

(there are eight or ten in the group) are anxious to meet with other Seventh Day Baptist young people in associations and summer camps, and Pastor Easterly is wondering how soon there will be a Seventh Day Baptist General Conference on the Pacific Coast again. Surely this will be a growing church. The pastor is now planning for special meetings in the fall. And he is doing personal work continuously. In his own good time and way God will bless all such labor for his kingdom. And may God be praised in it all!

MARRIAGES

BULLOCK-GREEN.—At the Seventh Day Baptist church of Berlin, N. Y., Sabbath day, June 15, 1935, Mr. Joseph Edward Bullock of Schenectady and Miss Mary Emma Green of Berlin, Pastor L. A. Wing officiating.

STEWART-WILLIAMS.—In a beautiful church wedding Mr. Glenn Williams gave his daughter, Mary Vernelia Williams of Albion, Wis., to wed Hugh Campbell Stewart of Jefferson, Wis., Pastor Charles Thorngate officiating. The event took place at eight-thirty in the evening, June 25, 1935.

OBITUARY

BROOKS.—Burtus A., son of Ezekiel and Malvina Davis Brooks, was born at Waterford, Conn., April 8, 1853, died May 3, 1935.

He was married fifty-four years ago to Emma Gavitt who survives him, with four sons, seven daughters, forty-eight grandchildren, a brother, and five sisters.

He was well known, highly regarded, and had many friends. He was a member of the Seventh Day Baptist Church. His works of art, with particular attention paid to marine scenes and landscapes, attracted considerable attention.

BURDICK.—Amelia Charnley Burdick, daughter of James A. and Jane Coats Charnley, was born in England May 5, 1866, and died at her home in Rockville, R. I., July 1, 1935.

She came with her mother and brother to Rockville in August, 1870. On March 5, 1881, she was baptized by Rev. James R. Irish and united with the Rockville Church. On April 2, 1890, she was united in marriage with Frank C. Burdick, and they began housekeeping in the house where they have since lived. Mrs. Burdick loved music, literature, and flowers. Although she knew for years that she had an incurable disease she was cheerful and uncomplaining, and kept acquainted with world conditions. When unable to read, her devoted husband read aloud to her.

Funeral services were held at the Avery Funeral Home in Hope Valley, R. I., July 3, conducted by her pastor, Rev. Willard D. Burdick. Interment in the Rockville Cemetery. w. d. b.

COON.—Charles D. Coon, born March 15, 1862, at Leonardsville, N. Y., departed this life May 30, 1935, at Laguna Beach, Calif. (A more complete obituary elsewhere in this paper.)

SAUNDERS.—Agnes Lydia Rogers, daughter of Albertus C. and Alice Ennis Rogers, was born January 31, 1866, in Little Genesee, N. Y. She was graduated from Alfred University and taught for a number of years. September 2, 1909, she was married to William A. Saunders of Robbinsdale, Minn. As a girl she was baptized and joined the Seventh Day Baptist Church at Farina, Ill., later taking her membership to the Alfred Church.

She died July 19, 1935, at the Northwestern Hospital, Minneapolis, Minn. She is survived by her husband, William A. Saunders; two brothers, Orra S. Rogers of Plainfield, N. J., Walter E. Rogers of Milton, Wis.; and one sister, Ruth A. Rogers of Alfred, N. Y.

Funeral services were held at the home in Robbinsdale on Sabbath, July 20. Interment was in the Milton cemetery. At the grave a quartet sang "Immortal Love" and prayer was offered by the pastor of the Milton Church. C. L. H.

SCHNITZLEIN.—Brother Paul Schnitzlein, born in 1870, was, ever since 1896, a faithful observer of the Sabbath, and forty years has the writer been acquainted with this brother and learned to prize him. During the last eleven years he has been the housemaster in a large public school, Berlin-Neukölln, and his faithful service was highly praised by letters of the district burgo-master of Berlin and the school board. As he had been an active member of the association of gymnastics, a large number of them attended with a band and their flag. There were about four hundred mourners at the funeral July 8, when the writer spoke, taking John 11: 23 as text. In Brother Schnitzlein the Berlin Seventh Day Baptist Church has lost its faithful elder, and the German Seventh Day Baptist Association Committee a good counselor. L. R. CONRAD.

RECORDER WANT ADVERTISEMENTS

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

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

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

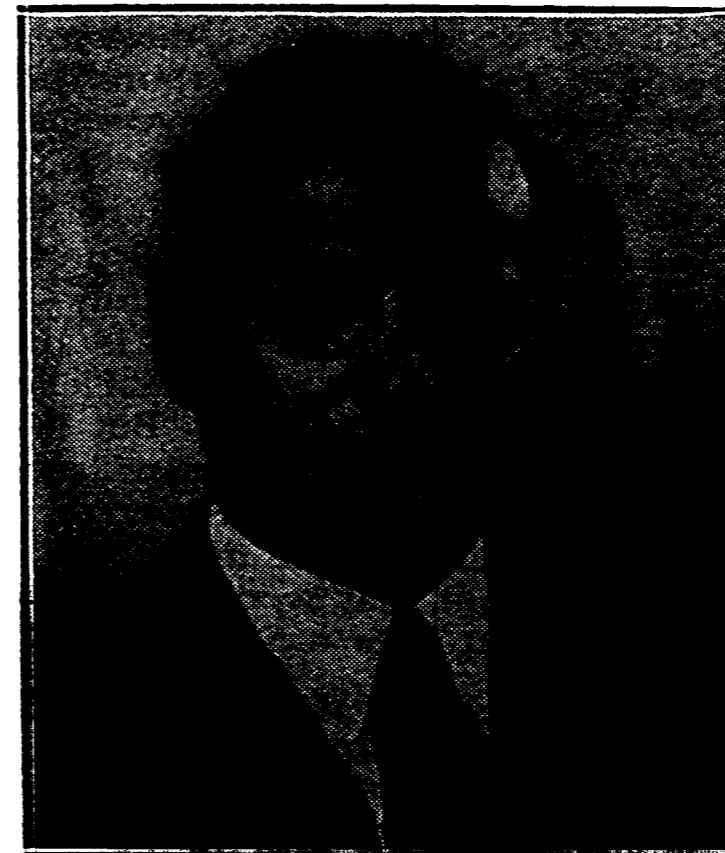
LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield,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

The Sabbath Recorder

VOL. 119

AUGUST 19, 1935

No. 4



Seventh Day Baptist General Conference

ALFRED, N. Y., AUGUST 20-25, 1935

JAMES L. SKAGGS, D.D.

Pastor New York City Seventh Day
Baptist Church, PresidentTO BE HELD WITH THE
FIRST ALFRED
SEVENTH DAY BAPTIST CHURCH

REV. A. CLYDE EHRET, Pastor

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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. 119, No. 4

WHOLE No. 4,665

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less expressly renewed.

What Can We Do? A recent editorial on "Menace of Liquor Advertising" brings a letter from a reader of the SABBATH RECORDER who wants to know what we can do about it. Some of our best magazines were mentioned as carrying objectionable advertising. Our friend speaks of fine old paintings now being used with whiskey bottles printed over them; of beautiful women pictured with cigarets in their lips; and she mentions the fact that the women in the stories so often are referred to as smoking. The friend feels the need of these magazines in her home for the benefit of the admirable articles contained. What should one do about the matter? Shall we stop taking these papers as a protest? She feels we must be "alert" and "that it is time decent people went into action." Then follows the earnest question, "Can you show us how?"

Often enough a pastor, after preaching a sermon in which his people are aroused, stumbles and finds himself in embarrassment when they ask him, "What do you want us

to do in this matter?" It is so much easier to generalize than it is to particularize. So, the editor finds it in this case, but he does believe there are some things that can specifically be done.

Negatively, however, it may be suggested that a protest of the boycott variety is not very satisfactory. To stop the paper and to give the management a "calling down" may ease the feelings of one so protesting, but unless there is widespread concerted action it will never prove effective. Of course if a magazine is found to be harmful in the home, or a great principle is to be sacrificed in continued support of the publication, then its coming should be stopped. Otherwise some other form of protest may be found helpful. There may be a time when a boycott is justifiable; then is the time to use it.

On the other hand there may be discovered more value and power in the protest of a subscriber, honestly and candidly made, than he may himself think. One is apt, too often, to look upon such a personal effort as weak and futile. Perhaps it is. But if often made by the intelligent, indignant subscribers and readers here and there over the land, the influence of such effort might roll up a convincing argument that would halt much of the advertising that goes too far.

If more people would take these things as seriously as our correspondent and "do" something in this way, it would be even more effective than formal protests signed by members of various groups and sent in, as is often done. Usually the trouble is we are not enough stirred up to take the trouble to make any kind of protest.

Fundamentally, we must get back to an educational program in these matters. Men's minds and attitudes towards tobacco and liquor must be changed by agitation and education. The American Tobacco Trust and the World War set back the crusade against the cigaret and other tobaccos at least seventy-five years. The moral and spiritual lapse in the repeal of the Eighteenth Amendment similarly affected the cause of temperance and liquor reform.

So the problem of advertising in question, after all, will have to be solved in a different way. The process will be found to be long and laborious. Will we have the vision and the patience to tackle the job so far back, and so fundamentally necessary. We must.

An Absorbing Passion "Woe is me, if I preach not the gospel," declared the Apostle Paul. The ministry of the gospel is not an occupation wherein a student finds opportunity to improve his talents, or a kindly disposed man, his gifts. Rather, it is a life "burdened for souls" offering a continuous outlet for the expression of one's love and devotion to Christ. The ministry must not be looked upon as other professions often are, merely as a vocation with a salary together with other emoluments and prestige. It is a serious calling which youth should enter not at the behest of friends or by preferment, but because God has laid his hand upon him for service.

A young man who does not love to study, who is not willing to dig deep into the Bible and books, burning midnight oil while others are at pleasure or asleep, should question seriously any call he may feel is his to the ministry. Not only so, but he should be able to learn from books and to make application of knowledge gained to right forms of expression in correct language, good English. Love of books and the right use and appreciation of literature go far in marking a young man for this Christian calling.

Moreover, the young man must love his fellows and delight to mingle helpfully among them. He should be able to know men, read character aright, and be able to adapt himself to circumstances, meet conditions as they exist, and people where they are. There is sorrow that needs sympathy, and there are evils that need correcting. This does not mean that a minister must carry his heart on his coat sleeve or charge every windmill of sin as he comes across it. But discerning sympathy and aggressive condemnation of sin are necessary. He must be interested in others and what they are doing as well as in his own thoughts and activities.

A young man's character must be above reproach; his loyalty to Christ and the church proved. If he neglects his church, does not regularly attend the prayer meeting, is not interested in Christian Endeavor, it is quite plainly evident that the ministry does not need him. To be interested in these things professionally at a later time will not be enough. Such a man should not dishonor the "calling" by entering the seminary. Embarrassment, if nothing more, later rests with a council called to consider ordaining a candidate who does not meet the requirements of the ministry.

Good evidence of one's call and fitness to preach is the absorbing passion to save souls,

to help folks. In some degree he must have that impulsion felt by Jesus who said in himself was fulfilled the prophecy: "The spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Evidences of one's call may be indicated by what he has already been impelled to do along the way since his acceptance of Jesus Christ. The great preacher Spurgeon wrote of his own compulsion of service, according to the *Watchman-Examiner*:

Though I could not preach, and never thought I should be able to testify to the multitude, I used to write texts on little scraps of paper, and drop them anywhere, that some poor creatures might pick them up and receive them as messengers of mercy to their souls. I could scarcely content myself for five minutes without trying to do something for Christ. If I walked along the street, I must have a few tracts with me; if I went into a railway carriage, I must drop a tract out of the window; if I had a moment's leisure, I must be upon my knees or at my Bible; if I were in company, I must turn the subject of conversation to Christ, that I might serve my Master.

Mobilizing Religious Forces The movement inaugurated as an experiment last year for community co-operative effort to promote Religion and Welfare Recovery, was so promising that it is being continued, and people are invited to observe Loyalty Days on October 5 and 6 as a part of the program this year. A national committee with Walter H. Head, 60 East 42nd Street, New York City, as chairman is at work. A call has been issued for the mobilization of all the religious and character building forces of the nation on Loyalty Days, the first Sabbath and Sunday in October. On these days, all church members are urgently requested, and all others are cordially invited, to be present in their chosen houses of worship to rededicate their lives to God and to more faithful service to their fellow men. A co-operative educational program of service and stewardship will follow Loyalty Days, calling attention to the need for a more unselfish recognition of social obligations, without which no amount of palliative legislation can possibly restore sound prosperity.

Before permanent material prosperity can be reasonably hoped for, there must come a deeper appreciation of the vital need of moral and spiritual health. It is encouraging to note

how much our political leaders are growing to think this way. President Taft declared, "The older I grow, the more certain I am that morality is dependent upon the spread of religious conviction . . . in the government and civilization of this country." President Wilson said, "Our civilization cannot survive materially unless it be redeemed spiritually." President Coolidge: "The strength of a country is the strength of its religious convictions." President Franklin D. Roosevelt recently expressed the conviction that "the churches are the greatest influence in this world of ours to overcome the present tendency toward greed." President Angell of Yale says, "It is my considered conviction that there can be no enduring alleviation of the social and political ills which plague us unless and until there is an essential change of ethical and spiritual attitude in the ranks and file of men." And not long ago Secretary Henry A. Wallace gave utterance to the thought that "enduring social transformation . . . is impossible without changed hearts. . . . It is time to hold aloft a compelling ideal."

In view of the conditions and needs as they now exist, and to impress upon ourselves and the world the paramount importance of the moral and spiritual forces of the nation and the necessity of presenting a united front against the forces of evil, greed, and selfish materialism, this invitation to render co-operative service is being extended to all religious and character building organizations. Seventh Day Baptists will not be the last to assist in this good effort. Remember October 5 and 6.

The Belmont Plan The following is from a letter concerning a method that has been bringing splendid financial and spiritual results to many churches. Mrs. Ruth Threlkeld, of Memphis, Tenn., is one of our faithful readers and consistent supporters. Her interest in the SABBATH RECORDER and the promotion of Sabbath truth with her helpful contributions made the first two numbers of the Sabbath Supplement a possibility. While her name may not often appear, it is back of frequent gifts for various lines of our work credited to a small church or otherwise. The editor believes that some such plan as the one in this title would be a great surprise as well as of untold blessing to our churches and people if consistently tried out.

Mrs. Threlkeld writes:

I have been intending to write more about "The Belmont Plan" as you requested me to do.

It is a plan which runs thirteen weeks in which all loyal church members join—by agreeing to pay one-tenth of all their earnings or income entirely into the church during this time.

