Philippi, showing that the apostles did not simply observe the Sabbath when other Jews were there. Although there were no Jews at this place, there was a place of prayer where Gentiles who worshipped God gathered. When Paul arrived he found Lydia from Thyatira with her household there. To this group of Gentile Sabbath keepers he preached the gospel, and on their accepting it with joy he baptized them in the river.

The first Christian Church in Europe was thus a church of Seventh Day Baptists.

It is interesting to note that wherever Paul preached in the synagogues in the cities the great majority of those who accepted the gospel were from among the Gentile proselytes who worshipped God and kept the Sabbath. Acts 17: 2-4; 18: 4-8; 15: 19-21. The observance of the Sabbath was thus naturally adhered to by the Gentile Christian churches, and there was no need for special teaching by the apostles on the point. This explains why the Christian Church was a Sabbath-keeping church during the first few centuries of the Christian era, and why the British Church, which tradition says was founded by Joseph of Arimathea soon after the resurrection of Christ, also maintained the Sabbath for eleven centuries.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. . . . If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable . . . then I will feed thee with the heritage of Jacob thy father." Isaiah 58: 1, 13, 14.

The call to obey comes to the reader. What will you do with it? The Lord of the Sabbath, your Creator and Redeemer, the King of Israel, who died for you, awaits your answer.

—From *Christ, British Israel, and the Sabbath*. London, Eng.

WHAT THE SABBATH MEANS TO ME

BY J. N. NORWOOD

(President of Alfred University, Alfred, N. Y.)

Whenever groups of thoughtful Seventh Day Baptists get together today, it is easy for them to fall into discussion on such points as "What is our mission as a separate denomination?" "Where does the Sabbath come in

among these newer and often disturbing and perplexing reorientations which so many of us feel compelled to attempt?" "Just where do you stand personally, today, on the Sabbath question?" It is quite needless to remark that the attainment of some definite, constructive conclusion on such questions is a prerequisite to any general aggressive advance of our denominational forces. Indeed, the life of our denomination depends on a successful readjustment.

While the older reasons for observing a Sabbath or *the Sabbath* are still in varying degree effective, as it is God's command; it is Biblical; it is the day associated with the earlier, and in some later, phases of the history of our religion; it is the day Jesus observed; it is the test of obedience; they do not seem quite so convincing to many people as they once did. Without in any sense denying the validity of these considerations, I would like to present two lines of thought which, while they may not appeal to all, have had an increasing influence on me.

The first relates to the authority for or sanctions behind the Sabbath. Time was when a simple, unexplained "Thus saith the Lord" sufficed. Rightly or wrongly, many are not quite so easily satisfied now. They are disposed to probe a little to find what particular object our heavenly Father had in issuing the order. Autocracy is not popular. Less value is attached to a mere blind following of such a decree. God is thought of as a reasonable being not demanding mere blind obedience to a bare fiat simply because it is such. Man can discover through experience with life and with God, the reasons for the divine requirement. When discovered, they appeal powerfully to the modern mind. They give a sense of real sanctions for conduct or observance. Moreover, if good reasons are not discovered by such a probe, a strong temptation arises to dismiss the observance as useless, and the alleged command as somebody's blunder in reporting the divine will.

What built-in sanctions are there for a Sabbath and for *the Sabbath*? The experience of most Christian people with the Bible has been such that if they find in it a plain "Thus saith the Lord," they will at least be put into an investigating frame of mind respecting the saying or command. It should be so with the Sabbath—admitting for the moment that it appears to be a mere paper order.

What, by the way, do I mean by a sanc-

tion? I mean an effective reason for believing or acting in a given way. How does this notion of real *versus* paper sanctions work in more ordinary affairs? I read in a well-thought-of agricultural paper that I should spray my apple trees with a given chemical at a given time. I see this statement as a mere matter of ink and paper—the word of a farm authority. Is there any real reason why I should spray, or is the benefit all coming from a sense of duty done? The sense of a task well done may be a satisfaction, but that is not all. Experience has shown that that advice or dictum is in harmony with deep seated facts of the universe in the field of horticulture. Real benefits flow from spraying. The fruit will be free from worms.

Again, we read, "Thou shalt not steal." There is no explanation. On its face it is just a plain, bald, "Thus saith the Lord." Was this prohibition put in the decalogue *merely* to test our faithfulness or obedience? Was it put in merely to see if we could follow a blind order for which we could see no other reason? Or is the command the boiled down essence of ages of human living, which confirmed it first in experience, and then got it set down in a code of law? Didn't it appear first as a revelation of God through hard experience, then as a verbal or written statement, or God's "word"? Don't every day experience and common sense ratify the command? All the world knows that any human association whose members regularly steal will inevitably break down.

How about the Sabbath? "Remember the Sabbath day to keep it holy." Is that just a paper order from heaven, useful only (of course that would not be unimportant) to test our obedience? Or does it correspond to something written deep in the nature of things? I believe it was embroidered into the very fabric of the spiritual universe by the hand of the Creator himself. Traces of a Sabbath, a weekly rest day, appear in practically all languages. It played a part in all the history of man—spiritually and otherwise. Look at the situation today. What is the meaning of the one-rest-day-in-seven movement in industry but a recognition that men need periodical respite from labor like that provided by a Sabbath? Significant, also, is the program looking toward a five day working week. Then does not spiritual life need cultivation? We take years for elementary education, other years for high school, still others for college

or professional training. We set aside special times for cultivating our national loyalties, like Memorial day and Independence day. We feel it worth while to give a special time for thought about our mothers — Mother's day. Indeed, to what movements do we not dedicate some special time—from Music week to Bigger and Better Eggs week. By what freak or twist of modern reasoning, or lack of reasoning, can we expect to keep lively so intangible a sentiment as religion, when we act as if it could survive with no time and no observances or symbols dedicated to its cultivation? How could the Christian Church survive at all if all idea of a Sabbath faded out? The need of a Sabbath is written all over the face of things human, past and present.

