

OBITUARY

loss of his home and all that was in it by a fire. Through it all, they manifested the faith of Job, and God rewarded their faith by a veritable down-pour of business. He is following the example of William Carey; his chief business is "serving the Lord," but instead of "cobbling shoes" he is constructing high school buildings and hospitals "to pay expenses." And like the noble missionary, he is seeking no more business in the building trades, but expects to devote his whole time to preaching the gospel, trusting the Lord for support; and we believe the God of J. Hudson Taylor and George Mueller will see that he does not want. He expects to finish his contracts in the early fall and then enter a series of meetings in a hall or tent. He is worthy of our prayers.

Brother Easterly made a careful investigation of the church policy of the Seventh Day Baptists and he, like the writer, found it very closely related to the apostolic church in its organization. All power is vested in the local church, and no man or set of men attempts to dictate to the local company. It is an association of independent churches. In order to find admittance into the association the local church must accept the gospel, baptize its members by immersion, and observe the seventh day Sabbath. When the Riverside Church called the writer to serve them as pastor they told him that he could teach anything that he found in the Bible; and this was not only promised but freely granted during a service of about seven years.

We feel confident that the newly organized church of which John I. Easterly is pastor will find sweet Christian fellowship and liberty in their new relations.—*Gathering Call.*

MARRIAGES

HUTCHINS-STEWART.—At the home of the bride's daughter and son-in-law, Mr. and Mrs. Paul R. Nicholson, 1539 11th St., Des Moines, Iowa, August 3, 1935, by Rev. E. M. Evans, former pastor of Trinity M. E. Church, Mrs. Florence E. Stewart of Chicago, Ill., and Wesley T. Hutchins of North Loup, Neb., the new home to be at North Loup.

WEISMORE-RAYNORE.—At the Seventh Day Baptist parsonage, De Ruyter, N. Y., September 15, 1935, Mr. Donald Weismore of Canastota, N. Y., and Miss Beatrice Raynore, of Oneida, N. Y., Rev. Theo. J. Van Horn, officiating.

ALLEN.—Alexander S. Allen, Jr., was born at Troy, N. Y., November 5, 1888, and died May 19, 1935, at his home in Cambridge, N. Y.

He is survived by his father, A. S. Allen of Troy; his wife, Sara Lamphier, formerly of Berlin, N. Y.; and two sons and three daughters.
S. L. A.

COON.—Fred G. Coon was born in Lincklaen, N. Y., September 7, 1878, and died in the Veterans' Hospital, The Bronx, N. Y., Sunday, August 25, 1935.

He was the son of Silas and Susannah Laird Coon. His first wife was Miss Bessie Holmes, by whom four children were born—Cecil, of Cortland; Mrs. Clifford Shipman, of Ithaca; Mrs. John O'Brien, of Taylor, N. Y.; and Mrs. Wilford Slater, of South Otselic, N. Y.
T. J. V. H.

HULL.—Joseph L. Hull was born at Alfred, N. Y., May 12, 1849, and died at the home of his daughter, Mrs. Lotta Coon, at Little Genesee, N. Y., August 25, 1935.

He is survived by his daughter, Mrs. Coon; eight grandchildren; and several great-grandchildren.

Funeral services were held at the Little Genesee Seventh Day Baptist church, Tuesday, August 27, 1935. Burial was in the local cemetery. Pastor Harley Sutton officiated. H. S.

(A more extended obituary elsewhere in this issue.)

JOHNSON.—Mrs. Hattie Thomas Johnson was born in Lincklaen, N. Y., March 15, 1853, and died on September 2, 1935.

She was married to Henry Johnson in February, 1882, thus giving them a life fifty-two years together in happy conjugal relations. Funeral conducted at the residence in Lincklaen by Rev. T. J. Van Horn.
T. J. V. H.

WILLIAMS.—Frank B. Williams was born at Leyden Station, February 8, 1862, and died at Brookfield, N. Y., May 30, 1935.

He was the son of David and Sally Atkins Williams. His father died when Frank was only twelve years of age, when he came to Brookfield to live with his Aunt Roxana Babcock. He joined the Second Brookfield Seventh Day Baptist Church May 12, 1877. He was married June, 1896, to Lina Beebe, who died October, 1923. On April 17, 1929, he married Ethel Shute of Syracuse, who survives him.

He was a graduate nurse of Bellevue Hospital, and followed his profession in this vicinity for many years. The funeral was held at the home, with burial in the local cemetery. P. S. B.