Then after having tried it for this length of time and having seen the results—as a matter of fact—most churches renew their pledges. They see how much more is being accomplished and experience the joy they have had in giving.

Our church here [a local Baptist church where Mrs. Threlkeld and her family worship] has tried it and is now on the second plan, only the name has been changed to "The Lord's Plan." [The name "Belmont" came from the church in which the idea originated.]

Of course there are some who do not believe the plan workable, or who say they cannot afford it, but, after seeing how it affects others, try it later. During the first thirteen weeks of tithing in this church, besides lifting the church debt and paying current expenses, the church paid more to missions than it had in three previous years. . . .

We were so joyous over the good news of financial help mentioned in the RECORDER. It seems to me that just now is a good time to start such a plan in our entire denomination, first through the RECORDER, then through appeal to every church. Just to think—indebtedness soon paid, with no such indebtedness incurred again, besides the going forward that would be experienced. . . . Every RECORDER that comes I look over (with a hope) to find an article on this subject, and I feel that we shall never go forward until we do adopt some such plan.

THE UPPER ROOM

The night has gone and morning comes, my Father;
The day is breaking over land and sea;
And ere my hands take up the task or burden,
Oh, let me spend a quiet time with thee.

Here in the "upper room" all still and quiet,
I bring to thee the love that fills my heart;
And ask thy guidance through the coming hours,
That I may give my best to thee: my part.

Evening has come, and all the passing hours
Have had thy blessing as I worked "Life's Loom,"
Because that in the early morning,
Father,
I met thee in the quiet "upper room."
E. P. H.

MEETING OF THE TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, August 11, 1935, at 2 p.m., Second Vice-President Lavern C. Bassett presiding, and the following members present: Lavern C. Bassett, Herbert C. Van Horn, Neal D. Mills, Asa F. Randolph, Mrs. William M. Stillman, William M. Stillman, Irving A. Hunting, George R. Crandall, Fredrik J. Bakker, Everett C. Hunting, Mrs. Herbert C. Van Horn, and Business Manager L. Harrison North.

Visitor present: Jacob Bakker.

The board was led in prayer by Rev. Neal D. Mills.

The minutes of the last meeting were read.

Corresponding Secretary Herbert C. Van Horn gave the following report which was received:

REPORT OF THE CORRESPONDING SECRETARY AUGUST 11, 1935

The corresponding secretary attended the Southeastern Association at Salemville, Pa., July 19-21. He preached on Sabbath evening and conducted the testimony meeting, spoke on the Missionary Board program Sabbath afternoon, at the young people's fellowship breakfast, Sunday morning, and conducted the program of the Tract Society hour, Sunday forenoon. In the presentation of the Tract Society's interests he was assisted by Rev. James L. Skaggs, vice-president of the board. A special meeting of the Missionary Board was attended Sunday night, August 4.

Letters have been written and tracts and SABBATH RECORDERS sent to inquirers for literature and about our people. The latest of these was to a brother, a Sabbath keeper in central California, wanting to know of the nearest church of our faith where he could find fellowship.

A large number of old tracts and some books have just been unboxed as received from the former Northwestern Depository. From this shipment about three thousand Sabbath and gospel tracts have been sent to Nyasaland, together with twenty-eight volumes of cloth bound books. The secretary shares the feeling of the Distribution Committee that this literature will serve a real need there.

The Sabbath Supplement of June 24, 1935, containing "Free From the Law," by Rev. Lester G. Osborn, is being called for in some quantities, and one worker enthusiastically urges that we should set a goal of one million copies of this article in tract form distributed through the South by next January first. He offers to make a substantial contribution toward its publication.

An urgent call again comes from a district in the South for the secretary to visit there and

hold a series of meetings, and that it be, if possible, before certain of their young people return to their school work. Such calls are Macedonian in appeal and opportunity.

HERBERT C. VAN HORN,
Corresponding Secretary.

Treasurer Ethel T. Stillman reported the following balances:

Tract Society Balances

| | |
|--|------------|
| General Fund (general account) | \$1,367.16 |
| RECORDER Supplement Fund | 956.00 |
| Maintenance Fund | 409.37 |
| Denominational Building Fund (general) | 38.67 |
| Waldo Fund - Historical Society | |
| Room furnishings | 728.54 |
| The Permanent Fund has been increased | 500.00 |
| by the bequest of Amelia M. Cottrell | |
| (late of Independence, N. Y.) | |

August 9, 1935.

The Committee on Distribution of Literature presented the following report which was adopted with the recommendation:

A meeting of the committee was held August 4, with five members present. Plans were begun for a literature display at Conference, and the corresponding secretary was authorized to send a shipment of gospel tracts to Nyasaland.

Two hundred ninety-six tracts and twenty-one extra SABBATH RECORDERS were sent out in July.

Seven RECORDER subscriptions at \$2.50, and twelve at \$1 were received; and fourteen at \$2.50, twenty-six at \$1, and one free were discontinued.

The committee recommends (1) that the four books by A. J. C. Bond be reduced in price as follows: "The Sabbath," 60c; "Sabbath History I," 40c; "When I Was a Boy," 75c; "Reconstruction Messages," 40c; all four for \$1.75; (2) that other books in stock be offered for sale at reduced prices at Conference.

N. D. MILLS, Secretary.

L. H. North reported for the Supervisory Committee concerning repairs being made on the building, and presented a budget for maintenance of the building for the ensuing year, which was ordered by vote to be sent to the Seventh Day Baptist Commission.

Business Manager L. H. North gave his annual report and it was voted that this report be included in the printed annual report of the society.

Adjourned.

NEAL D. MILLS,
Recording Secretary.

LAVERN C. BASSETT,
Second Vice-President.

MISSIONS

NO TIME FOR DISCOURAGEMENT

(From the Annual Report)

This is no time for discouragement. The year has witnessed marked gains. Two new churches have been added to the list in the homeland and several in foreign lands. Notwithstanding the depression and calamities which many of our people have faced during the year, the treasurer's report shows that after all salaries, allowances, and bills were paid in full, there was a small cash balance, that the indebtedness had been reduced and the assets increased.

Furthermore, the work has gone forward on four continents, and it is impossible to measure the spiritual results achieved. We have no record of the number won to the Christian life and the attempt to make such accounting might be misleading. We know not how many struggling Christians have been helped over hard places and their lives enriched; neither do we know the large number who have been comforted in their sorrows, sicknesses, and the last great struggle. Though the work has been limited, these results have been beyond measure.

There face us in the new year perplexing problems, hardships, and sacrifices; but these ought not to discourage us. They should be a challenge to renewed consecration and intense endeavor. A discouraged people is bound to be weak and helpless. God never uses such. There are always discouraging things, but it is not God's will that we should dwell upon them. The Christian religion is not one of despair. If the Christian is pessimistic, there is something wrong. Either he has lost faith in the things he believes or in his Master. Christ said, "All power is given unto me in heaven and on earth," "And lo, I am with you alway." If we believe these sayings of the Master, why should we be discouraged?

In the face of the past year's work and the prospects of the future, in the face of Christ's presence and help, we should turn to the new year with confidence and enthusiasm.

EVANGELISM AND THE HOME BASE

(From the Annual Report)

It is vital that the home base should be strengthened and built up, and it is as difficult as it is vital. Missions, the very life of the

denomination, and our part in world-wide evangelization depend on this. The stronger and more numerous the churches, provided they are thoroughly alive, the more prosperous are missions and every other part of our program.

The Church, missions, and evangelism are inseparable. The Church is the organization Christ instituted to establish his kingdom on earth and in the hearts of all men; missions are the method he instituted by which the Church is to do its work; and evangelism (the evangelization of the world) is the purpose of the work of the Church. "Go ye therefore and make disciples of all the nations."

The term evangelism is sometimes used referring to one phase only of the work Christ left to his Church, namely, that which has to do with getting converts; but the term really includes all the activities of the Church. It embraces the work of getting converts, the nurture and encouragement of Christ's followers, the establishing and maintaining of churches, the transforming of human institutions, and all that pertains to these.

This work, whether we speak of it as missions or evangelism or the work of the Church, has become increasingly difficult and demands a new and intensive consideration. The problems confronting missions and the Church, or the problem of evangelism, may or may not be more difficult than in past generations, but some of them are new and strange to this generation and, therefore, they are difficult to it.

For instance, when we look at it in its narrower sense (securing converts), evangelism presents new and difficult problems. One hundred years ago the principal methods used were public meetings, special or otherwise, the family altar, and personal solicitation. In more recent years the Bible schools and young people's societies have had a prominent place. But whether wise or unwise, special meetings have been largely discarded. The regular services of the Church, Bible school, and Christian Endeavor society are not attended as they once were, and the family altar does not have the place it once did. This situation makes the problem of leading men to make decisions for Christ more or less a new one, and should be grappled with as such. Is the protracted meeting a thing of the past? Why is it in disrepute? Can the visitation campaign be made

to take its place? How prevent sham conversions? What methods are adapted to conditions existing today? These and other questions regarding evangelism in its narrower sense are before us. They should be faced anew.

Considering evangelism in its broader sense (as including Christian nurture, the building up of the Church, and the transformation of human institutions, as well as securing decisions), it presents perplexing problems, some of which are strange and new to this generation, and therefore demand a reconsideration. In days gone by, the Church and its services, together with its auxiliaries, held dominant sway in most communities. While the Church is still held in high respect, other organizations and their activities are taking the attention and time of men, and the Church is suffering. Some of the problems confronting the Church are: How can it hold the first place in the affections of men, even its own members? How can it efficiently nurture and encourage Christians? How can all be put to work, that there may be a working Church? How conduct an evangelistic program which will make the Church stronger? To state the matter in another way, How can we build up healthy, strong, efficient churches—churches that have power in establishing Christ's kingdom and carry out his program of world-wide evangelization?

These problems, though they are seemingly beyond us, must be solved. As churches, pastors, missionaries, boards, and a denomination, we must give ourselves to them. There is no problem that cannot be correctly solved, no work that cannot be successfully performed if we study it prayerfully and give all our powers to it.

The home base must be strengthened, missions are the method, and world-wide evangelization the end sought.

REGARDING WORK IN GERMANY

Rev. William L. Burdick.

DEAR BROTHER BURDICK:

Yours of June 18 at hand, and with this I send you the desired list of Seventh Day Baptist churches in Germany. You will see there are some additions to the list, and I send you perhaps a small chart of Germany with the places of the churches marked on it.

In our last committee meeting of the members of the association it was decided that we

organize a church of scattered members, which we have done and there are some fifty. They form really the nucleus for new churches in some twenty different places in Germany. So there are actually Seventh Day Baptist members in at least forty-five different cities and places in Germany at present.

Another item of interest: The churches instead of having paid pastors have ordained elders, and good ones, who without salary build up the churches with the help of their members. We have really at present no real pastor, but rather evangelists, and they have their hands more than full to build up new churches, visit the old ones and the scattered members.

I am pleased what you have written me about Rev. Stueckrath and he will surely have a small church at St. Louis and gain a hold in Milwaukee, Wis., where he was formerly located. We shall try to have all the German members in the Midwest associate with the St. Louis church.

As always, I have been extremely busy. During June I was twenty-three days on one trip, then visited Kiel twice and Berlin once. There we have lost our faithful elder and member of the Association Committee. I spoke to about four hundred at his funeral. I have baptized three at Berlin and received seven others into the church at Berlin, mostly the result of Brother Wippermann's effort. I am now spending some time with my editorial work, getting out the tract, "Seventh Day Baptists and Seventh Day Adventists: How They Differ," in German. I made fifteen points and shall send the text before you get out a new English edition. I discovered new facts about the twenty-second of October, 1845, not 1844—when the Seventh Day Adventists again expected the Lord to come.

With kindest regards,

Sincerely yours,

L. R. CONRAD.

Hamburg, Germany,
July 17, 1935.

WORK IN CHINA

(From the Annual Report of Rev. H. Eugene Davis,
Head of the Mission)

Finances.—The recent closing of the American Oriental Banking Corporation has affected us all more or less, but it is too early to say how much. It has only added to our financial difficulties which already were heavy. How-

ever, there have come great blessings in trusting not in money but in the Lord our God.

The funds in the Incidental Fund and the Grace High School are not large.

Gardening and mushroom culture have made it possible for us personally to pay bills when the funds from home have been delayed, in some cases being more than three months behind. It is not ideal to have scattered interests when there is so much to do in the real job for which we came to China. Many of our friends remark that the best service of our years in China is being rendered, and we trust it is so.

The Shanghai Church has added one full-time helper, Dr. Dzau, and a half-time man, Mr. Tsaung, providing the money in its budget for these two in addition to paying Mr. Toong, the evangelist (formerly paid out of evangelistic funds from home) and Miss Koo, the Bible woman. This real sacrificial giving on the part of many of the church members is a true indication of their spiritual growth, together with the large numbers going out to preach the "good news," witnessing to the power of God in their own lives.

Spiritual Advances.—Regular Wednesday evening revival meetings are held in the church here at 23 Route de Zikawei. Also meetings are held regularly Sabbath eve in the native city, and every other week across the river, with occasional meetings elsewhere.

A retreat of the senior boys of Grace High School, together with four teachers at Da Zang, recently enabled us to get much closer to the boys than in the schedule of the school.

A series of meetings on five consecutive mornings for the students with Pastor Thaug of the South Gate Presbyterian Church, who spoke each morning to the boys and girls, resulted in many decisions which are being followed up and cannot be reported in numbers at this time.

It has been a busy year. It has been an encouraging year. It has been a difficult year. It has been a blessed year. We need your support in faith and love which will, we believe, bring great relief and blessing, not only to us but to the home base as well. We venture to believe that you, the home churches, need a greater faith and hope in the World Wide Mission which we in China represent. May we all together ask for greater things for the new Conference year.

GRACE SCHOOL FOR GIRLS, CHINA
(From Report of Miss Anna M. West, Head of School)

One always likes to see growth and improvement. It is not easily seen or measured when one is close to the thing changing. So it is not easy to evaluate the work of the year.

The teachers have been about the same—a new kindergarten teacher, a new physical culture teacher, and this term a new part-time teacher of Chinese literature. Our Mr. Tshaung gave up part of his teaching to study and do evangelistic work.

Registration of the junior high school was completed this spring and our graduating class of eleven girls (the largest we have ever had) are to take the government examinations this summer.

It has been a great joy both to the former students and to the present student body to have Miss Burdick back with us. We trust she may have many years of usefulness here.

Evangelistic meetings held in the winter and spring brought many girls and one teacher to a decision for Christ. The work of the Christian Endeavor society and the voluntary prayer groups have been most encouraging and show real interest in Christianity.