There is only one Sabbath. No well-informed person today denies that it is the *seventh day of the week*. All attempts to graft the Sabbath idea upon another day fail. No other day has a religious genealogy that is not partly falsified. The only time any other day in the history of the Jewish or Christian religions had first class Sabbath value was after the Protestant Reformation, when the original Sabbatism of the fourth commandment was grafted onto Sunday. This misapplication of Sabbatism failed. The tendency today is not toward a Sunday Sabbatism, but toward complete anarchy on the subject — no-Sabbatism. It is not a case any more, in the Christian world, where the hen sits conscientiously on china eggs, doing an honest job of brooding, and getting a certain amount of satisfaction and spiritual rebound out of it; but it is a case of the hen refusing to sit at all. She thinks she doesn't need to.

No. The Sabbath in Christianity is no mere paper decree flung out merely to test obedience; it is an institution tied irrevocably to deep human needs — physical, economic, ethical, and spiritual. It is needed today more than ever. To stand for this is a real mission for individual or church.

My second thought relates to Sabbath symbolism. In recent years I have been increasingly impressed with the importance of symbols and symbolism. Religion, while a very real thing, is a very intangible thing. All our religious creeds, observances, ceremonies, and organizations are really symbols. They are not religion, which is unseen and unseeable. In many quarters, supposedly liberal (and you all know I am decidedly a liberal) it seems to

be the fashion to pooh-pooh all this apparatus of symbols, and assert that we do not need it. All we need to do is to "follow Christ." I get disgusted at the ease with which so many slide out of old religious practices. *If they substituted new ones I would not mind.* They usually do not. I am glad to be a Sabbath keeper because it marks me at once as still standing for something. I will not go with the crowd in slipping all the religious cables.

In talking with a young student I found he seemed to think that a chief objective in fixing his conduct and attitude was to become broad-minded. He implied that I wasn't. While in some circles it is doubtless necessary to teach broad-mindedness, at least in the circles in which he and I move, and in the sense in which he meant, there is nothing distinctive in being broad-minded. Everybody is, and takes pride in it; so broad-minded, in fact, that it would not surprise one to hear a kind word in behalf of murder. It would make one more distinctive to have conviction enough on something really to stand for it. To be an observer of the seventh day is quite distinctive. It marks one, at once. No one can miss it. It is a banner, a signal, a badge. One stands for something. Considering the tendencies of the time, and quite independent of other reasons, I am for this reason glad to be a Seventh Day Baptist.

I have often sympathized with a workman in the hectic days of the French Revolution. All his associates were rushing mob-like dressed in the revolutionary dress, on some wild, new enterprise. He did not. A friend inquired, "Why do you not wear the revolutionary dress?" "Just to show that I am free" was the significant reply. "Why do you not slip all this outworn baggage?" some one may ask. "Just to show that I am in the free exercise of my own sense of balance," I might reply.

Among other reasons, then, I stand for the Sabbath because (a) it has authority or sanctions embedded in the nature of things — it fills a real human need; and (b) it symbolizes some of my deepest spiritual convictions.

Conference on Religion in Our Colleges.

THE SABBATH RECORDER

REV. HERBERT C. VAN HORN, D.D.,
Editor

American Sabbath Tract Society
510 Watchung Ave., Plainfield, N. J.

CHILDREN'S PAGE

JUNIOR C. E.

It is especially appropriate that the Junior topics for April, which includes the Easter season, should be on the subject of "new life." Our lessons are on the following topics:

- What It Means to Join the Church.
- How to Live for Jesus.
- Meaning of Eternal Life.
- The Bible as Our Guide.

These subjects deserve thoughtful attention with the idea in mind that some of the juniors should now consider becoming Christians and joining the church.

Within a few days Junior superintendents will receive from me by mail a list of supplementary helps which are available at a small cost, that should add much to the interest of your Junior meetings.

(MRS.) PHEBE H. POLAN,
Junior Superintendent,
Alfred, N. Y.

OUR LETTER EXCHANGE

DEAR RECORDER GIRLS AND BOYS:

Not one single letter for the RECORDER has reached me in over two weeks, and I know a good many people besides myself are going to be very much disappointed, not only among the children but the grown-ups as well. Please think of that; then get out your writing materials and I'm sure I'll not have to make the same complaint two weeks from today. In the meantime I have a very important message for you, so lend me your eyes, ears, fingers, and minds.

Do you like literary contests? Don't you think it would be fun to take part in one and perhaps win a prize? Even if you didn't win you would have the fun of trying, and it would be good reading for our Children's Page.

Well, you are going to have a chance to do that very thing and I hope many of you will enter the contest I'm going to tell you about. This contest has been made possible through the kindness of a very good friend of RECORDER children, Miss Lois R. Fay of Princeton, Mass.

Are you wondering what this contest is to be? I'll not keep you in suspense a moment longer, but tell you all about it at once.

Miss Fay will give \$3.50, to be used in prizes for the best poems on "temperance"

streamers and the hat was mustered into active service. It's strange, what a big difference a few inches of ribbon can make.

"Some people seem to think children cannot be offended and are oblivious to all that is said about them in their presence," continued Mrs. King. "I was a very shy child, and my mother, unwittingly, caused me many painful moments. In introducing me to strangers, she would try to ease matters for me by telling them how bashful I was. And if anyone gave me anything, instead of waiting for my reaction, she would say, 'Now, what do you say?' If she could have known how she humiliated me—outraged my self-respect—she would have discontinued the practice long before she did. If she had only given me time, I know that in my shy way I should have said, 'Thank you,' without prompting. As it was, I merely hung my head and grinned. Oh, how little mirth there was in that grin!

"Yet mother, herself, had been a diffident child. Perhaps that was why she was sure she could help me without considering carefully how to do it. It seems she was punished, sometimes, for her shyness. One day, when she was about seven, a neighbor saw her peering through the fence pickets at her lovely flowers. Being fond of children, the kind woman immediately came out with scissors and began cutting a bouquet. Mother suspected they were intended for her and that she would have to make a speech and thank her, so to avoid the ordeal she ran home. The flowers were later sent to her by an elder sister who told the whole story, and poor little mother was punished for running away. Grandma's tactics certainly were not commendable."

"Nowadays," reflected Mrs. Browne with a smile, "children don't seem to be afflicted with shyness. I have not met a shy child in ten years."

At this juncture Edward came swinging along, ready for lunch. Spying Mrs. King, he called, "Good morning, Mrs. King. Isn't this a lovely day?"

"It is indeed, Edward," laughed the friendly neighbor with a farewell wave to his mother.