"But if we hope for that which we see not, then do we with patience wait for it." Romans 8: 25.

Statistical Report.—Chinese teachers: full-time 10, part-time 6, Christians 13, Seventh Day Baptists 7. Pupils: first semester 271, second semester 288.

Financial Statement.—Receipts on field: Mex. \$17,576.78 (gold about \$7,320). Expenditures: salaries Mex. \$7,849.30, other expenses Mex. \$9,527.11, total Mex. \$17,376.41.

INVESTMENT COMMITTEE REPORT

During the quarter ended June 30, 1935, there have been no additions to the Permanent Funds of the society by bequest or otherwise, although we have been informed that a bequest will be eventually received from the estate of Henrietta E. Burdick, Friendship, N. Y.

Since our last quarterly report, a payment of \$2,000 has been received in full settlement of the two Grace G. Thompson mortgages of \$1,000 each, the property involved having been destroyed by fire and fully insured to the extent of our mortgage. A payment of \$150 has also been received from Mary S. Damerel on account of mortgage for \$3,480 constitut-

LABOR DAY MESSAGE

(Issued by Executive Committee of the Federal Council through its Department of the Church and Social Service.)

The pastors of Seventh Day Baptist churches are requested to read the following message to their congregations on August 31 or on the earliest Sabbath possible thereafter.

For over five years the people of this land have suffered untold hardships. Millions have vainly sought work. Some 20,000,000 men, women, and children have been thrown upon public relief. Other millions have lived in constant fear of the same fate. In city, town, and country many American families have been reduced to living standards unprecedented in our history. All this has produced strife and bitterness. Both in our great cities and in rural areas labor unrest, strikes, and lockouts have grown in number and severity. In many areas troops have been called out. Armed bands have sought to intimidate those who would protest against their conditions of labor. Scores have been killed and hundreds have been injured in these conflicts. But this crisis is not confined to our own land. In nearly all countries the outlook is similar. Governments have seemed powerless to solve the problems created by modern civilization. And over all there hangs the constant threat of war fought with the devastating weapons created by science.

The churches of America have not been and cannot be indifferent to this situation. They cannot pass by on the other side and say it is not their concern. The Founder of their faith declared that he came that men might have life and have it abundantly. The conditions under which men live and secure their food, clothing, and shelter in no small measure affect their spiritual as well as their physical well-being. Men may justly ask today for some word of hope and counsel in this fearful time. Especially may those who toil look to the disciples of the Carpenter of Nazareth, who said: Come unto me all ye that labor and are heavy laden. The organized opposition to the Christian Church today is in no small measure due to its failure adequately to meet a justified expectation.

ABUNDANCE FOR ALL

But in the midst of our suffering a glorious truth shines clear. For the first time in human history, man has the technical knowledge to solve his economic problem. He can at last provide sufficient material goods for an abundant life. Since the depression the researches of scientists and engineers, the findings of private and governmental commissions, have been reiterating this same basic fact. The natural resources of the United States of America and the industrial and agricultural equipment are sufficient to give every man, woman, and child the material basis for the good life. Recent governmental estimates and other authoritative studies have indicated that had our plant been used to capacity in 1929 over \$4,000 in goods and services could have been supplied to every American family. Nevertheless,

ing the Alice Fisher Ministerial Relief Fund invested. Both receipts are being held in a participation account at the Washington Trust Company pending reinvestment.

Believing market prices of certain of our bonds to be somewhat higher than warranted by actual conditions, we have made the following sales:

| | |
|---|------------|
| \$2,000 Chicago, Terre Haute and Sante Fe Income 5s '60 | \$1,024.17 |
| 2,000 International Tel. and Tel. 5s '50 | 1,464.17 |
| 100 Cities Service Co. 5s '50 | 46.71 |

These transactions resulted in a profit of \$133.06 to the society, which, together with the balance of the proceeds obtained, is being held in a participation account also in the Washington Trust Company awaiting a favorable time for reinvestment.

Interest more than six months in arrears amounts to \$522.75, the highest figure since the beginning of the depression. Of this sum, \$150 is due on the R. J. and E. C. Smith mortgage, which we are threatening to foreclose. It is believed this property will be sold at private sale in the near future and that we will receive our interest in full. An account of \$195 is due from Howard C. Buck on summer resort property mortgaged to us, and as the property is fully rented, we have been promised payment in full by August 1. The balance of delinquent interest, amounting to \$177.75, is due from Charles P. Eccleston and affiliated interests, on which foreclosure proceedings may have to be resorted to.

The Permanent Funds of the society are invested as follows:

| | | |
|--------------------------|-------------|--------|
| Stocks | \$ 9,102.25 | 9.5% |
| Mortgage notes | 52,856.26 | 55.1% |
| Bonds | 25,183.32 | 26.2% |
| Real estate | 3,362.50 | 3.5% |
| Loans General Fund | 1,462.22 | 1.5% |
| Cash | 3,981.00 | 4.2% |
| | <hr/> | |
| | \$95,947.55 | 100.0% |

KARL G. STILLMAN,

June 30, 1935.

Chairman.

NOTICE

The annual corporate meeting of the Seventh Day Baptist Education Society will be held Wednesday, September 11, 1935, at 2 p.m. at Alfred, N. Y.

L. R. POLAN,
Secretary.

16,000,000 American families, or nearly two-thirds of our people, actually received in that year less than \$2,000. That was six years ago. Since then inventions and improvements in technological processes have marched steadily on. The clear truth is that from a purely physical, engineering point of view we could now produce enough fully and completely to banish poverty. Yet, in spite of this potential plenty, restricted production in both industry and agriculture is the rule, while devastating poverty and unemployment continue. We have the natural resources; we have the machinery; we can produce enough for all. This good news must be proclaimed to every worker with hand or brain.

Effective means must be found to eradicate sins of selfishness and to make this abundance available for all. The solution of the deplorable maladjustment in distribution is adequate income for the masses and security of employment. Only by a more equalized ability to purchase can the anomaly of want in the midst of abundance be solved. To achieve such an end new forms of social control must be designed. New ways must be found.

FREEDOM OF DISCUSSION AND ORGANIZATION

But these new ways cannot be found unless men are free to discuss frankly and openly the problems before them. We rejoice in the great American principle of free speech and press which is enthroned in our federal and state constitutions. This principle has its roots in the Christian faith. We would solemnly point out that the changes which must come in our economic set-up can come peaceably only if the channels of communication are kept open. True Americans and true Christians must be ever alert to repel any attempt to deprive them of these civil rights so important in a democracy. Moreover, they must champion these rights for the weakest among us, for if one group be suppressed it will only be a question of time until such suppression is extended to all who dare voice opposition to those temporarily in power.

Again it is important on this Labor Sunday, as we extend our greetings to the toilers of the nation, to point out the basic importance of organization. Employers have found it decidedly to their benefit to band themselves together for mutual aid and counsel. It is equally important that the men who labor should band themselves together that they, too, may bargain collectively through their own freely chosen representatives. We rejoice that the churches have gone on record in their "Social Ideals" for: "The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of co-operatives and other organizations among farmers and other groups." Such organization of those who labor with hand or brain is essential if justice for all is to be achieved. It is good to recall that the American labor leader, Samuel Gompers, declared: "I have been jealous that the American labor movement

should never lose its character of a great crusade for human justice."

Finally, the churches must ceaselessly proclaim that out of the heart are the issues of life. True religion must stand always not only against exploitation but against the very desire to exploit. The Christian religion demands now and must always demand that both human hearts and human institutions be controlled and judged by that mind which was in Christ Jesus.

ROCKVILLE CHURCH 100 YEARS OLD

BY ALBERT S. BABCOCK

(A paper presented at the Eastern Association
Printed by courtesy of Westerly Sun.)

To the influence of the rural church we owe our national life. Lasting good has come from the Christian worship and praise and effort of the country church, which too often is carelessly spoken of as "old fashioned." But today isn't the old gospel of salvation, our only hope of heaven, older fashioned?

Maybe there are some things absolutely essential to church growth and success; let's have this in mind as we recall incidents connected with this century of church life.

Once there were two houses of worship at Rockville. The Methodist meeting house was removed to Hope Valley more than a half century ago; and when we speak of the Rockville Church, it is that alone known by the present generation as the Seventh Day Baptist Church, constituted one hundred years ago.

It was that all might be benefited and for community service, not because of inharmony, that, on the twenty-fourth day of July, 1835, this church was organized into a separate body, composed of fifty-three former members of the First Seventh Day Baptist Church of Hopkinton, whose house of worship stood at that time nearly ten miles distant; and many of them had received baptism administered by Elders Matthew Stillman, John Burdick, or Christopher Chester.

We have on our membership book the names of nearly a thousand, the great majority of whom have, by way of this church, entered the Home where "suns do not set," where songs of praise never cease.

The Rockville Church has had a mission. Our history is not closed. We are not reciting an obituary. Only incidents by the way.

Prior to its organization our people residing in the northern part of the town of Hopkinton were accustomed to meet for Sabbath

worship in the old meeting house which was built in the year 1770, just prior to the War for Independence, and it stood on Cemetery Hill a short distance south of the village of Rockville, less than one hundred feet north of the present cemetery.

CHURCH SET APART

"Preaching was had" every other Sabbath, Elder Matthew Stillman alternating a part of the time with the parent church in the southern part of the town. The following resolution, subscribed to by fifty-three members, was adopted June 15, 1835:

We, the undersigned, members of the First Seventh Day Baptist Church of Hopkinton, comprising that part of the church adjacent to the upper meeting house at which we usually meet for worship, etc., having taken into consideration the inconveniences and difficulties attending the discipline and government of the church in its present scattered and widely extended locations; and also, the irregularities attending the present mode of government in having two places for business meeting and two records pertaining to one body, often causing irregularities and discordant resolutions; we are of opinion that it would be productive of good for us to become a separate church, and conduct our discipline accordingly, yet retaining our fellowship and standing in the Seventh Day Baptist connection—We therefore request the church to set us apart and organize us into a church of the same principles and of the same faith and order as the present church, holding the Scriptures contained in the Old and New Testaments as sufficient rule of faith and practice, without creeds or articles of faith other than covenanting to keep the commands and precepts of the Gospel as contained therein—

This was their declaration of faith one hundred years ago; it is ours today; and possibly, none better has been adopted by any body of our Lord's followers since first they were called Christians at Antioch.

Accordingly this church was organized on the twenty-fourth day of July, 1835, as the Third Seventh Day Baptist Church of Hopkinton, later incorporated as the Rockville Seventh Day Baptist Church. The following August it was voted to request admission as a member of the Seventh Day Baptist General Conference.

By vote of the church February 10, 1837, the old records were returned to the mother church at Ashaway.

At the organization service Deacon Daniel Babcock gave the hand of fellowship to Deacon Alpheus Burdick, representing the new organization.

Elders Christopher C. Chester and Henry Clark were their preachers until April 18, 1845, when Elder Alfred B. Burdick became the first regular pastor.

Up to this date there had been added to the membership sixty-one names. This was Elder Burdick's first pastorate and it was very successful.

During the summer following the commencement of his work, steps were taken toward building a new house of worship upon a lot north of the village.

Our constitution says "The House when built shall be dedicated to the worship of Almighty God, and may be used for the transaction of such business, only, as is immediately connected with the religion of Jesus Christ and the welfare of immortal souls."

This house in which we worship today was on the twenty-second day of March, 1846, solemnly dedicated to God as a place where he should meet all who here assemble in his name. The prayer was by Elder Daniel Coon; the sermon by Elder Walter B. Gillette; the text, 1 Corinthians 3: 9.

It may be of interest to say that during the cold winter prior to occupation of the new building, services were held in the ell of the "Old Boarding House," now a tenement, and there was held our first Sabbath evening prayer and conference meeting. Also in that room originated the Rockville Sabbath school, which in 1870 reported one hundred forty enrolled members in fifteen classes.

In the fall following the dedication of the new church a revival of great power swept through the community and more than a half hundred were added to the church.

As evidence of harmony in the work we notice that in January, 1848, a committee was appointed "to supply preaching during the year, the amount to be paid our minister to be left to the discretion of the committee" and "the committee assess such of the male members as they see fit—"

During the next year, 1849, the pastor received a call from another church. This caused a change, and the retiring pastor was chosen to circulate a subscription for funds to pay the salary of the incoming pastor already chosen.

According to instruction, the sexton called to worship on the Sabbath by ringing the village factory bell.

In the fall of 1868, this house was moved to its present location.

We have since then acquired the parsonage property and the parish house, all without a debt against the church, besides additions have been made to the house of worship including the belfry with a fine bell.

The meeting house has always been opened freely for religious, moral, educational, and social advancement, and for nothing else. Pews once were sold to members, who in 1867 relinquished ownership and all seats were made free.

It is interesting to note that in its early history a meeting for "renewal of covenant" immediately followed the business sessions of the church, which for many years were held on the sixth day of the week.

The pastors who have faithfully served us include the Reverends Alfred B. Burdick, April, 1845, to April, 1849; Charles M. Lewis, June, 1849, to 1853; Joel Greene, April 29, 1853, to July, 1854; Stephen Burdick, September 26, 1857, to July, 1860; Lebbeus M. Cottrell, July, 1860, to July, 1866; Stillman Coon, until July 27, 1867; Charles A. Burdick, July 27, 1867, to May 27, 1869; James R. Irish, October, 1869, to June, 1887; Uri M. Babcock, to February, 1886; Joshua Clarke, to December, 1887; Alexander McLearn, August 4, 1888, to March 31, 1906; Erlo E. Sutton, July, 1906, to December 31, 1910; Alonzo G. Crofoot, June 3, 1911, to December 5, 1914; Ira Lee Cottrell, May 15, 1915, to December 7, 1918; Paul S. Burdick, August 20, 1921, to May 4, 1929; Willard D. Burdick, September 4, 1929, to this date.

A review of each and every pastorate brings to us a record of harmony, with many pleasant memories.

Our deacons have been Alpheus Burdick, Matthew S. Kenyon, Gardner S. Kenyon, John Webster, Chapman Matteson, Leander C. Burdick, William W. Woodmansee, John F. Palmer, Charles O. Crandall, Harold R. Crandall, Stephen B. Andrews and George V. Crandall.

Acting as clerk have been Percy B. Maxson, Benjamin W. Crandall, Josiah P. Palmer, N. Henry Lanphear, and Albert S. Babcock, the present clerk who has served since April, 1887.

If pertinent, mention might be made of many of our membership who enlisted in our country's service, and of the numerous calls

to town and state representation. But here we have to do only with our activities as a church of Christ.

In many ways the Rockville Church has established its temperance record early in its history and for many years a temperance committee being an annual appointment. It also has shown interest in denominational work and in Christian missions, for which, in 1847, it was voted to take bi-monthly collections.

In the passing years many revivals have gladdened our church life and have brought to us most of our addition. In the year 1873, sixty-seven members were added, sixty-two by baptism. Our present membership (June 8, 1935) is seventy-four.

Revivals follow sacrificial giving and doing. Even today the result from old time faithfulness is old time revival; not in reverse order.

We trust that our Lord will continually bring refreshment to this vine of his planting, enabling continued fruitfulness in his vineyard.

Rockville, R. I.

ANNUAL MEETING - AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 15, 1935, at two o'clock.

CORLISS F. RANDOLPH,
President,

NEAL D. MILLS,
Recording Secretary.

ANNUAL MEETING - AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 15, 1935, at two-thirty o'clock.

CORLISS F. RANDOLPH,
President,

NEAL D. MILLS,
Recording Secretary.

THE SABBATH RECORDER

SUPPLEMENT

SABBATH PROMOTION

No. V.

AMERICAN SABBATH TRACT SOCIETY

August 19, 1935

THE SABBATH

THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD

I

There are two distinct laws recognized in the Bible—the law of God and the law of Moses; they are sometimes confounded, but there is a wide distinction between them. The Ten Commandments, as all know, are the law of God, which he voiced himself at Mount Sinai, and inscribed himself on tables of stone, and now he puts them in our mind and writes them in our hearts.

The law of Moses embraced not only the laws regulating the sacrificial worship of Israel but also laws regulating their civil affairs. The law pertaining to worship was still in force during our Lord's ministry, because this law must continue in force as long as the sacrificial worship was incumbent upon God's people. But when Christ was crucified the whole sacrificial system had reached its culmination, and there was no more sacrificing of animals; therefore, there could be no more sacrificial law. During our Lord's ministry the Israelites were no longer a theocratic nation, but under the rule of the Roman scepter; so that to a great extent at least, the civil laws given them by Moses ceased to be in force.

The law of God is composed of precepts of piety and morality, and must endure so long as piety and morality are incumbent upon mankind. So long as sin continues to draw man's affection and will away from God, so long must the law be in full force which prohibits idolatry, blasphemy, and Sabbath-breaking; and so long as sin moves man to wrong his fellow men, so long must the precepts remain in force which prohibit theft, murder, adultery, lying, etc. We are under the law of Christ inasmuch as his law and God's law are one and the same. Some say we are not under the law, but under grace, living by faith. "Do we then make void the law through faith?" asks the apostle. "God

forbid: yea, we establish the law." (Rom. 3: 31.) It is only through the grace of God that we can keep the law.

Among the Israelites the Sabbath was the sanctity of sanctities, because it represented the Lord. The word Sabbath signifies rest. "God rested the seventh day; wherefore he blessed the seventh day and sanctified it." That is one of the first things in the Bible. (Gen. 2: 3.) Did God ever bless and sanctify any other day? Never. Sabbath, then, means rest, not resurrection, as men have tried to make it mean, but rest; and typifies the great Sabbath, "the rest that remaineth to the people of God." (Heb. 4: 9.)

The Jews had other Sabbaths, or feast days, which they called sabbaths because they were days of rest—labor was suspended—as the Passover Sabbath, the Day of Pentecost, the Feast of Tabernacles, etc., but, of course, we shall speak only of the Lord's Sabbath. It is sometimes called the Jewish Sabbath, because the orthodox Jews have always observed it, according to the commandment; but, for that matter, the Scriptures also are Jewish, the prophets and the apostles were Jews, our Savior himself was a Jew, salvation is of the Jews. But the Sabbath was ordained of God long before the time of the Jews, even from the beginning. In fact, as soon as God had made man he made the Sabbath for man, because it was a necessity to man.

The Israelites during their sojourn in Egypt of four hundred years naturally adopted many of the idolatrous customs and practices of the Egyptians; and they may not have kept God's Sabbath in Egypt as required. But as soon as they had left Egypt—had crossed the Red Sea, and were led and fed by the Lord, they rested the seventh day. No manna was given on the Sabbath: some of the people went out on the Sabbath to gather it, but found none. (Ex. 16: 26, 27.) This was some time before they reached Mount Sinai, where the law was afterwards given; it was even before they came to Replhidim, where they fought the

Amalekites. And afterwards at Mount Sinai, where the ordinance of the Sabbath was incorporated into the law as the fourth commandment, the very first word, "remember," "Remember the Sabbath day," shows that it was not a new law, given then for the first time, but an old one which they were commanded not to forget, as they probably had done, to some extent, in Egypt, and we find right here in this sixteenth chapter of Exodus, twenty-eighth verse, that it was an old law.

"The Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" As it was the Sabbath they had violated, it shows that God had given them a law or commandment about the Sabbath.

II.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it. Ex. 20: 8-11.

This is God's law concerning the Sabbath, to endure throughout all generations—forever. God's word says so.

The children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever. Ex. 31: 16, 17.

But some say, that is only for the children of Israel. True, but the children of Israel are Abraham's seed.

And if ye be Christ's then are ye Abraham's seed. Gal. 3: 29.

Again:

Know, therefore, that the Lord thy God, he is God, the faithful God, who keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations. Deut. 7: 9.

Literally, a thousand generations would be, say, thirty-three thousand years; but only about one-tenth of that period has yet elapsed since the law was given at Mount Sinai.

It is a most melancholy fact that the seventh day has not been observed as the Sabbath, to any extent, anywhere throughout Christendom the past fifteen hundred years, except by Jews, and by some Christians whose eyes have been opened to the truth. How is this sad state of things accounted for? In the fourth century,

A. D. 321, the Roman emperor Constantine made an edict that the first day of the week—"the venerable day of the sun"—should be kept as a day of rest in all the towns and cities throughout the empire. The decree did not extend to the country, because it might interfere with the crops; but afterward it was extended over the whole empire, which, at that time, was nearly the whole world.

Here is the edict:

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

This was issued on the seventh of March, A. D. 321.

Constantine was a heathen when he made this edict, and it would seem to have been rather to promote heathen than Christian worship. Sunday from remote antiquity was a heathen festival, in honor of the sun, and in the first centuries of the Christian era this ancient festival was in general veneration in the heathen world.

The Papacy, as prophesied, has thought to change the times and the law, and her priests have hid their eyes from the Sabbath.

And he shall speak great words against the Most High, and shall wear out the saints of the Most High: and think to change the times and the law: and they shall be given into his hand until a time and times and the dividing of time. Dan. 7: 25.

Her priests have done violence to my law, and have profaned mine holy things: they have put no difference between the holy and the common, neither have they caused men to discern between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Eze. 22: 26.

The Romish Church began to fast on Saturday at the beginning of the third century. The Sabbath of the Lord was turned into a fast in order to render it despicable before men, betraying a tender regard for the conversion of the heathen world. Sunday remained a joyful festival. Such was the first great effort of the Romish Church toward the suppression of the ancient Sabbath of the Bible.

About A. D. 325, Sylvester, then pope of Rome, by his "apostolic" authority named Sunday the "Lord's Day." A. D. 364, a Roman Catholic council at Laodicea anathema-

tized those who still clung to the Lord's Sabbath, and compelled all to keep the first day of the week.

The Romanists do not deny these things; they acknowledge them, they even boast of them, and are amused at the Protestants for obeying their church and disobeying God.

The great reformation which swept over Europe in the sixteenth century, swept away many of the Romish errors and innovations, but, strange to say, left this one—the change of the Sabbath day—the worst of all.

III.

The denominations, however, unwilling to acknowledge the Roman emperor and the Romish Church as their authority for the change, claim that our Lord and the apostles authorized it; but they do not, because they cannot, furnish any proof of it. But some of the Sunday observers have furnished what will answer the purpose just as well. They have candidly admitted that there is neither divine nor apostolic authority for the change. A number of prominent men in the denominations, ministers and writers, have made these "candid admissions," which have been published in tract form and widely circulated.

We make room for some of them, and give the substance of the others.

Sir William Domville says: "Centuries of the Christian era passed away before the Sunday was observed as a sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edit of Constantine, A. D. 321."

Dr. Lyman Abbott, in "Christian Union," of January 19, 1882, says: "The current notion that Christ and his apostles authoritatively substituted the first day for the seventh is absolutely without any authority in the New Testament."

Robert Hall, D. D., says: "But to commemorate the resurrection of Christ by the religious observance of any day, we have no express command in all the Scriptures. And again, there is not a particle of Scripture law."

The others are to the same purport. To quote their own words, there is "No positive command" "for keeping holy the first day of the week"; "not on record any divine command" "to change the Sabbath to the first day of the week." And again: "The New Testament is silent about a change of days." . . . Again: "Can we find the text" "enjoining" "this day? No!" "No precept for it" "in the New Testament." Further: "You may search from Genesis to Revelation for a commandment," "but you will search in vain." And again: "It must be owned" that "the usual" "passages are not sufficient." And "it must be confessed that there is no law in the New Testament concerning the first day." The "Lord's day is founded not on any commandment of God."

And again: there was "no Lord's day instituted by any apostolic mandate." "No ecclesiastical writers of the first three centuries attributed" Sunday "observance either to Christ or his apostles." "The festival of Sunday" "was always only a human ordinance." "The primitive Christians did all manner of work upon the first day." "No law or precept" "given by Christ or the apostles" "for the substitution of the first instead of the seventh day of the week." . . .

"Admissions in favor of truth from the ranks of its enemies, constitute the highest kind of evidence."—Pres. Asa Mahan.

We have, however, what is better even than these "candid admissions"—the words of our Lord himself.

Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them the same shall be called great in the kingdom of heaven. Matt. 5: 17-19.

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.

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James 2: 10.

It is hardly necessary to add that our Lord not only kept the Sabbath himself, (Luke 4: 16), but taught others to keep it. (Matt. 12: 1-8.)

When he foretold the destruction of Jerusalem, which took place about forty years later, he said: "Pray ye that your flight be not in the winter, neither on the sabbath day" (Matt. 24: 20); showing that there was to be no change in the Sabbath day. It was on the Sabbath ("the Lord's day") when the Lord appeared to John in the isle of Patmos. (Rev. 1: 10.) There is the Sabbath down to A. D. 97—sixty-four years after the resurrection. The apostles never called the first day of the week "the Lord's day." John's gospel was written A. D. 98, which was after he wrote the Revelation, and when he speaks of the first day he always calls it "the first day of the week." John 20: 1, 19.

There is abundant evidence throughout the New Testament that his disciples, also, always kept the Sabbath day. It was Paul's custom to preach on the Sabbath. At Corinth, where he worked the six working days as a tent-maker, he spent his Sabbaths in the synagogue. (Acts 18: 3, 4.) The Book of Acts alone gives a record of his holding eighty-four

meetings on the Sabbath days. Acts 16: 13, finds Paul at Philippi on the Sabbath holding a meeting by the river side. Acts 17: 2, gives another example of Paul's Sabbath, "as his manner was." Acts 18: 4, 11, finds Paul worshiping at Corinth "every sabbath," and this continued "every sabbath" for a year and six months; and no mention is made of meeting any other day but once, and that was only to "break bread."

The women (Mary Magdalene, and Mary, the mother of James, and Salome, the mother of the sons of Zebedee) returned and prepared spices and ointments: and rested on the sabbath, according to the commandment. Luke 23: 56.

The New Testament, as well as the Old, is very clear as to the Sabbath. The seventh day was the Sabbath in the time the gospels were written. Matthew, A. D. 40; Mark, A. D. 61; Luke A. D. 63; John A. D. 98.

The only way our Lord changed any of the precepts of the decalogue was by amplifying them—giving them a broader and deeper signification, and teaching that they may be broken even by a look, or a thought, and exalting them into beatitudes; the last of his beatitudes being, "Blessed are they that do his commandments." Rev. 22: 14.

IV.

There being neither divine command nor apostolic example for changing the day, why do Christians continue to keep the first day as the Sabbath? They claim to do so in commemoration of the resurrection of our Lord, a plausible reason to some, if man had the right and power to make the change. But will plausibility justify a wrong act? Will plausibility justify men in presuming to change any of the unchangeable laws of Almighty God? Never, never!

How different God's way is from man's way!

As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts, saith the Lord. Isa. 55: 9.

What is the divinely appointed way?

The Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said: Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me. 1 Cor. 11: 23-25. In remembrance of his blessed passion and precious death; his mighty resurrec-

tion and glorious ascension; and the innumerable benefits procured unto us by the same.

The ordinance of baptism (immersion) also commemorates the death and resurrection of our Lord.

Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. 6: 3-5.

What an offense, therefore, all this "resurrection day" iniquity must be unto him!

He said unto Peter, Get thee behind me, satan: thou art an offense unto me, for thou savorest not the things of God, but those that be of men. Matt. 16: 23.

If Peter was such an offense unto him, with what supreme aversion must he regard all those who turn his holy Sabbath—the sanctity of sanctities—into one of the six working days, and one of the six working days into the Sabbath! Our Lord says, "Whosoever shall break one of the least commandments, and shall teach men so," shall be sorely punished. But of how much sorer punishment, suppose ye, shall they be thought worthy who have abolished, at least for a time, one of the greatest commandments? Uzzah died because he touched the ark which contained God's holy law. What, think you, shall be done to those who have trodden under foot God's holy law itself?

"If you love me," saith the Lord, "keep my commandments." Shall we obey God or man?

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 1 Sam. 15: 22.

God commanded that the first day of the week should be one of the six working days; and it continued to be a working day down to the fourth century of the Christian era.

On the first day of the week the women came to the sepulcher, bringing the spices and ointments which they had prepared, to anoint the body of Jesus. (Luke 24: 1.) They came to do on "the first day" what they would not have done on the Sabbath.

On the same first day our risen Lord went with the two disciples to Emmaus (Luke 24: 13-29), a distance of sixty furlongs—seven and a half miles—showing that the first day

of the week continued to be one of the six working days after the resurrection.

Paul preached on the evening of the first day (corresponding to our Saturday evening), and in the morning, of the first day, continued his journey toward Jerusalem, nine hundred miles distant. (Acts 20: 7, 11.) That was thirty years after the resurrection; and that was the way Paul and all the disciples kept the first day, that is, as one of the six working days.

There being no command requiring the observance of the first day, "Where no law is, there is no transgression." Rom. 4: 15.

V.

Our limits will not admit of our dwelling upon every pretext for changing the day, but we will notice briefly one or two more. It is said that it makes no difference which day is kept as the Sabbath, provided we keep one-seventh of the time. This is not true, because God never said so. He never said anything about "one-seventh of the time." He is not to be mocked in that way. God has been good enough to make the Sabbath for man, to appoint the very day, and the particular time of the day when the Sabbath is to commence and when it is to end; it is the seventh day in order from the creation, the seventh day in the creation, and he said from even unto even shall ye celebrate your Sabbaths, as the evening and the morning were reckoned for the day.