"No, not many children are outwardly shy today," she said to herself, "but all are inwardly sensitive, even though they hide it carefully. Every boy and girl is capable of having his self-respect wounded. Parents and teachers still need to be on their guard."

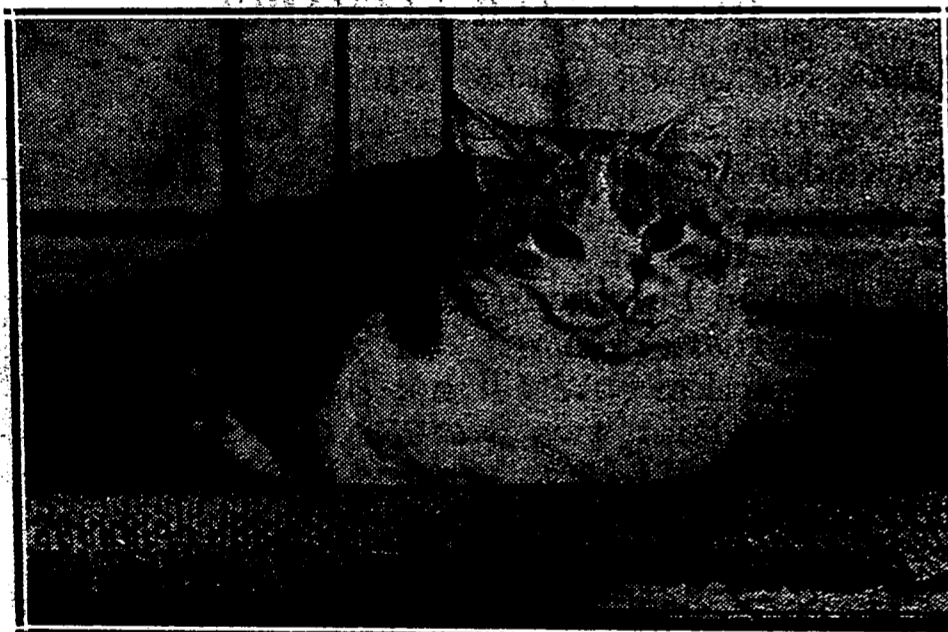
written by RECORDER children between the ages of ten and fourteen. Perhaps later we can have some kind of contest for the younger children. The first prize will be \$1.00, and there will be two second prizes of \$.50 each, and six prizes of \$.25 each. The contest will begin at once and end about August first.

Who will be the first to enter the contest? Come one, come all! You may choose as the title of your poem any subject pertaining to temperance or against strong drink. The best poems will appear in the RECORDER. Hoping to hear from many of you and that soon, I am

Very sincerely yours,
MIZPAH S. GREENE.

ADVENTURES OF SKEEZICS
(Continued)

One afternoon Skeezics could not be found anywhere, though we searched high and low, "upstairs, downstairs, and in the lady's chamber." He disappeared right after he had



eaten a hearty dinner, which is very unusual for him, as he is apt to be very much in evidence during our waking hours and even sometimes when we should be sleeping. He never goes far away from home and rarely fails to come when called, but this afternoon he made no response when called. At five o'clock he was still missing and the house mother was quite worried about him. She was hurrying to finish a letter before starting supper and the house was very quiet, for none of the other members of the family had yet returned home, when suddenly there came a crash so loud that she almost jumped out of her chair. It sounded like tin and iron ware falling in every direction. Had the cellar door

been left open and was some person or animal banging about down there, she wondered. She went down to investigate, but the cellar door was locked and nothing disturbing there. Still the noise continued; it must be something upstairs; but all was quiet and orderly there. All at once she heard Skeezics howling frantically and more banging of tinware. Why, it was coming from the kitchen cupboard! She jerked open the door and a very frightened cat landed at her feet, to say nothing about pans and kettles of every size and description. The rascal had crawled in there after dinner and the door had been shut, so he had probably curled up for a nap. There was so little space for him, since the cupboard was pretty well filled, that one can imagine what happened when he began to move. I don't believe he will ever try that trick again after such a fright. Do you?

(To be continued)

TURNING POWDER INTO PAINT

On the morning after the Armistice the president of a big American factory sat at his desk with a sheaf of papers before him. Telegrams and letters, they were, canceling orders. He picked up a memorandum.

"Smokeless powder on hand, 63,000 tons," it read.

Yesterday that powder had been worth millions; today it was worth nothing—less than nothing, really, for he would have to take it out and dump it in the ocean.

"Cellulose," he murmured, "that's what the stuff's made of." Suddenly he got up and walked rapidly through the idle factory to the laboratory.

"Mac," he said to the chief chemist, "could we turn that powder back into cellulose and make something out of it to sell?"

"I'll see," said the chemist.

He saw. By the magic of test tubes and retorts he found a way to salvage the cellulose. Then he turned it to liquid and splashed a rainbow of color on it; and when he had finished they used it to paint automobiles. Millions of them. In the form of paint and lacquer that smokeless powder gleamed over the highways of the world. A new industry had sprung up from the dumps. *Wm. P. Helm in article in Colliers.*

—Readers Digest.

CORRESPONDENCE

From a mid-west friend there comes a gift of ten dollars for the RECORDER Fund, "to be used for subscriptions for those no longer able to pay," but with a "please do not use my name." This modest friend writes: "I am in my late seventies and do not remember a home without the beloved RECORDER, although my parents could not subscribe one year during the Civil War. We could not keep up interest and knowledge of denominational affairs without the RECORDER for we are mostly shut-ins (my sister and I), and it is surely like a dear friend."

From a state farther west payment for the RECORDER is received, with this note: "If it were simply a matter of my own self denial I would use the money for necessities of physical life, but I want the RECORDER to live while time lasts."

DEAR FRIEND:

I was reading the last RECORDER on my seventy-eighth birthday and when I read the letters . . . from old timers, I thought that I belonged in that class and it was time I sent you some money on my subscription. I have been reading it since 1880. I joined the Seventh Day Baptist Church in Leonardsville, in 1883. . . . I married the sister of Rev. George J. Crandall. The last time I was in the RECORDER office was in the summer of 1924, when T. L. Gardiner was there. Would like to see something from him now and then. I am in hopes that the time will come in my day when the RECORDER can put in more pages. I like it all now and like to watch the Children's Page and think that they are to take our places when we have passed on.