No, God did not leave this important matter undecided or indefinite, so that his people would appoint different days, and then every one call his own the Sabbath day. What confusion that would make! God is not the author of confusion. But he blessed and sanctified the seventh day, and proved that particular day to be designated by him before the hundreds of thousands of Israelites, by a miracle directly from heaven in withholding the manna on that day, and giving the supply for that day on the day before. (Ex. 16: 29, 35.) And this miracle was repeated every Sabbath in the year for forty years. Can we conceive of anything more definite and conclusive? What mockery all this talk about "one-seventh of the time!" But that is just the way so many wrest the Scriptures to their own destruction.

Again: The enemy, not satisfied with having robbed us of the fourth commandment, is now trying to steal away the other nine also,

by persuading Christians that, as they are now under grace, they are not under the law—they are not required to keep the law—and thus multitudes are being deceived. Again we say it is only through the grace of God that we can keep the law.

Many professing Christians have been made to believe that the Ten Commandments have been done away; but it should be distinctly understood that the only commandments which have become void under the Christian dispensation are those contained in ordinances of the Jewish ceremonial law, which terminated with the Jewish dispensation. As Christ's great sacrifice abolished the sacrificial worship, so it did also the law pertaining to it. This law related to meats (Lev. 6: 14; Num. 15: 6), drinks (Lev. 23: 13; Num. 15: 7), holy days (Lev. 23: 4-8; Neh. 8: 1-9), new moons (Num. 10: 10; 28: 11), sabbath days, i. e., feast days (Lev. 23: 24; 16: 29, 34). Christ abolished all these at his death.

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances. Eph. 2: 15.

Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Col. 2: 14.

But the Ten Commandments—the epitome of God's word—"shall stand forever." Isa. 40: 8.

After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts. Heb. 8: 10.

Although the Bible teaches that a law is abolished, there is no intimation that any of the precepts of the Decalogue have been abolished; but, on the contrary, it everywhere teaches that they are all in full force. Obedience to the commandments of God is coupled with faith in Christ, and the two combined are made the condition of salvation.

Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. Rev. 14: 12.

All his commandments are sure. They stand fast forever and ever. Ps. 111: 7, 8.

He that hath my commandments and keepeth them, he it is that loveth me. John 14: 21.

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.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 John 2: 4.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev. 22: 14.

If thou wilt enter into life, keep the commandments. Matt. 19: 17.

Whatever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 1 John 3: 22.

And he that keepeth his commandments dwelleth in him, and he in him. 1 John 3: 24.

VI.

In conclusion, let us glance at a few of the consequences of Sabbath breaking, and at some of the rewards of Sabbath keeping. It is generally known and acknowledged that now on the continent of Europe there is practically neither Sabbath nor Lord's day—no day kept sacred to the Lord: that Sunday, from being a festival day, degenerated into a day for pleasure and recreation; and the logical sequence was that as it is no worse to work than to play on the Lord's day, every barrier has been broken down, and it has become the worst day of the week—the wickedest day of all. It is nominally the "Lord's day," but virtually the devil's day. As everybody knows, it is fast becoming the same here in our own land.

Oh, how Satan has triumphed! But, "Vengeance is mine," saith the Lord, "I will repay." And oh, how he has punished in the past the desecration of his Sabbath. It was one of the causes of the destruction of Jerusalem, of the captivity of the Jews, and of their terrible sufferings.

Nehemiah says: "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath." Neh. 13: 17, 18.

Jeremiah says: "Thus saith the Lord: Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem: neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day: then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. Jer. 17: 21, 27.

Did it come to pass? A few years later Nebuchadnezzar took the city, and destroyed it, and carried the Jews into captivity.

We should praise God that while the punishment is great for Sabbath breaking, Sabbath keeping hath great recompense of reward. His word says so.

For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that

please me, and take hold of my covenant: even unto them will I give in mine house and within my walls a place, and a name better than of sons and of daughters. I will give them an everlasting name that shall not be cut off. Isa. 56: 4, 5.

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, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth; and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isa. 58: 13, 14.

How we should praise God for the Sabbath—one of his best gifts to man. How we should praise him that he never has changed and never will change the Sabbath day; that "the gifts and calling of God are without repentance." Rom. 11: 29.

Zechariah said unto the people, thus saith God, Why transgress ye the commandments of the Lord that ye cannot prosper? Because ye have forsaken the Lord he hath forsaken you. 2 Chron. 24: 20.

The Lord is speaking to his people today, not through Moses, but through his holy Word, and saying: "How long refuse ye to keep my commandments and my laws?" Ex. 16: 28.

[This material, in substantial accord with Seventh Day Baptist beliefs, is contained in a sixteen page leaflet published by Sabbath-keeping Baptists and may be obtained either in German or English of the Mount Zion Chapel, 953 E. Grand St., Elizabeth, N. J.—EDITOR.]

A MODERATOR'S MESSAGE

BY ROY F. RANDOLPH

(Delivered at the opening of the Southeastern Association, Salemville, Pa., July 18-21, 1935)

After much preliminary preparation and discussion, delegates from the various Seventh Day Baptist churches in West Virginia met with the New Salem Church on August 20, 1871, and adopted a constitution for the formation of the Southwestern Association. Later the name was changed to the Southeastern Association.

This constitution was later approved by the various churches; and at a meeting of delegates from the various churches, held at Lost Creek on the second day of the week, January 15, 1872, the organization of the new association was completed.

The introductory sermon for this meeting was preached by Rev. A. H. Lewis, who had come to Lost Creek to attend the dedication

of the new brick house of worship at that place.

The first annual session of this association was held with the Middle Island Church, beginning on fifth day of the week before the fifth Sabbath in June, 1872. Seventh Day Baptist churches all over West Virginia, one in Pennsylvania, at least one in Ohio, and now one in Florida are or have been members of this association.

Much prayerful thought and painstaking effort were put into the organization and nurturing of this association. In the early days of Seventh Day Baptists in West Virginia, modes of travel and communication were, what would seem to us, extremely slow and laborious. These annual get-togethers were of vast importance to the social and spiritual welfare of our fathers and mothers. It meant much to them to have ministers from outside their own little group to visit them and bear to them tidings of the work and welfare of their people, from whom so many, many miles and so many, many days of tiresome travel separated them. These annual gatherings were in very deed great convocations to which our fathers and mothers looked forward, and to which they came, in happy, prayerful, and trusting confidence that they and theirs would be blessed.

Do these annual meetings mean to us spiritually what they meant to our fathers and mothers? With our radios and automobiles and the combination of the two, we may sit or lie at home, or drive about the country and listen to sermons from some of the great preachers of the world. But does this meet the spiritual need of our lives? Do we get that same psychological reaction from a canned sermon that we do when we see the speaker face to face? Do you have a different feeling when you hear a Seventh Day Baptist minister preach from the feeling you have when you hear some one of a different faith (and may I drop the hint that in these days of highly commercialized pulpit oratory, possibly no faith at all)? Are you really glad you are a Seventh Day Baptist and are you proud of Seventh Day Baptists? Not long ago I heard a young man, a college student and the son of a Baptist minister, discussing and apparently lamenting the fact that the world expects a little more from the son of a minister than from other young men. I wondered whether that young man was sorry his father is a minister. Did he wish that he might not feel the

necessity to conduct himself in such a way as to be an honor to his minister-father? Do we feel that way about our Seventh Day Baptist faith? For somehow, the world does expect a little more from Seventh Day Baptists than from other folks. For do we not profess more?

Article two of the constitution of this association says: "The objects of this association shall be to promote the piety, order, and increase of the churches belonging to it, the Sabbath cause, and the cause of our Lord Jesus Christ generally in the world."

Piety is defined as "Reverence for and duty toward God." It is well that at times we may turn our attention to our course and see if we are accomplishing the things for which we have an existence. Do present day conditions lend themselves to the promotion of piety? The soil in which piety grows must be wisely tilled and the vine of piety must be wisely and lovingly pruned, for both tilling and pruning are necessary for the proper development of the pious life.

Some things are hinted at in these brief remarks of which this association may wish to take official cognizance and perhaps action on; for example, dispensing entirely with the annual meeting, as being antiquated and too burdensome for present day activities; the interchange of delegates among the different associations; and the matter of the association being entertained by the churches each in turn, or having some central place for our meetings year by year.

It is the hope of your presiding officer that during these three days we may, as far as possible, have a maximum of the spiritual and a minimum of business. Our program has been arranged with this in mind, and we hope that we may have indeed a season of refreshing and strengthening for the days that are before us.

THE SABBATH IN THE APOCRYPHA

BY ARTHUR ELWIN MAIN, D.D., L.H.D.

The word *apocrypha* means *hidden things*; and, not unlikely, was applied to the books because their authorship, authority, and worth have been thought by many to be unknown or uncertain. But there is every reason to believe that for the period of about 200 years B. C. they are of greatest interest and value, in history, religion, and morals—indeed bringing our Old Testament down to New Testament times.

A large part of the Church has always held these writings in high regard; and we who have not done so have been the losers. For example, the quality of First Maccabees, Tobit, Ecclesiasticus, and the Wisdom of Solomon, is quite equal to that of similar books in our received Old Testament.

The period of the Hebrew Exile is spoken of as a time when their native land enjoyed her Sabbaths or kept Sabbath. 1 Esdras 1: 58.

After the Return from Captivity, and according to "the book of Moses, the man of God" the people offered the "sacrifices of the Sabbaths." 1 Esdras 5: 49, 52.

Judith, a pious, rich and beautiful Hebrew widow, planned a daring act to deliver her people from the power of a threatening enemy. She fasted excepting on Sabbath eves and Sabbaths. Just before her victorious effort she prayed, "Yea, yea, God of my father, and God of the inheritance of Israel, Lord of the heavens and of the earth, Creator of the waters, King of every creature, hear thou my prayer: . . . And make every nation and tribe of thine to know that thou art God, the God of all power and might, and that there is none other that protecteth the race of Israel but thou"; and then with her maid "went down into the house, in which she was wont to abide on the Sabbath days and on her feast days." Then followed her bold and successful deed. Judith 8: 6-8; 9: 12, 14; 10: 1ff.

A wicked and cruel king, Antiochus Epiphanes, turned Sabbaths into reproach, sending letters to Jerusalem and other cities of Judea, commanding the people to worship false gods and profane the Sabbath. Sad to say many of Israel sacrificed to idols and desecrated the Sabbath. 1 Maccabees 1: 39-45.

A large company of Jews, with wives, children and cattle, went down into the wilderness to hide from their persecutors.

Enemies pursued them and planned for a battle on the Sabbath day. If ye will obey the king, they said, ye shall live. The brave answer was, We will not do the king's word and profane the Sabbath; heaven and earth witness that ye put us to death without trial. Then on the Sabbath the people and their cattle were ruthlessly slain.

One Mattathias and his friends mourned exceedingly and said to one another, If we do not defend ourselves, and our ordinances, we shall be destroyed from off the earth; if

they come against us, even on the Sabbath, let us fight. 1 Maccabees 2: 29-41.

A large army was sent against the Jews and commanded to slay the men of full age and to sell the women and young men. Waiting till the holy day of the Sabbath, and finding the Jews at rest from work, multitudes were slain. 2 Maccabees 5: 21-27.

An awful condition of heathen revelling, vice and cruelty is described in 2 Maccabees 6: 1-11; the Jews were told to break the laws of God, and to pollute the sanctuary in Jerusalem: and because they could not keep the Sabbath some ran into caves near by to observe the seventh day secretly. But one Philip, appointed by Antiochus "to afflict the race," betrayed and burnt them because out of regard to the honor of that most solemn day they would not defend themselves.

Afterward an army of "such as had continued in the Jews' religion" under the leadership of Judas Maccabæus, pursued their enemies, ceasing however to chase them when Sabbath eve came nigh. On the Sabbath they blessed and thanked the Lord for the beginning of salvation and mercy; and after the Sabbath they distributed the spoils. Then in common supplication they besought the Lord to be reconciled with his servants. 2 Maccabees 8: 1-29.

When Judas and his army came to the city of Adullam, as the Seventh day was coming on, they purified themselves according to custom and kept the Sabbath there. 2 Maccabees 12: 38.

Nicanor, a commander in the army of Antiochus, "hearing that Judas and his company were in the region of Samaria, resolved to set upon them with all security on the day of rest. And when the Jews that were compelled to follow him said, O destroy not so savagely and barbarously, but give due glory to the day which he that beholdeth all things hath honoured and hallowed above other days; then the thrice accursed wretch asked if there were a Sovereign in heaven that had commanded to keep the sabbath day. And when they declared, There is the Lord, living himself a Sovereign in heaven, who bade us observe the seventh day; then saith the other, I also am a sovereign upon the earth, who now command to take up arms and execute the king's business. Nevertheless he prevailed not to execute his cruel purpose." 2 Maccabees 15: 1-5.—Bible Studies on the Sabbath Question.

WOMAN'S WORK

PRAYER

Father, we thank thee for our friends. Help us to be worthy of them. We are glad for the friendships formed as we toil in the church through common love for thee. May our celebration of the Lord's Supper never be for us an empty form, but may it become an increasingly rich experience because of our appreciation of our comrades who share with us in the tasks of the church and in the blessing of our Savior, the Supreme Friend. Amen. —Selected.

WOMAN'S BOARD REPORT

The Woman's Board met Sunday, August 11, 1935, at the home of Mrs. Harley D. Bond, the president in the chair and the following members present: Mrs. Geo. B. Shaw, Mrs. E. F. Loofboro, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. Oris O. Stutler, Mrs. Earl W. Davis, Mrs. C. H. Siedhoff, Mrs. S. O. Bond, Mrs. Edward Davis, Mrs. Harley D. Bond.

Mrs. Shaw read Psalm 97. Prayers were offered by the members.

The minutes of the July meeting were read. The treasurer read the following report which was accepted.

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

Receipts

| | |
|---|----------|
| Balance July 14, 1935 | \$175.03 |
| Denominational Budget, Harold R. Crandall | 4.32 |
| | <hr/> |
| | \$179.35 |

Disbursements

| | |
|---|----------|
| H. R. Crandall, for the Albion Missionary and Benevolent Society: | |
| China \$10; Jamaica \$5; Ministerial Relief \$5; home missions \$12 | \$ 32.00 |
| Balance August 11, 1935 | 147.35 |
| | <hr/> |
| | \$179.35 |

Salem, W. Va., August 11, 1935.

Voted that the following orders be allowed: Mrs. Anna D. Austin, \$4. Mrs. Hannah L. Crofoot ninety-five cents. Mrs. Harriet C. Van Horn sixty-nine cents.

The corresponding secretary's annual report was read and accepted.

Voted that the annual reports of the treasurer and the corresponding secretary constitute the annual report of the Woman's Board to the Seventh Day Baptist General Conference. Voted that three hundred copies of this report be printed for distribution at the Seventh Day Baptist General Conference.

Correspondence was read from the following: Mrs. Anna D. Austin, Westerly, R. I.; Mrs. Hannah L. Crofoot, Milton, Wis.; Mrs. Harriet C. Van Horn, DeRuyter, N. Y.; Mrs. Walter L. Greene, Andover, N. Y.; Mrs. P. B. Hurley, Riverside, Calif.; Mrs. Jesse Burdick, Richburg, N. Y.; Mrs. Marian Hargis, Jamaica; Mr. Courtland V. Davis, Plainfield, N. J.; Miss Mary A. Davis, Edinburg, Texas.

Miss Davis (now eighty-two years old) of Edinburg, Texas, presented the Woman's Board with two quilt tops (made by her own hands) and linings, to be sent to the hospital at Liuho, Ku, China.

Voted that the corresponding secretary order World's Day of Prayer programs sufficient to supply our mission fields.

Voted that the corresponding secretary order sixty copies of "Christian World Facts" to be distributed to the ladies' societies of our churches.

Voted that \$25 be allowed Mrs. Shaw for Conference expenses.

The Northwestern was the only association sending sufficient number of essays to enter the contest.

Voted that the prize of \$5 be awarded to the Battle Creek Society for the essay written by Mrs. Bessie Aurand.

Adjourned to meet with Mrs. Shaw in September.

MRS. GEO. B. SHAW,
President,
MRS. ORIS O. STUTLER,
Secretary.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others.

—Henry Drummond.

Generosity is the investment from which we clip the coupons of happiness.

—Four Track News.

LUCIAN D. LOWTHER

Lucian De Wane Lowther was born June 8, 1872, in Carlston Township, Freeborn County, Minn. His parents, Johnson Joseph and Rachel Fitz Randolph Lowther, were a part of a company of Seventh Day Baptists who settled in southern Minnesota about the time of the close of the Civil War.

These people with many others from New Jersey, New York, Wisconsin, and other states formed a numerous company and at one time there were three churches there—Trenton, Alden, and Carlston. This "settlement" was largely broken up by the long cold winters, remoteness from fuel, and by rainy seasons in a very level country.

Mr. and Mrs. Johnson Lowther with their four boys, of whom Lucian was the youngest, returned to the hills of Doddridge County, W. Va., about 1874. These boys were converted to Christ and were baptized by Elder S. D. Davis when Lucian was six years old.

In 1898, he married Lillie May Ford, daughter of James Ford of West Union. In 1899, the family removed to Salem and entered wholeheartedly into the life of the church and community. Mr. Lowther has been a Christian gentleman and an outstanding public citizen. He had been a member of the board of trustees of Salem College for thirty-three years and has been leader of every major effort to finance the college, and provide its buildings. He has been a member of the Commission of the General Conference and has always been prominent in the entertainment of Conference when it convened at Salem. He was superintendent of the Sabbath school for twenty-five years, and at the time of his death was moderator of the church and chairman of the board of trustees.

He was a director of the Merchants and Producers Bank for twenty-five years, and the representative of the Equitable Life Assurance Society for the last forty years. At the time of his death he was living at Keyser, where he was receiver for a national bank. He has held many positions of honor and responsibility including that of mayor at Salem.

He is survived by his wife; a daughter, the wife of Courtland V. Davis, of Plainfield, N. J.; and by a son, Professor E. J. Lowther of Salem College. There also survive three brothers and two sisters: V. B. Lowther of New Milton, C. M. Lowther of Parkersburg, E. L. Lowther of West Union, Mrs. W. W.

Ash of Clarksburg, and Mrs. Earl W. Davis of Salem.

Upon being notified of Mr. Lowther's death, United States Senator M. M. Neely and Congressman Jennings Randolph came from Washington to pay their respects to a friend of many years, and Mr. Randolph to speak at the farewell service which was held at the Salem church, conducted by the pastor assisted by Rev. A. J. C. Bond of Plainfield, N. J.

G. B. S.

AN APPRECIATION

BY S. ORESTES BOND

In any great accomplishment ascribed to men, a careful search usually reveals the influence of a woman. In 1870, Dr. John L. Huffman, looked upon by many as the founder of Salem College, married Ellen Arlouine Clark. She was young, beautiful, active in mind, and consecrated in heart. Sixteen years later they moved to Lost Creek, W. Va., where Doctor Huffman became pastor of the Seventh Day Baptist Church. In the sixteen years of their married life Mrs. Huffman had grown in usefulness and in the confidence of congregations where her husband served as pastor and evangelist.

Though somewhat retiring by nature in the presence of crowds, Mrs. Huffman's influence in the community was easily discernible. She traveled constantly with her husband, who was a great evangelistic preacher. Her proficiency in music enabled her to take an important part in regular church services and in evangelistic meetings. Her influence with young people was always positive and helpful.

In the spring of 1888, it was decided to establish a college at Salem. Doctor Huffman was asked to take the lead of creating sentiment and in soliciting funds. Though they continued to live in the parsonage at Lost Creek, Mrs. Huffman traveled much of the time with Doctor Huffman over the hills of West Virginia with horse and buggy to talk to friends about the proposed new college. Mrs. Huffman had culture and refinement and impressed many of those visited, with the need for additional educational advantages. Her faith in the project did much to overcome the discouragement of solicitation among the pioneer people of the particular sections in the West Virginia Hills.

Though constantly working in behalf of the college Doctor and Mrs. Huffman did not move to Salem until about the opening of the

YOUNG PEOPLE'S WORK**IT IS TO THINK IN LEWIS CAMP**

Everything is happy now,
Everything is upward striving;
'Tis as easy now for the heart to be true
As for grass to be green or skies to be blue—
'Tis the natural way of living.
—James Russell Lowell

GREETINGS FROM LEWIS CAMP FOR GIRLS

After several summers in other work, I am back with the girls in Lewis Camp. This year my friend, Miss Maude Ober, is my co-worker. The first week there were twenty girls, and this week fifteen. Several of these are younger sisters of girls who attended the first year, 1927, and some of these older ones are now working in camps elsewhere.

Last night we sat on Sunset Knoll and welcomed the coming of the Sabbath with a vesper service. The girls chose hymns to sing and told why they wished to sing each. Each girl brought a prayer to read; one of these follows:

"Our Heavenly Father,
"We thank thee for nature—the singing birds and shady trees, for quiet glades, for the streams and flowers, for the grass, for all of our beautiful world—we thank thee.

"We give thanks for our homes and loving families. For our friends—we thank thee.

"May we be ever true to all. Help us to build better characters and strengthen our will power that we may keep on the path of the right. May we be kind and helpful to every one—friend or foe.

"Keep us always in thy loving care. Amen."
MARGARET VANDERBEEK.

The girls are being helped through their classes to a better understanding of worship and a deeper consecration to Christ and his cause.

MARJORIE J. BURDICK,
Sabbath Day, August 10, 1935.

NOTICE

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic at Alfred, N. Y., on Wednesday, September 11, 1935, at 2.30 p.m.

RUSSELL W. BURDICK,
Secretary.

year 1893. During the three years following, Mrs. Huffman lived next door to the college and took a deep interest in its growth. Her husband was in the field much of this time doing evangelistic work. After three years in Salem a pastorate was accepted in Farina, Ill. A few months later Doctor Huffman died. Mrs. Huffman never returned to Salem as a resident. Though she was separated from the college and seldom ever came back for a visit, she never lost her interest.

In June, 1929, after the death of her second husband, Mrs. Huffman, then Mrs. Witter, returned to the college for the commencement season. A third of a century had gone but she was thrilled with the change and the evidences of growth. A few months before her death the president of the college visited her, and wholly unsolicited, even against protest, she gave to the college a small gift in gold from her savings of many years. This gift is treasured by the college, because it represents the love of her heart for a cause for which she worked and prayed in earlier years.

Some bits of Scripture taken from the thirty-first chapter of Proverbs will reflect the life of this good woman.

"The heart of her husband doth safely trust in her . . . She will do him good and not evil all the days of her life. . . . She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy. . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness."

Many "arise up and call her blessed . . . let her own works praise her in the gates."

BELIEVE IT OR NOT

It is said that Roger Babson "once upon a time" sent out to his customers a leaflet with the Ten Commandments printed on it. He called his leaflet "Essentials of Success." One of these came into the hands of a business man who was so enthusiastic over it that he wrote Mr. Babson as follows: "I have never seen such a fine statement of the essentials of success. Where did you get it?" If that story is true, then this one may well be true. It is said that the chaplain of a State legislature used the Lord's Prayer one morning. A member of the legislature arose soon afterwards and accused the chaplain of plagiarism saying "I have certainly heard that prayer before." Let us hope that neither story is true and yet we wonder, we just wonder, if both of them may not be true.—*Watchman-Examiner.*

DENOMINATIONAL BUDGET

Statement of Treasurer July, 1935

| Receipts | |
|---|-------------------|
| Adams Center Ladies' Aid Society special | \$100.00 \$100.00 |
| Albion | 15.00 15.00 |
| Alfred, First | 54.26 54.26 |
| Boulder | \$ 5.00 |
| Woman's Aid society | 2.00 |
| Special | 3.00 |
| | 10.00 |
| Brookfield, First | 15.00 15.00 |
| Brookfield, Second | \$ 40.25 |
| Special | 10.00 |
| | 50.25 |
| Denver | 11.00 11.00 |
| DeRuyter | 17.00 17.00 |
| Edinburg | 5.25 5.25 |
| Farina | 75.00 75.00 |
| Genesee, First | 68.66 68.66 |
| Hebron, First | \$ 5.50 |
| Sabbath school, special | 3.14 |
| | 8.64 |
| Hebron, Second | 5.50 5.50 |
| Hopkinton, First, Christian Endeavor society, special | \$ 3.00 |
| Intermediate C. E. society, special | 1.00 |
| | 4.00 |
| Hopkinton, Second | 19.23 19.23 |
| Milton | 102.00 102.00 |
| Milton Junction | 8.00 8.00 |
| New Auburn | 3.50 3.50 |
| New York City | \$ 21.02 |
| Woman's Auxiliary society | 25.05 |
| | 46.07 |
| North Loup | 5.00 5.00 |
| Nortonville | 15.00 15.00 |
| Pawcatuck | \$250.00 |
| C. E. society, special | 3.00 |
| | 253.00 |
| Plainfield | 48.00 48.00 |
| Riverside | \$ 7.66 |
| Special | 22.34 |
| | 30.00 |
| Rockville | 6.20 6.20 |
| Stonefort, special | 5.00 5.00 |
| Waterford Sabbath school, special | .83 .83 |
| Welton, interest Deacon J. O. Babcock bequest, special | 12.90 12.90 |
| Central Association | 75.74 75.74 |
| Southeastern Association | 27.20 27.20 |
| Seventh Day Baptist C. E. Union of New England, special | .17 .17 |
| | \$1,097.40 |
| Disbursements | |
| Missionary Society | \$408.96 |
| Special | 135.59 |
| | \$ 544.55 |
| Tract Society | \$ 91.36 |
| Special | 6.45 |
| | 97.81 |

| | |
|----------------------|-----------|
| Sabbath School Board | 71.76 |
| Young People's Board | 17.20 |
| Woman's Board | 4.32 |
| Ministerial Relief | \$ 25.84 |
| Special | 22.34 |
| | 48.18 |
| Education Society | 61.44 |
| Historical Society | 7.20 |
| General Conference | 111.92 |
| | \$ 964.38 |

HAROLD R. CRANDALL,
Treasurer.

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

RESOLUTIONS OF RESPECT

WHEREAS our heavenly Father has seen fit to call home to himself our beloved friend and sister, Mrs. Henrietta Enos Burdick, who for many years has been a loyal supporter of the Ladies' Aid society of Nile, N. Y.; be it

Resolved, That we, her sister members, do pay tribute to her long membership, her sincere interest, and her faithful and conscientious attendance at the society meetings—ever helpful by her presence and by her financial aid.

Also, that we express our sense of a great loss to our society and our church in the passing of "Aunt Ret."

Resolved, That we commend to all her beautiful Christian qualities and the uplifting influence shed upon all whose lives she touched and she "being dead yet speaketh."

Resolved, A copy of these resolutions be sent to the family, to the SABBATH RECORDER for publication, and placed on the records of this society.

LUCY D. WELLS,
ALICE C. GREENE,
MRS. E. H. BOTTOMS.

NOTICE

The Plainfield Seventh Day Baptist Sabbath school has fifty-eight copies of "Hymns and Tunes for Schools," by Herbert B. Turner, and fifty-six "Gloria," by Benjamin Sheppard, that will be given to any church or Sabbath school that will pay the delivery charges. There is also one lot of twenty old Bibles, some in need of repairs. You may have any or all of the above by writing Mrs. A. B. Crofoot, Secretary, 1052 West Eighth Street, Plainfield, N. J.

CHILDREN'S PAGE
OUR LETTER EXCHANGE

DEAR RECORDER CHILDREN:

For the first time "in many moons," as the Indians would say, not one single letter, story, or poem has come into my hands for "Our Letter Exchange." I wonder if all my boys and girls are so busy having a vacation that they cannot find time to write. You might keep a diary of your vacation experiences; that would surely furnish good material for a RECORDER letter. You see, you would be exchanging experiences with each other, and that is what our "Letter Exchange" is for.

How about your favorite hymn? Will you not tell us what it is so that our "Story Lady" can tell you an interesting story about it? If you have no favorite hymn, perhaps father or mother or some friend has one that you can tell us about. Please let us hear from you soon.

We have now gone past the first of August, the time set for the end of our poem contest, but if another poem should come in within the next week it would be considered with the rest. As you know, only five poems have been received so far, and soon the judges must decide to whom the prizes are to go. I know you are all anxious to know. It is going to be very hard to decide which one is best, for all are good.

Next week is Conference at Alfred. I am wondering how many RECORDER children I will see there. I am looking forward to seeing a large number of you for I am planning to attend the children's meetings as often as I can, and besides we'll have other chances to see one another. I know I shall enjoy that. Will you? By the way, it would be fine for you to remember your Conference experiences and send them on to the RECORDER as soon as you get home. Not only your experiences while there, but an account of your trip to and from Conference would make interesting reading, I am sure.

Hoping to hear from you soon, I remain

Your sincere friend,

MIZPAH S. GREENE.