Yours truly,

Geneva, Ill.

E. D. COMSTOCK.

DEAR BROTHER VAN HORN:

I have been intending to write to the China missionaries to tell them how much we appreciate receiving the "China Bulletin," but decided I would write to the RECORDER readers instead. I hope everyone enjoys reading the "Bulletin" as much as we do. I think it is a splendid way to keep us in touch with the work—especially to us lone Sabbath keepers. Besides it gives us a more personal touch with the workers.

Oh, that our people would pay to the Lord the tenth that really belongs to him. Then the work could go forward by leaps and bounds. Some time ago I wrote an article on tithing and mentioned the Seventh Day Adventists, as an example. I was misunderstood by some, who thought I meant that we should go from door to door soliciting from worldly people and business men to get means to carry on the Lord's work. I simply meant this: that we might well emulate them in the tithing system. We belong to a Seventh Day Adventist Sabbath school—but with this understanding: that aside from the local expenses of the school the most of our money goes to our own denomination. Let us keep on tithing and praying, in faith, that his work will not languish and that many, many more souls may be saved. I cannot close without an appeal to everyone who has not the RECORDER in his or her home, to subscribe for it if at all possible.

MRS. FRED GREEN.

Cashmere, Wash.,
March 9, 1935.

GROWING OLDER

(This poem was found among the papers and records of Rev. James H. Hurley. It was one of his favorites.)

A little more tired at the close of day;
A little less anxious to have our way;
A little less ready to scold and blame;
A little more care for a brother's name,
And so we are nearing the journey's end,
Where time and eternity meet and blend.
A little less care for bonds of gold;
A little more zest for the days of old;
A broader view and a saner mind;
A little more love for all mankind.
And so we are faring a-down the way
That leads to the gates of a better day.
A little more love for the friends of youth;
A little less zeal for established truth;
A little more charity in our views;
A little less thirst for the daily news.
And so we are folding our tents away
And passing in silence at close of day.
A little more leisure to sit and dream;
A little more real the things unseen;
A little nearer to those ahead,
With visions of those long loved and dead.
And so we are passing where all must go,
To the place the living may never know.
A little more laughter, a few more tears,
And we shall have told our increasing years;
That book is closed and the prayers are said,
And we are part of the countless dead.
Thrice happy, then, if some soul can say:
"I live because He has passed my way."

—Calendar of First Congregational Church, Newton, Kan.

OUR PULPIT

"THE REST THAT REMAINETH"

BY REV. LESTER G. OSBORN
Pastor, Nortonville, Kan.

Text—Hebrews 4: 9, "There remaineth, therefore, a rest to the people of God."

Scripture—Hebrews 3: 7 to 4: 11.
Introduction.

The voice that spoke the heavens and the earth into being spoke also of rest. The second and third verses of Genesis tell of the rest of God and of the setting apart and blessing of the seventh day as a weekly reminder to man of the Creator and his power, as a time for spiritual upbuilding and of communion with God, and as a type of that rest which sinful mankind may find in Christ and of the blessedness of an eternity spent in his presence.

Rest! Cessation of effort, of labor, of exertion of any kind—freedom from disturbance of mind or spirit, tranquillity, security. An inviting prospect, is it not? In our Scripture lesson the word "rest" occurs eleven times—all leading up to "the rest that remaineth" to the people of God. Jehovah God wishes his people to enter into this rest. He himself provided the way. Jesus Christ stood before the multitudes and cried out, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." His voice still rings down across the years to all who are tired in body and mind, to all who are sin sick and soul weary, with this gracious invitation. In this passage Paul is warning the people not to fail to enter, as the Israelites did, through unbelief.

I. God's Creation Rest a Type.

God's creation rest—the Sabbath day after six days of toil—is a type of this "rest that remaineth." When I say that, I am making a contradictory remark, for in the theological sense the Sabbath is not a type as are the things which are usually considered as typical—such things as the sacrificial lamb, the door of the tabernacle, the candlestick and shewbread, all of which followed the entrance of sin into the world, and are part of the redemptive system, which the Sabbath is not. For the Sabbath was instituted before the beginning of sin, and is one of the great imperishable moral principles which are from the be-

ginning, and is, therefore, a type of something eternal.

The Sabbath does not relate to physical rest alone. God was not tired after his work of creation. Mental and spiritual rest are included in it, too. It ministers to all three of man's natures—body, mind, and spirit. Neither is it a rest of idleness on the part of God, but of upholding and governing the universe. So our Sabbath is to be a day not of stagnation, but of activity in the Lord's work.

II. Israel's Rest in Canaan a Type.

After years of slavery and oppressive toil in Egypt—after forty years of wilderness wandering—after weariness, hardship, and danger—Israel was given "a land already planted." They entered into the promised rest. It is a matter of history, but all through it is one great miracle: the ten plagues, the escape through the Red Sea, the smitten rock, manna and quail, the pillar of cloud and fire, the preservation of their clothing, the crossing of the Jordan River—all were miraculous.

And yet, Israel failed to enter into the rest "because of their unbelief." At Kadesh-Barnea, eleven days from their goal, they saw the giants, but not the promise and power of God, and refused to go on in faith; so for thirty-eight years they wandered in the wilderness until all that generation except Joshua and Caleb were dead. Even the new generation, under these two great heroes of faith, did not enjoy the rest completely. Hebrews 4: 8 says that "if Joshua (Hebrew as in Acts 7: 45) had given them rest, then would he (God) not afterward have spoken of another day."

No, Canaan was not the "rest that remaineth"—if so, God would not have "spoken of another day" in Psalm 95: 7, written five hundred years after their entrance into the land, and Paul would not in the next verse have spoken of it several centuries later as something still open to those who would enter in.

III. The Rest That Remaineth—verse 9.

To make the distinction still more evident, the Scripture uses a different word in the ninth verse. "Rest" in the other verses is the Greek, "Katapausis," which is simply "cessation from labor." Here we have "Sabbatismos," which takes us back to God's creation rest. It is a word which implies rest both of body and

soul—a religious and sacred rest. It is not merely stagnation, but a "sabbatizing" — a "keeping of a Sabbath" (compare marginal reading). This will become more plain as we proceed with the study.

To be sure, it includes rest from works, for we read in verse 10, "He that is entered into his rest, he also hath ceased from his own works, as God did from his." The original Sabbath came after the work of creation. The Sabbath of the fourth commandment comes after six days of toil. The Canaan rest of Israel followed years of toil and hardship and danger. It was a rest from anguish and strivings for deliverance. Finally they cried to God to deliver them, and he did. So the rest which Christ promises is from the works of the law, from self-effort. "I will give you rest" when you "come unto me." It is a gift, consequent upon the finished work of Christ, as the Sabbath is a gift, consequent upon the finished work of God in the creation.

But it is more. It is a rest of heart satisfaction. It is the peace of Christ Jesus in the heart—a peace through his atoning work. And the truth of the matter is that until the soul is at peace, both the mind and the body are deranged. It is a state of blessedness. The beatitudes may fittingly be read, "Oh the joy of . . . !" The same word describes this rest. "Oh, the joy of" the man who has the peace of the gospel and the benefits which it secures—a rest from sorrow and weariness and sin.

There is another phase of this "rest that remaineth." By the finished work of Christ we are made a part of the new creation. So this rest is one of co-operation in doing the known will of God. There can be no rest while one is shirking his duty and while refusing to obey the Lord. How many people have found their hearts full of unrest and dissatisfaction and longing for peace, when all the time it was their lack of surrender to his will that was causing their disquiet!

For another thing, this rest is not complete until the new creation is finished, until all the world of nature shares in it, until the body of man, as well as his soul, is redeemed and "made like unto his own glorious body"; not until that glad day of which the Spirit speaks through Isaiah, when the "lion and the lamb shall lie down together, and a little child shall lead them," when "the desert shall blossom like a rose," when all aches of body and heart

are done away with, and "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." (Revelation 21: 4.)

IV. Where the Sabbath Comes In.

It seems to me that this passage is one of the most beautiful proofs that we have of the permanence of the seventh day Sabbath. No other day can be a symbol of this "rest that remaineth." The thought is brought out beautifully in Newton's hymn, "Safely Through Another Week." Truly it is the "day of all the week the best, emblem of eternal rest." "From our worldly cares set free," even as we are free in Christ from the guilt and bondage of sin. "May we rest this day in thee," even as we rest from our burden of sin and our own works in the Lord Jesus Christ.

The Sabbath is a rest, but not physical rest alone. That is why many miss the full blessing of it. They lay aside their daily toil, but find that the day drags because they do not spend it in doing the will of God. It should be a day of life and of activity in the Lord's work, a day of thinking of him, of spiritual refreshment and growth through worship, through the study of the Word, and through fellowship with his people.

Neither can the Sabbath be kept rightly except after six days of honest toil, of work well done, of completed tasks which we can contemplate as God did the creation, of which it is said that he "beheld all that he had made, and behold it was exceedingly good." I believe that we should stress this side of true Sabbath observance more.

But of course the true basis of Sabbath keeping is the "Sabbatismos"—the Sabbath rest—the peace of Christ in the heart. What a travesty it is to see unsaved people "keeping the Sabbath." An unbeliever cannot observe God's holy day, because he has not entered into the "rest that remaineth," and his attempted observance will not avail at all in the time of judgment.

The rest of God is a continuous thing in the heart. We have it every day. Then on that day which he set apart, first as a symbol of his power to create, and second as the weekly culmination of that experience of redemption and re-creation—on that seventh day we have the deepest experience of the "rest" which is

the peace of Christ. The Sabbath day is the climax of the day-by-day experience of the rest into which we have entered. It is both the symbol and the substance of that

"Peace, perfect peace! in this dark world of sin, The blood of Jesus whispers peace within.

"Peace, perfect peace! by thronging duties pressed;
To do the will of Jesus, this is rest."

The Sabbath cannot be kept in one's own strength, nor from a feeling of duty or obligation. To refrain from everyday things on the seventh day is good, but one is not truly keeping the Sabbath until he is truly converted—until he has thrown himself at the feet of Jesus crying, "God be merciful to me a sinner," and has risen from the foot of the cross with sins forgiven and the new life which comes from being born again by the Spirit. Then he is a new creature, with new motives, new interests, new likes and desires, and he delights in the Bible and the other things of God. Then comes the Sabbath—the day set apart for the more complete realization of the Christian "fullness of joy." On this day more than on any other he may live "in newness of life" without the distractions and hindrances of the week day round. He finds in this day a soul satisfying joy. He finds it a day of opportunities for learning more completely the life of the redeemed in which he delights every day of the week, but which his work keeps him from enjoying to the full.

Conclusion.

"There remaineth therefore a rest . . ." The promise is still open. Christ's voice still rings out with the invitation, "Come unto me . . ." Israel did not enter into this rest "because of unbelief." The word is still preached. Israel failed to enter because the word preached to them was not "mixed with faith in them that heard it" (4: 2). The warning to us in this passage is not to do likewise, for "How shall we escape if we neglect such great salvation?" (2: 3.)

We need our Sabbath day to relax, to gain strength for our week's toil, to nourish our souls with "the sincere milk of the word." The world, too, needs the Sabbath. It is our duty to give it to it. But the most precious is in knowing that no matter what our load of sin, or how Satan may tempt us, we shall not come into condemnation. On the cross

Jesus cried, "It is finished," and we may stop "working" and rest in his finished work. Then, and not until then—for Sabbath observance is of no avail, and is not real until we have "entered into the rest of God"—can we "remember the Sabbath day to keep it holy." Only when the peace of Christ is in our hearts can we set apart the seventh day for the full enjoyment of rest and service for our Lord.

Rest! Who of us does not long for rest? Then let us listen to our Lord's words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and enter into that "rest that remaineth."

Nortonville, Kan.,

March 9, 1935.

THE SACRAMENTS OF THE CHURCH

BY REV. AHVA J. C. BOND

In the Roman Catholic Church there are seven sacraments, while the Protestant denominations recognize but two. In neither case is the Sabbath included. A careful study of the character and office of the Sabbath reveals its kinship to baptism and the Lord's Supper in the service which it renders to the human soul.

BAPTISM

Baptism is the ordinance of the Christian Church through which the one who would begin the Christian life seals his covenant relations with Jesus Christ. In baptism one makes a public profession of Christ and proclaims to others his new allegiance. At the same time and by the same token, he confirms in his own heart this experience of beginning a new life.