THE STORY OF HARUKA

(Adapted from "The Rainbow Bridge," by Florence Crannell Means)

Haruka Miyata was a little Japanese girl who was born in the beautiful, sunny country

of Japan, but one day, when she was still a little girl, her father came in where they were all sitting — mother, grandmother, brother Jiro, and little brother Sabura, and said, with a happy smile, that he was going to take his family to America in September.

Haruka was so surprised that she could not say a word, and Jiro was so startled that he held a ball of rice in his chopsticks before his open mouth and forgot to pop it in or to shut his mouth. Little Sabura was too small to know what it was all about; mother smiled in her quiet way; but grandmother was sad, for she must remain in Japan. Of course she would have a comfortable home with father's brother, but she loved this little family, and old people do not like to make changes.

Of course Haruka and Jiro had known for a long time that some day their doctor father was planning to go back to America, where he was born and where he had received his education, for he wished to continue his medical studies in a big American hospital; but America seemed very far away, and the idea seemed very unreal to them.

"Your teacher will soon be coming," said mother.

Haruka's teacher was an elderly lady who came every day to instruct her in the careful Japanese way of arranging flowers in vases and the making and serving of ceremonial tea. These lessons Haruka found very tiresome, for her teacher was very exacting, so now she turned quickly to her father and said timidly, "Honorable Father?"

"What is it, Haru-chan?" (Meaning, dear little Haruka.)

"Will there be lessons in flower arrangement and tea?"

"Oh, no, not in America," answered father with a smile, for he knew just how much the little girl dreaded these tiresome lessons.

This made Haruka smile, too, but she felt both glad and sorry to think of leaving her home and friends in Japan—glad, because it was pleasant to think of learning new things and seeing new people and places, and especially, because father was so happy about it; sorry, because she loved her home and her friends and hated to leave her dear old grandmother. And when she learned that she must leave her precious collection of dolls in Japan she ran over the rainbow bridge and hid behind the tiny mountain to hide her tears. These were not common play dolls but special

ones brought out for Girl's Day, the third of March. These dolls were centuries old and represented many different characters. They were beautifully made and it nearly broke Haruka's heart to leave them.

It took the Miyata family all summer to prepare for their long journey across the sea to that America about which father had told them so many wonderful stories. Many of their treasured belongings had to be left behind and divided among their relatives for safe keeping. Then they had to make journeys to Tokyo to buy American clothes, for father thought it was best for them to wear American clothes on the ship and get accustomed to them before they reached America.

Then the family attended all the Japanese festivals that summer, for there might not be any feast days in America at all.

At last the long summer was over and it came time to sail for America. They put on their American clothes, bade grandmother good-by, bowing their heads to the floor at her feet, and winking back the tears because they must leave her. Then at last they were on board the great Japanese liner, sailing away to America.

(To be continued)

A STUDY OF MOSES

The following is an outstanding review sent in to the extension class of the Boulder Sabbath school, on the lesson of July 6.

P. H. HUMMEL,
Class Director.

Boulder, Colo.,
July 20, 1935.

DEAR CLASS:

Moses, the direct representative of Jehovah, is known to all the world as the great law giver. And so he was. God gave Moses the Ten Commandments. They are the foundation of all law and establish proper relationships between man and man, and between man and God. God always works under law. The whole universe in the physical world works in accordance with laws. The miracles were real miracles, but it will be found they are in accordance with law. We do not understand them all. Neither do we understand about electricity, radio, nor the actions of the human mind, but those activities are all in ac-

cordance with law. God is the ruler over all. Some laws enacted by man are wrong, but God makes no mistakes in his laws. The Constitution of the United States is the greatest work of its kind conceived by the brain of man. It is based on God's laws. God's laws may not be modified. Our Constitution can be amended in proper way if after thorough discussion it is found desirable, but its basic principles must remain. It is not an instrument to be tampered with and spoken of lightly. Much more so, God's laws may not be easily broken without serious consequences to the violator. Our Constitution is the very guardian of our liberty as a free people and so are the Ten Commandments. When we violate them we immediately lose our liberty.

In the song "America, the Beautiful," we find the expression, "liberty under law." That is the only place where true liberty is possible—"under law." Moses, as God's direct representative, promulgated all the laws governing actions of the Jews, both as to their relations to God and among themselves. He also established rules of health that, for that time and place, were of the greatest value. The so called moral laws, forms of worship, etc., were fulfilled by Christ, and in that sense were done away with. There had been built up restrictions and false laws that restricted the people, and so took away their liberty. Christ disregarded those restrictions and freed the people. He advocated the spirit of the law rather than the letter. He visited and healed the sick on the Sabbath and gathered food and ate it on the Sabbath. In other words, he did necessary and charitable work on the Sabbath. But he never failed to worship God, his Father, and obey his laws.

The New England Puritans made the "Blue Laws" and took away the liberty of the people and made many impossible restrictions by trying to add to God's laws. We must have liberty under law. Too much restriction takes that away from us. We must sacrifice our personal desires for the good of the many. The greatest good for the greatest number over the longest period of time is the proper foundation for all rules of conduct. Moses, selected as the giver of his laws to man, must be given great honor. He led the Jews out of barbarity and made it possible for all mankind to live in liberty under law.

Your classmate,
H. N. WHEELER.

OUR PULPIT

THE LIFE OF VICTORY

(A brief résumé of the closing message in our recent "Soul Clinic.")

REV. LOYAL F. HURLEY
Pastor, Riverside, Calif.

"And this is the victory that overcometh the world, even our faith." 1 John 5: 4.

I. What Is Victory?

You would give varied answers to the question "What is the life of victory?" but most of you would include in your statement that the victorious life is not only good, but strong; not only peaceful, but rejoicing; patient, loving, forgiving, Christlike.

Bishop Moule, writing on the text, "I can do all things through Christ who strengtheneth me," says: "I dare to say that it is possible for those who really are willing to reckon on the power of the Lord, for keeping and victory, to lead a life in which his promises are taken as they stand, and are found to be true. It is possible to cast all our care upon him daily and to enjoy deep peace in doing it. It is possible to have the thoughts and imaginations of our hearts purified in the deepest meaning of the word, through faith. It is possible to see the will of God in everything, and to receive it, not with sighing, but with singing. It is possible, in the inner life of desire and feeling, to lay aside all bitterness and wrath and anger and evil-speaking, every day and every hour. It is possible, by taking complete refuge in divine Power, to become strong through and through; and where previously our greatest weakness lay, to find that the things which formerly upset all our resolves to be patient, or pure, or humble, furnish today an opportunity through him who loved us and works in us an agreement with his will, and through a blessed sense of his presence and his power, to make sin powerless. These things are divine possibilities, and because they are his work, the true experience of them will always cause us to bow lower at his feet and to learn to thirst and long for more. We cannot possibly be satisfied with anything less than — each day, each moment, in Christ, through the power of the Holy Spirit—to walk with God."

II. What Hinders Victory?

What hinders us from attaining this life so beautifully described by Bishop Moule? Ourselves! After we studied the mental kinks

that we have said we possessed, it was not surprising to have one sister say at the close of a meeting, "Our real difficulty is just self. Our sin is just selfishness." Sin should not be spelled with a capital S, but with a capital I. Whether our trouble is the inferiority complex, or criticism, or the mid-life sag, or morbid fear and anxiety, or suspicion and cynicism, or jealousy, it is a malady of the self.

Take jealousy. Six are at the table. The pie is cut in six pieces. If I want it all you would call me selfish. Again, there are six at the table. One person I love. I want him all myself. He mustn't speak to any one but me, and none may speak to him. I alone must have him. That is jealousy, and it is just as selfish—and infinitely more tragic to all concerned—than wanting all the pie. Our malady is self.

Inside our minds are all sorts of conflicts. The intellect and the will are at war; or our emotions conflict with the will; or our desires are vitiated by our fears. In one way or another proper self-expression is hindered or neglected. "The heart is deceitful above all things, and desperately sick: who can know it?" (Jer. 17: 9.)

III. What Assures Victory?

Since we have been using the terms of psychology in this series, we will use them in this message. Victory depends on proper adjustment to one's self, to the world about one, and to God, and that is possible for us only in Christ. We must obey the laws which govern all these relationships to ourselves, to others, and to God. It is because we disobey that we have such conflicts. We do not break the laws of life—we disobey them, and they break us. You may think you can break the law of gravity, and so you jump from a skyscraper. But, as Chesterton says, "You will not break the law of gravity; you will prove it!" Obedience brings victory.

A. The Intellect. The law of mental health is utter sincerity. We must face the facts of life as they are. There is hardship, and pain, and loss, and poverty, and suffering. There is evil and sin in us and in the world. Admit it. Don't deny it, or ignore it, or smooth it over. Face it squarely and sincerely, and call a spade a spade.

B. The Emotions. Keep the emotions sound by accepting all the emotional experiences of life openly and sanely. For example, here is an experience that is distasteful or even pain-

ful. Shall we fight it? Shall we rebel at it? Shall we ignore it or refuse to face it? No, No! To do that might turn it into a repression that would cause all sorts of trouble later. Accept it! That is, face it and come to terms with it. Think how Jesus accepted the Cross. Not through the treachery of Caiaphas; not through the scheming of Caiaphas; not through the weakness of Pilate. He came to terms with it on a higher level than that. "The cup which my Father hath given me, shall I not drink it?" Learn to accept.

C. The Will. Keep the will yielded to every known duty. Evil in the intellect is called error. Evil in the emotions is called suffering. But evil in the will is called sin! There is no health of mind when the will is in rebellion. There is no peace or power till the will is surrendered to the call of duty and to the voice of God. Surrender.

There is no power like Christ to lead one to utter sincerity in his intellect; no power like Christ to keep one emotionally balanced and sane either in joy or in sorrow; no power like Christ to lead the will into surrender and submission. But all this is not enough for victory.

D. The Imagination must co-operate. Take the problem of quitting a bad habit. Many a man *knows* a habit is bad; he *feels* deeply that he should quit; and he *wills* strongly that he will quit. Yet he fails. Why? Because he *fears* that he can't. The psychologists tell us that whenever there is opposition between the will and the imagination, the imagination always wins. So long as one hears inside the still, small voice saying, "You know you can't," that long the will is helpless.

Doctor Hadfield's experiment is a classic example. He had three men grip a dynamometer as hard as they could, and their average grip was 101 pounds. Then he suggested to them under hypnosis that they were very weak and had them try again. They averaged 29 pounds. Then again under hypnosis he suggested that they were very strong, and they averaged 142 pounds. Other experiments showed the same approximate results. No matter how hard they tried, as long as they believed they were weak they could do little, but when great confidence was aroused, their power was greatly increased.

The power of the gospel is not in man's will. It is in faith in Christ. Faith is only imagination grown up—matured and proved. Christ makes men believe that victory is possible. He makes men "more than conquerors" by the

inspiration of his presence within. He does not make men self-confident. He makes them Christ-confident. He leads them to say, "I can do all things through Christ who strengthens me." Victory is possible—in Christ.

This is what the Christian psychologists all tell us, and they agree with the Bible and with history. Read James, or Worcester and McComb, or Pym, or Weatherhead, or Dewar and Hudson. In various ways they all say the same general thing. Picture yourself as you ought to be, as Christ wants you to be. Then trust him to transform you into that very character. Trusting Christ is just letting him do what he wants, and *expecting* him to do it. "This is the victory that overcomes the world, even our faith." Weatherhead suggests that we hold a picture of ourselves, as we *ought to be*, before our mind's eye, that is in imagination, when we go to bed, and then fall asleep saying over and over to ourselves, "In him who strengthens me, I can, I can, I can."

But suppose we say, "As fast as I allow him, he can, he can, he can, and he will." For victory is in him.

DENOMINATIONAL "HOOK-UP"

WESTERLY, R. I.

Worshippers at the services yesterday morning (August 3) of the Pawcatuck Seventh Day Baptist Church enjoyed a musical treat when Price Boone, soloist of Calvary Baptist Church, New York City, known for his opera roles in this country and Europe, and a famous concert singer and teacher of voice at the Metropolitan Studios in New York, sang "Consider the Lilies," by John Prindle Scott.

—Westerly Sun.

WATERFORD, CONN.

The Great Neck Vacation School of Religion completed its season's work with commencement exercises in the Seventh Day Baptist church on the evening of July 29. Twenty-six certificates were given to children who had attended regularly. An address was given by Rev. Ralph L. Woodward of a neighboring church on the subject, "Religion in the Family." Two of the age groups of children led the congregation in worship and the oldest group presented a play which had been written during the school, entitled "A Trip to the International Peace Garden." A display of maps and charts and other hand-work was on exhibition in the fellowship room.

About one third of the children who attended the school were from Seventh Day Baptist families, a second third from other churches, and the balance from families with no church connection. Two of the teachers were from other churches.

A committee appointed by the Sabbath school has raised funds for sending four young people to Lewis Camp. The money was raised by personal subscription, and by holding a bake sale and also a silver tea. The members of the committee in charge are Mrs. H. M. Swinney, Miss Helen Maxson, and Mrs. Albert Rogers.

CORRESPONDENT.

MARLBORO, N. J.

Pastor Cottrell administered baptism recently to seven Junior girls and one convert to the Sabbath, a lady from Swedenboro, N. J.

Miss Ethel Butterfield, the clerk of the Chicago Seventh Day Baptist Church, has been a guest for several weeks in the home of Mr. and Mrs. Luther Davis.

Mrs. Herbert L. Cottrell, Miss Harriett Cottrell, and Miss Emma Tomlinson assisted as teachers in the Daily Vacation Bible School of the Marlboro and Shiloh churches, at Shiloh, which was a great success.

Mr. and Mrs. Paul Davis of Manasquan, N. J., are spending a few weeks here while Mr. Davis is completing a summer course on his Master's degree at the University of Pennsylvania.

CORRESPONDENT.

SHILOH, N. J.

A missionary program was given at the one hundred twenty-first annual meeting of the Female Mite Society held in the Shiloh church on the afternoon of the Sabbath, July 20, beginning at three o'clock.

The program, which was given under the direction of Mrs. Leon Maltby and Mrs. Herbert L. Cottrell, opened with a selection by Mrs. Martie Hitchner, Mrs. B. B. Sheppard, Mrs. Judson Harris, and Miss Ruth Harris. The devotional period was led by Pastor Maltby.

Mrs. Maltby gave a brief history of the Mite Society, which was organized November 21, 1814. Life was very different with the women of those days, who were organized that they might help others at home and abroad. Their little mites were collected from one cent, which was paid when they joined the society and one cent per week dues. These

mites from their scanty earnings were used to promote good in the world.