In the ordinance of baptism two great doctrines of the Church are symbolized, namely, the doctrine of the *resurrection*, on the Godward side, and, in the human aspect, the doctrine of *regeneration*. Our baptism is a testimony to our personal faith in the risen Christ, and an expression of our purpose to walk in newness of life. Evangelical Christians claim no magical power for the ordinances. For this very reason every baptismal service should be approached in a reverent spirit in order that it may serve to impress upon all who gather for the service the beauty and blessedness of beginning the Christian way.

THE LORD'S SUPPER

The communion service, likewise, symbolizes two fundamental doctrines of the

DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

Special evangelistic services, conducted by Pastor Everett T. Harris assisted by Rev. Erlo E. Sutton, have been well attended and a large interest manifested. Mr. Sutton's messages have been strong and appealing and several of the young people have been led to give their hearts to Christ. The services still continue. A leadership training class in religious education is being conducted by Mr. Sutton, and as many as thirty are attending. A pleasing and helpful feature of the evening services is the picture shown on the screen each night, with illustrated gospel songs.

—Gleaned from *Westerly Sun*.

WESTERLY, R. I.

"Rambling Through the Records" was the subject of an interesting paper read last evening by Col. E. E. Whipple, town clerk of Westerly, before the meeting of the Men's Club of the Pawcatuck Seventh Day Baptist Church. There were over seventy men present and at the conclusion of the address refreshments of cake, coffee, and ice cream were served.

Community singing was led by Dr. Edwin Whitford, with Stanton Gavitt at the piano. The committee in charge of the evening's program included Russell Hemphill, Lewis R. Greene, and W. H. Seamans.

The committee for the next meeting will be Wilfred B. Utter, William H. Browning, and Albert P. Kenyon. A nominating committee consisting of John H. Healey, Elisha C. Burdick, and Dr. Edwin Whitford was appointed by the president, Karl G. Stillman, to report at the meeting on the fourth Sunday of this month. The annual meeting for the election of officers will take place in May and the new year for the club will start in July.

Colonel Whipple, in his address, related some of the interesting things which he has found in the records of the town dating back to the original transfer of the land from the Indians. The records of the town from the very beginning have been preserved, he said, and are in good condition today.

—*Westerly Sun*.

PLAINFIELD, N. J.

The Alfred male quartet sang in our morning church service April 6, and gave an enjoyable concert in the afternoon at five o'clock.

Church, and this service should be an occasion always for teaching and emphasizing these spiritual truths. The doctrine of the *incarnation* and the complimentary doctrine of the *atonement* should be better understood and more fully appreciated in every communion service.

In Jesus Christ the Word became flesh and dwelt among us. The atonement is a vital, living, and constant experience, a perpetual partaking of the bread of life. This living and perpetual experience is symbolized from time to time in the holy communion. Every sincere communicant should be able so to realize in the Lord's Supper the relation of the Divine Spirit to the human life as to go out from the Lord's table to do the will of the Father, to follow him at whose table he has sat into the garden of weariness and sorrow, and if it need be to Calvary and the cross.

THE SABBATH

The Sabbath bears witness to the gracious and loving presence of God in his world. Week by week as the Sabbath draws on at the setting of the sixth day's sun, we are made conscious of the ever present Father, and of our relationship with him.

The Sabbath, therefore, symbolizes God's *immanence* and our *immortality*. These are its doctrinal implications. God created the world in the beginning, but he also stayed with his world, of which fact he sought to make man constantly conscious through the regular and frequent return of his holy day. Heaven and earth are not far apart. God is always near. Such are the lessons repeatedly taught and the experience entered into through the faithful observance of each returning Sabbath day.

The nature of time is difficult to determine, and its study in the abstract is perplexing and illusive. It is not difficult, however, to recognize a portion of time measured by the regular phenomenon of the setting sun and set off by divine appointment as a symbol of the sacredness of all time, and as a token of our loyalty to God who was before all time and to whom belong the eternities.

"The Sabbath question should not be considered as an issue between Sabbath keepers and those of other religious views—but as an issue between the individual and God."

—*Present Truth*.

They also sang at the union evangelistic services Friday evening and the evening after the Sabbath. Many besides our own church people expressed their appreciation of this fine quartet.

The evangelistic services in the First-Park Baptist church, in which our church is uniting, are very largely attended and are of great interest. Dr. Geo. Wood Anderson, the evangelist, is a powerful and convincing speaker. He preached for us Sabbath morning, April 6, and addressed the Sabbath school following.

The annual church meeting was held Sunday, April 7, beginning at four o'clock. The business meeting continued until supper time. Basket lunches had been brought and about ninety people enjoyed the social good time, singing, now and then, songs familiar to all. After supper, letters from absent members were read and reports of the several branches of the church work were given. They were interesting and showed much effort put forth in carrying out the year's program.

Dr. Rosa Palmborg, our missionary from Liuho, China, and Mrs. Ella B. Burdick of Chicago called at the Denominational Building April 8, and made a short visit with friends here. Several friends called to see them at the home of Pastor Bond in the evening.

CORRESPONDENT.

BROOKFIELD, N. Y.

Edward E. Whitford writes from Daytona Beach, Fla., where he and Mrs. Whitford have been spending a couple of months: "We expect to leave here the tenth, but probably will be rather slow going north, stopping in Jacksonville and Savannah. You would like the fishing here. I have not fished any, but almost everyone does. Wade out in the ocean about hip deep and cast your line as far as you can; and you soon get a pail full of fish. Along here there is a thirty-five mile stretch of level, smooth beach. I saw Sir Malcolm Campbell go by just a few seconds before he speeded up to the rate of 281 miles per hour. We expect to be in Brookfield before April is out."

—Brookfield Courier.

ALBION, WIS.

In the absence of Pastor Thorngate, who was called to Dodge Center for a funeral service and to serve in the communion exercises, Mrs. Will McCarthy read a sermon en-

titled "Heavenly Food." Mr. Kipp and Deacon Maxson had charge of the opening exercises with appropriate Scripture readings and prayers. The choir also assisted in anthem and hymns related to the subject, and Mrs. C. S. Sayre sang the alto solo from the "Messiah." "He Shall Feed His Flock."

The Campus Club enjoyed a very profitable afternoon at its annual guest day observance at the home of Rev. C. S. Sayre. The speaker was from Ft. Atkinson, and all enjoyed her talk and songs on England, her former home.

The Home Benefit Society sponsored a reception for Mr. and Mrs. Franklin Kelling at the town hall, Monday afternoon, April 1, 1935. A miscellaneous kitchen shower and mock wedding were items of interest in the afternoon.

Mrs. Sayre's intermediate class in Sabbath school are writing themes on the life of Peter, for the best one of which a prize will be awarded.

CORRESPONDENT.

DODGE CENTER, MINN.

Pastor Charles W. Thorngate of Albion, Wis., spent from Wednesday until the night after the Sabbath with us, and it was a pleasure to have him speak to us again and visit with us. In place of the prayer meeting Friday evening, Paul Giesler preached a sermon that received hearty praise and approbation from Mr. Thorngate, which was a real encouragement to a young preacher.

—Dodge County Star.

BOULDER, COLO.

From the pastor's annual report is gleaned that a Bible study class has been conducted in the Boulder church since September, and more or less regularly with the Denver young people through the fall and winter. The pastor has been taking work one night a week in the Denver Bible Institute.

Topics discussed in the Bible study class have been Salvation, Assurance, Victory, Surrender, The Christ Centered Life, and Our Access to God; and since the first of the year, the Book of Genesis.

During the discussion to consider the resignation of the pastor, many were the tributes heard concerning him and his work. A unanimous vote was made by ballot against accepting his resignation.

The finances of the Boulder Church are better than last year. "Your moderator will say that he thinks the working condition of the church never has seemed better in the twenty years or more of his connection with the Boulder Church. A loving harmony seems to be the rule and a spirit of service and love and desire to spread the cause of Christ seems uppermost. Our pastor is doing fine work and is backed up by a working committee."

"Darwin Andrews Tame Wild Plants" is the title of an interesting article in the March number of "Better Homes and Gardens," by Arthur H. Carhart of Denver. Mr. Andrews is proprietor of the Rockmont Nursery of Boulder. "Mr. Andrews," says Mr. Carhart, "has made a hobby of his business. He is a plant hunter, a scientist who secures as much fun out of corraling a new wild flower as he gets out of snaring a fighting rainbow trout in some Colorado crystal stream. This is saying much, for while all out-doors is Darwin Andrews' hobby, trout fishing is his favorite sport. . . . Darwin Andrews is American authority on rock garden plants, the kind of soil they require, the conditions under which they will thrive, what factors mean success or failure. . . . He is the greatest authority in the world on our Rocky Mountain flora from the standpoint of what will be an addition to the garden. . . ."

Mr. Carhart predicts that years hence Mr. Andrews will be eulogized as one of America's great plant breeders. "The inherent, quiet modesty of the man has probably been one determining factor in keeping his extraordinary work from becoming universally known—this and his everlasting belief that if he waits just a little longer, works a little more, he can produce something that is better than anything he has yet grown."

—News Letter.

[The editor of the SABBATH RECORDER wishes the splendid "News Letter" from Boulder could be reproduced for all our readers. From beginning to end it is interesting, and shows what any church can do if it cares to.]

ROSEBURG, ORE.

Mumps and whooping cough and other sickness among our families in Roseburg caused smaller attendance at the Sabbath services during the winter than usual. But we have had Sabbath school and preaching service every Sabbath. Last Sabbath besides three from the

Weatherford family; Mr. and Mrs. Rawland; Mr. and Mrs. Coon; four from the Hemminger family; and six from the Schalles family—all from our city—there were in attendance Mrs. Lily Wood and daughter Carolyn, from a mile and a half out of town; two Plaisted young women, from four miles out, who walk in almost every Sabbath; Mr. Myers, from about eight miles out; Mr. Rufus Wood and son Gilbert and wife, from some ten miles out; and Mr. and Mrs. Root, from thirty miles away. A Mrs. Paulson, a pious and devout old lady from eighteen miles away, comes to the service as often as her son will bring her.

This will show to you it requires considerable effort to maintain these services. But for some four or five years this little congregation has held together. Perhaps you would think more of the Sabbath services if you put forth more personal effort in attending them regularly.

Some of us, away out here on the Pacific slope, more than a thousand miles from any Seventh Day Baptist church, very much enjoy the denominational news we get in the little SABBATH RECORDER that comes to us once in two weeks. Then we do like the "China Bulletin" that gives details about our work in China, and the "Semi-annual Church Letter" from Boulder which reveals so much of the real work of the Lord being done by that little church. We rejoice because of precious souls in Shiloh and Jamaica and Germany and every other place finding Christ as a personal Savior. A deeper interest in soul saving is what we all need.

PASTOR D. BURDETT COON.

SABBATH POSSIBILITIES

BY LUCILLE SEVERANCE

To him who in his love for God
Honors his Holy Day,
Is given a peaceful soul
That's found no other way.

But those whose lives are crowded,
And the Sabbath day neglect,
Lose love, peace, and holiness,
And even self respect.

North Loup, Neb.

If you have a clear conscience and a good liver, and if you have three good friends and a happy home, if your heart has kept its youth and your soul its honesty—then you are one of life's millionaires.—Selected.

MARRIAGES

KEELER-THOMPSON.—At the Seventh Day Baptist parsonage, March 6, 1935, Clarence Elmer Keeler of New Woodstock, N. Y., and Miss Helen Gertrude Thompson of De Ruyter, N. Y., Rev. Theo. J. Van Horn officiating.

OBITUARY

BURDICK.—Mrs. Ella D. Burdick was born at Leonardsville, N. Y., November 17, 1857, and died there March 13, 1935.

She was the daughter of Stephen R. and Clarinda Landphere Burdick. On February 14, 1877, she was married to William S. Burdick of De Ruyter, who died in 1910. She was a member of the First Brookfield Seventh Day Baptist Church.

Surviving her are two sons and two daughters: Earl S. and Merton L. Burdick, Mrs. Bert Welch, and Mrs. Blaine Welch, all of Leonardsville; also five grandchildren, two great-grandchildren, and other relatives. Funeral services were held at the home of Blaine Welch, by her pastor, and burial took place in the local cemetery. She will be remembered for her good works and self-sacrificing Christian spirit. P. S. B.