Some of the original members had lived through the Revolutionary War, then thirty-eight years old. All had lived through the War of 1812. These women of 121 years ago were busy with the many tasks that machinery accomplishes today for the homemaker, yet they had time to think of those outside of their homes.

After the program a business session was held with the president, Mrs. Eva Bonham, presiding. Miss May Dixon was elected treasurer to fill the unexpired term of Miss Margaret W. Ayars, deceased. The mites were then collected. It was voted to send the entire amount of money received to the forward movement fund of the denomination.

Mrs. Annabel Bowden, the obituary committee, read the obituaries of Nettie Thomas, Margaret W. Ayars, Sally B. Davis and Sarah E. Davis.

A collection was taken for the Wheeler memorial fund.

Ten names were handed in for membership and the one cent initiation fee was paid for each. A gift of \$5 was received from Frank A. Crumb, of Alfred, N. Y., as a memorial to the late Margaret W. Ayars.

The meeting closed by the singing of the doxology. —Bridgeton Evening News.

HAMMOND, LA.

The ladies' society had a "Sunshine-rain" social, Wednesday, July 31, at the W. L. Coalwell home. It was a treat to the "sunshine" ladies by the "Rain" ladies, and was the result of a contest the past year in which the "Rain" lost. Many stunts and games were played and a debate, "Sunshine versus Rain," proved very interesting. The color scheme of pink and green was cleverly carried out in decorations and refreshments.

CORRESPONDENT.

VERONA, N. Y.

The Community Vacation Bible School, supervised by Miss Anna Smith, assisted by Harriett Franklin, Mildred Lowther, Geraldine Thorngate, Margaret Breckenridge, Ada Dillman, and Millicent Williams, closed a three weeks' session, July 19, with a demonstration held in the evening in the hall of the New London M. E. church. Sixty-one pupils were registered and fifty-seven were awarded certificates.

Church night was held on the evening of August 3. Several from Adams Center kindly consented to come and present the drama, "The Double Gift." The fellowship supper followed with a program consisting of an address of greeting, "Our Task," by Miss Jean Woodcock, responded to by an address by Pastor Orville Babcock of Adams Center. A solo, "My Task," was sung by Alfred Davis. After a few short speeches the program was closed with prayer by Rev. E. A. Witter of Adams Center.

The Young People's Social Club was entertained at the home of Ada and Alta Dillman on the evening of July 27. An interesting program of songs, humorous readings, and a debate was presented, after which games were enjoyed.

Mrs. Elizabeth Smith was guest of honor at a party held at the home of her niece, Miss Ida Reveley, in Lowell, to help her celebrate her ninety-third birthday. CORRESPONDENT.

ALFRED, N. Y.

Dr. A. J. C. Bond, who has been appointed dean of the Department of Theology and Religious Education, has arrived in Alfred with his family. Doctor Bond, by reason of his training and experience, is eminently fitted for the task before him.

He was graduated from Salem College at Salem, W. Va., in 1903, and attended the Alfred Theological Seminary until 1907. During these years he acted as student pastor in the Seventh Day Baptist churches at Nile and Portville. He has taken graduate work at the Baptist Theological Seminary at Louisville, Ky. In 1919, Salem College conferred upon him the honorary degree of Doctor of Divinity. During his long years of service to the denomination Doctor Bond has held pastorates at Milton Junction, Wis., Salem, W. Va., and was for eleven years pastor of the church in Plainfield, N. J.

Doctor Bond was instrumental in developing and organizing the young people's camps and conferences. He has been connected for a number of years with the American Sabbath Tract Society, and from 1919 to 1924, was director of the Forward Movement of the denomination. He has been a member of The Federal Council of the Churches of Christ in America since 1912, and in 1927 represented the Seventh Day Baptist Church as their delegate to the Conference on Faith and Order held at Lausanne, Switzerland.

The most successful men's supper ever given at Alfred took place on Tuesday evening. The committee in charge was J. W. Jacox and De Forest W. Truman, co-chairman, with Nick Moraitis in charge of the kitchen. To say Nick filled the bill to perfection is no flattery, as without his co-operation a considerable number of those in attendance would have been obliged to eat elsewhere.

All the committees were on deck and everything worked with clock-like precision, although there was some hustling to get the dishes washed and onto the tables for the second and third tables.

The total number of meals served was 275, without counting the workers, who numbered some twenty-five.

The money solicited from the men of the community for buying the provision amounted to nearly enough to pay all bills for the eats. The total receipts from all sources was \$131.35. The exact expense is not known as we go to press, but there will be a goodly amount towards the new roof for the church.

Dr. A. J. C. Bond was in Shinglehouse, Sabbath day, to speak before the Young People's Camp of the Seventh Day Baptist Churches in the Western Association. It was also a union service of the churches of Nile, Richburg, and the First and Second Hebron churches. —Alfred Sun.

MILTON, WIS.

Corliss F. Randolph of Maplewood, N. J.; Esle F. Randolph of Great Kills, N. Y.; Iseus F. Randolph of Lake Helen, Fla.; and Roy F. Randolph of New Milton, W. Va., are touring Wisconsin to locate the place where their grandfather homesteaded in the early days when their father was a young boy. Information concerning the route is furnished by a well kept diary of the grandfather's. Iseus F. Randolph, together with Mrs. Alva Lippincott, were dinner guests at the D. P. McWilliams home. Mr. Randolph is a relative of these folks. Dr. Corliss F. Randolph is president of the American Sabbath Tract Society, and as president of the Seventh Day Baptist Historical Society has especial interest in the tour. A. B. West of Milton Junction will accompany the brothers on their trip up the state. —Milton News.

ALBION, WIS.

A three weeks' session of the Daily Vacation Bible School at Albion closed recently with a picnic at Lake Ripley. A demonstra-

tion program was given on Friday evening at the church. Mrs. Clarence Lawton acted as supervisor, with Miss Jane Noble, Mrs. Clarence Rierson, Miss Carol Nelson, and Mrs. Charles Thorngate as teachers.

Some very interesting and profitable vesper services have been held Friday evenings, arranged by Mrs. C. S. Sayre, Mrs. Eleanor Walters, and Mrs. Howard Root, assisted by others.

The Woman's Missionary and Benevolent Society held its last meeting on the campus. The date happened to be the birthday of Mrs. John Slagg. Those present showered her with handkerchiefs, and a birthday cake was made and presented by Mrs. Louis Green, of which all partook. The society is invited to spend the next session with Mrs. Mahlon Ogden in Janesville.

Pastor and Mrs. Thorngate returned the first of the week from attending the Northwestern Association at Welton, Iowa. They report a large delegation and good attendance and interest, and wish to congratulate the Welton people on their wonderful hospitality and meals.

Quite a goodly company from Albion attended the quarterly meeting at Walworth, Wis., July 26, 27. CORRESPONDENT.

MILTON JUNCTION, WIS.

Inquiries have come to us regarding the "Pastor's Assistant," which was published for several years and served as a connecting link between the church and its absent members. The reason for its discontinuance was "The Depression"—financial not spiritual. But the pastor still wants to keep in touch with all, and resorts to this brief "news letter."

"Wasn't the depression awful?" We read that, "If the depression lasts much longer we shall all find ourselves, at last, only about five times better off than our grandfathers." Of course we do not want to live like our grandfathers, but that is worth thinking about.

We have learned a lot. We have learned to save on church fuel by cutting our own wood from timber on the church property, wood that is dead and going to waste. We have learned to take turns in doing janitor work rather than hire it done. We have learned to be more sociable in a less expensive way, by holding "church nights" bi-monthly. Everybody furnishes for the supper, and a different committee prepares a program for

each meeting—more people working, more enjoyment, without expense; more than seventy people usually attending.

Our plans for Vacation Bible School have changed. Instead of a union school, our church has taken the full responsibility for the past two years. Instead of hiring a trained supervisor, the pastor has acted in that capacity. The other teachers now receive a little pay according to the amount received from fees and contributions. Children of all denominations attend. The enrollment this year was fifty-six, perfect attendance twenty-one, cost \$20.95. The teachers were: Mary Hull, Ellen Olsbye, Gladys Clarke, Jean McWilliam, Maud Hill, Mrs. H. M. Burdick, Edna Shelton, Virginia West, and J. F. Randolph.

The Sabbath school held its annual picnic at Riverside Park, July 21. A wonderful dinner was served, a la picnic. The afternoon exercises (kitten ball) were cut short by rain.

You will be interested to know that the usual services of the church are continued with good attendance and interest. Two candidates for deacons are soon to be ordained for the church: R. E. Green and Charles Burdick. We feel the loss of Deacon Greenman, and Deacon Crandall's health keeps him confined largely to his home. PASTOR.

NORTH LOUP, NEB.

North Loup's fourth annual Home Talent Chautauqua was brought to a successful close, Wednesday evening, with the presentation of the play, "Bless His Little Heart," which drew a record attendance.

From a financial standpoint, the chautauqua returns were above the average. Total receipts, according to Miss Kathryn Chadwick, treasurer, were \$172.15, and it is expected that something over one hundred dollars will be netted, after all expenses are paid. This sum will be expended for school and community improvements, which was the original purpose for which the alumni association instituted the chautauqua movement.

Officers of the North Loup Alumni Association and all who contributed the time and labor necessary for the successful execution of the chautauqua, merit the appreciation of the general public.

A card from Mrs. Hemphill, written Wednesday, July 31, carries the information that they were expecting to take the doctor to Pawhuska, Okla., where Doctors Paul and George reside. She added that she hoped they

might be able to return to North Loup in another week if the doctor continued to improve.
—Loyalist.

MARRIAGES

DAVIS-PROUDFOOT.—At the home of the bride's parents, Mr. and Mrs. Isaac Proudfoot, Clarksburg, W. Va., August 3, 1935, by the bride's pastor, Rev. J. Marion Smith, assisted by Rev. Geo. B. Shaw, Mary Evelyn Proudfoot and E. Fisher Davis, son of Mr. and Mrs. Luther Davis of Shiloh, N. J.

ROBINETT-DIMOND.—On the evening of July 24, 1935, at the Seventh Day Baptist parsonage, Salemville, Pa., Miss Ella Mae Dimond and John William Robinett, both of Salemville, were united in marriage, Rev. James L. Skaggs officiating.

VAN HORN-RANDOLPH.—At the home of the bride's mother, Mrs. J. Alexander Randolph, Salem, W. Va., August 7, 1935, by their pastor, Rev. Geo. B. Shaw, Delmer E. Van Horn and Rowena E. Randolph, all of Salem.

OBITUARY

CARPENTER.—Jessie Eliza, daughter of H. Floyd and Mary Irish Carpenter, was born April 30, 1921, and died July 22, 1935.

In 1932, she joined the Friendship Seventh Day Baptist Church at Nile, N. Y. She was a Christian girl, sweet tempered, and co-operated willingly in the work of the home. Her standing in school was high.

Funeral services were held from the home Wednesday, July 24. Rev. Harley Sutton officiated. Burial was in the local cemetery near Asheville, where the family lives.

She is survived by her parents; one sister, Marguerite; one brother, Herbert; her grandmother, Mrs. Ellen Irish of Friendship, N. Y.; and other relatives who with friends will treasure the memories of this dear girl.
H. S.

DILMAN.—Mrs. Margaret Elizabeth Dilman was born at Verona Station, August 18, 1871, and died at her home, July 5, 1935.

She was the daughter of Mansier and Celestia Lewis. She is survived by her husband, John Dilman; one daughter, Mrs. Alice Hyde; two sons, Marion E. and Leonard F.; two sisters, Mrs. Alice Dilman and Mrs. Georgia Ernenwein; and three brothers, John R., William E., and Marion N.

The funeral was conducted by Rev. T. J. Van Horn, assisted by Rev. A. L. Davis. Burial in West Irish Ridge cemetery.
T. J. V. H.

EMERSON.—David DeForest, fourth child of Martha Satterlee and Edwin Martin Emerson, was born at Hartsville, N. Y., November 14, 1866, and died in Albion, Wis., August 2, 1935.

He joined the Utica (Wis.) Seventh Day Baptist Church when a young man, later becoming

a member at Albion, where he continued faithful. He was married to Florence Frances Green, November 14, 1888. To them were born four daughters and one son who survive him: Mrs. Ardie Wentworth, Mrs. Melvin Forseth, Mrs. Glen Atcherson, Mrs. George Brinkman, and Louis Emerson. His wife and one brother, Clarence of Hornell, N. Y., with other relatives also survive him.

Funeral services were conducted by Pastor Charles W. Thorngate, and burial was in Evergreen Cemetery.
C. W. T.

HOTCHKISS.—Harvey C. Hotchkiss was born at Lew Beach, N. Y., August 2, 1860; died in Binghamton, N. Y., July 5, 1935.

Four children and four grandchildren mourn his departure. A good man in the home and a faithful friend and neighbor is the testimony of those who knew him. Funeral conducted at the Smith Funeral Parlors by Rev. T. J. Van Horn. Burial in Quaker Basin cemetery.
T. J. V. H.

LOWTHER.—At Elk Garden, a health resort near Keyser, W. Va., July 19, 1935, Lucian D. Lowther, in the sixty-fourth year of his age. (Extended obituary elsewhere.)

WITTER.—Ellen Arlouine Clarke, daughter of Joseph Newlon and Sarah Ann Curtis Clarke, was born in Preston, Chenango County, N. Y., July 7, 1854. She died July 17, 1935, at the home of her niece, Mrs. S. F. Green, after a short illness.

At the age of thirteen she joined the Friendship Seventh Day Baptist Church at Nile, N. Y. December 6, 1870, she was married to John Livingston Huffman who died while pastor of the Farina, Ill., Church, March 31, 1897. April 8, 1900, she was married to Horace DeLacy Witter of Friendship, N. Y., who died at Gentry, Ark., October 8, 1928. She made her home for some time with her sister at Lost Creek, W. Va., and moved her membership there.

Funeral services were held at Nile, N. Y. Rev. Harley Sutton and Rev. Emmett H. Bottoms officiated. Burial was in the Nile cemetery.
H. S.

RECORDER WANT ADVERTISEMENTS

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

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

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A PRAYER

By Luther Crichlow

Strong Son of God, Immortal Love, Giver of good gifts, and dearest of friends, the burden on our hearts is heavy as we approach thy throne of mercy. We have lost a priceless gift, the power to realize thy presence here with us tonight and with us in our homes.

We are like the man who stands in the light of the noon-day sun and tries to view the stars. He knows they are there, but he cannot see them. Then, with a clear, cloudless vision comes the miracle of the beauty of the stars in all their infinite multitude.

Perform for us the miracle of realization of thy Presence which we know is here. Grant but this humble request, Immortal Love, and we will praise thee world without end.
Amen.

—Young People's Program, Conference, Alfred, N. Y.

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