BURDICK.—Suddenly, at her home in Westerly, R. I., January 28, 1935, Miss Mary L. Burdick, in her fifty-second year.

Miss Burdick was the daughter of the late Solomon C. and Hannah C. (Doty) Burdick. She was a faithful member of the Pawcatuck Seventh Day Baptist Church and of the S. D. B. Society. She was quiet but of a friendly nature, always thoughtful of others. Her home was with her brother, Carl E. Burdick, and her sister, Miss Ruth Burdick, who survive her.

Farewell services were held at the Gavitt Funeral Home and interment was in Riverbend Cemetery. Her pastor, Rev. Harold R. Crandall, officiated. H. R. C.

CRANDALL.—Herbert K., son of Herbert H. and Amelia K. Crandall, was born in Potter Hill, R. I., October 22, 1893, and died at Cranston, R. I., February 10, 1935.

He attended the Ashaway schools as a boy and was exceptionally brilliant and thoughtful. He united with the First Hopkinton Seventh Day Baptist Church at the age of twelve. Surviving him are his mother; a brother, Clarence; and a sister, Mrs. Walter Saretzki.

The funeral, held from the Gavitt Funeral Home, Westerly, R. I., was conducted by his pastor, with burial at the First Hopkinton Cemetery. E. T. H.

DAVIS.—At her home in Salem, W. Va., March 22, 1935, Mrs. M. Berkley Davis, in the seventieth year of her age.

She was the daughter of W. G. and Rebecca Wolfe Sheets, and was born at Lost Creek, December 19, 1865. She and Mr. Davis were married July 27, 1885. Their one daughter, Leah, is now the wife of M. G. Kenneally of New York City. In 1886, she joined the Lost Creek Seventh

Day Baptist Church. When the family removed to Salem her church membership was brought there, where she was a member at the time of her death.

Mrs. Davis is survived by her husband, her daughter, a grandson, Billy Kenneally, and by a brother Oren G. Sheets. The funeral was conducted by the pastor of the Seventh Day Baptist Church and Rev. E. J. Woofter, pastor of the Salem Baptist Church. Burial was at Lost Creek. G. B. S.

KELLY.—Dr. Charles Demster Kelly, son of James and Fanny Oviatt Kelly, was born at Albion, Wis., June 4, 1865, and died in the Rock County Hospital at Janesville, Wis., March 8, 1935.

From 1891 to 1899 he practiced medicine at Albion, Wis., and then till 1904 he practiced at Milton Junction. Doctor Kelly married Miss Helen Saunders on December 6, 1894.

At the age of sixteen he united with the Milton Junction Seventh Day Baptist Church, remaining a faithful member during the rest of his life. He was an active worker in both the Albion and Milton Junction churches during his residence in those places.

Survivors are his widow and a sister, Miss Alice Kelly, Milton Junction. Farewell services were conducted from the Gray and Albrecht Funeral Home, Milton Junction, Rev. John F. Randolph officiating. Interment was in the Milton cemetery. J. F. R.

LONG.—Lewis A. Long was born in Lincklaen, N. Y., February 18, 1889, and died March 13, 1935.

He leaves a wife and eight children to mourn his unexpected and untimely death. T. J. V. H.

RANDOLPH.—J. Alexander, son of Lloyd and Elizabeth Davis Randolph, was born June 1, 1864, and died March 15, 1935, at his home near Salem, W. Va.

His entire life was spent at Salem as merchant and farmer. In 1892, he married Agnes Davis, who died in 1894. Their one daughter, Eula, is now the wife of Glen Post of Clarksburg. In 1900, he married Belle Davis, who survives, together with two sons and a daughter: Floris of Clendenin; and Warren and Rowena at home. He is also survived by two brothers and a sister: C. M. of Salem; Edgar D. of Gallapolis Ferry; and Rose, wife of P. C. Williams of Clarksburg.

He united with the Salem Seventh Day Baptist Church April 2, 1876, and has been a faithful member. He was one of the trustees of the church. He was an enthusiastic supporter of Salem College and was a member of the board of trustees for twenty-eight years. He will be greatly missed in many fields of useful activity. G. B. S.

RANDOLPH.—Orville M. Randolph died at his home in Westerly, R. I., January 29, 1935, at the age of sixty-six years.

Mr. Randolph was the son of the late Jonathan W. and Fanny (Chapman) Randolph. He was married in Westerly in 1889, to Miss Alice J.

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoang, 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 Spald, 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.

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 Monica 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 Eleventh and Kalamath Streets 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.

Tyler. He is survived by his wife; a daughter, Mrs. Ethelind Randolph Haston; and a granddaughter, Shirley R. Haston. Mr. Randolph was a member of Narragansett Lodge, No. 7, I. O. O. F., and of the Royal Arcanum. From early life he had been a member of the Pawcatuck Seventh Day Baptist Church. He was a man of genial disposition and devoted to his home. He had been in ill health for a long time.

Funeral services were held at the Gavitt Funeral Home with his pastor, Rev. Harold R. Crandall, officiating. Interment was in Riverbend Cemetery. H. R. C.

SAUNDERS.—Miss Mary Edna Saunders was born in Westerly, R. I., January 1, 1870, and passed away at the Margaret Edward Anderson Hospital, Westerly, January 24, 1935.

She was the daughter of the late E. Clarke and Mary S. (Stillman) Saunders. Practically all her life was spent in her home town. Miss Saunders was an active and loyal member of the Pawcatuck Seventh Day Baptist Church from girlhood. For a number of years she was the efficient secretary of the S. D. B. Society. She was a loyal friend and took delight in doing lovely things for others in a quiet way. Surviving her are two brothers, Hobart C. and Frank E. Saunders; and a sister, Miss Mabel A. Saunders. The sisters had their home together in the family home on Granite Street.

Farewell services were held at the Gavitt Funeral Home Sabbath afternoon, when her pastor, Rev. Harold R. Crandall, officiated. Interment was in Riverbend Cemetery. H. R. C.

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The Sabbath Recorder

VOL. 118

APRIL 29, 1935

No. 9

SIGHT OR FAITH

But Thomas, one of the twelve said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe Jesus cometh and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side; and be not faithless but believing. Thomas answered, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.

—John 20: 24-29.

(American Revision.)

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