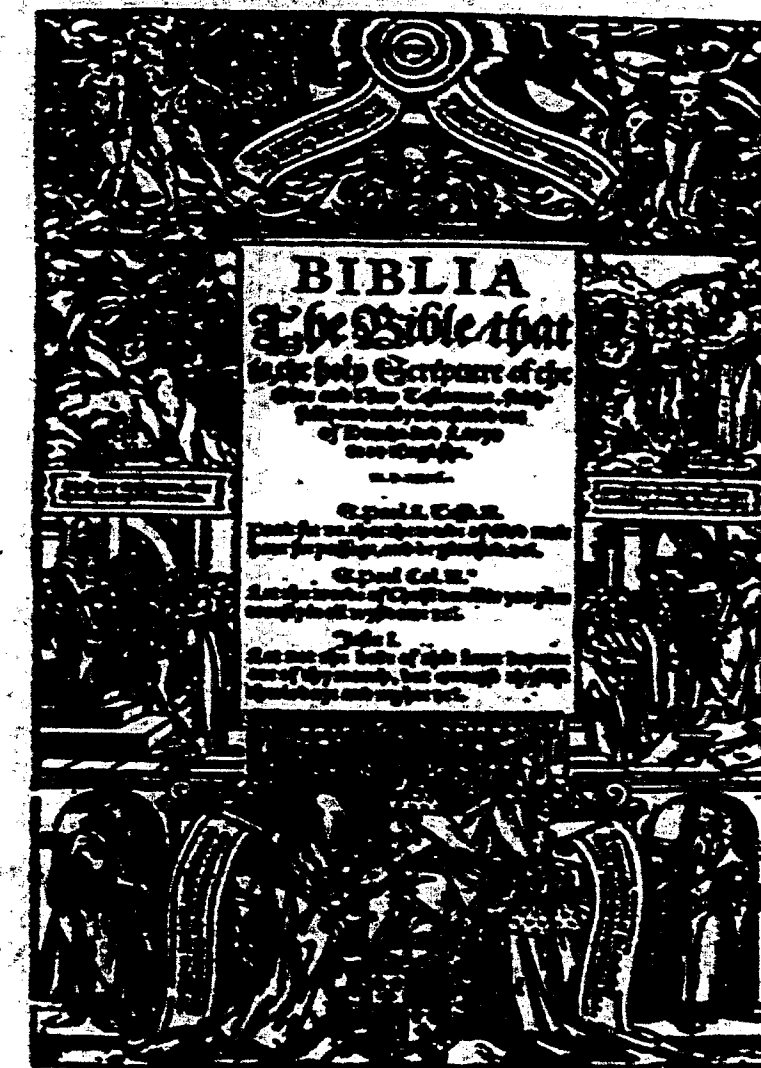
"I will place no value on anything I may have or may possess except in relation to the kingdom of Christ."

The Sabbath Recorder

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No. 8



TITLE PAGE
OF THE COVERDALE BIBLE

Contents

| | |
|---|----------|
| Editorial—Stir Up the Gift—Conference Music—Last Night of Conference. | |
| —War Devils to Be Cast Out—A Blow Hard to Bear | 194-196 |
| Does Our Exposit of Faith and Practice Need Revising? | 196 |
| Missions—Evangelism—A Problem—Training of Missionaries—"Help Mission Boards Can Give the Pastor."—Report of Grace High School | 197-200 |
| Tract Board Meeting | 200 |
| Woman's Work—Contest Essay | 202 |
| Commission Activity | 204 |
| Supplement | XLIX-LVI |
| Young People's Work—The Young People's Board—President's Message—An Invitation—Start Out a Knockin' | 205 |
| Tract Society Annual Meetings | 206, 208 |
| Children's Page—Our Letter Exchange—The Story of Haruka | 207 |
| Our Page—Four Hundred Years of the Printed English Bible | 209-214 |
| Denominational "Hook-up" | 214 |
| Obituary | 215 |

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(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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THEODORE L. GARDINER, D. D.,
Editor Emeritus

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. George H. Trainer

Luther W. Crichtlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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less expressly renewed.

Stir Up the Gift In the last letter from his Roman prison to Timothy, the Apostle Paul exhorts his young "son in the gospel," to "stir up the gift that is within thee." Possibly discouragement and anxiety had cooled down the ardor of his young colleague in the ministry; or perhaps it was Paul's own superabundance of the Spirit that prompted him so to write. The surprising part is not that a young disciple should be downcast over the reverses that had overtaken his older friend and the dangers that momentarily threatened his very life, but rather that the leader in the shadows of a violent death should be bolstering up the faith of a younger worker and be writing for his great encouragement. But Timothy must be fortified in every possible manner to take up some of the tasks that Paul was laying down.

The message is for us all—the message that "discouraging circumstances and heavy responsibilities are reasons for gathering ourselves up for our work, and for 'stirring up' smoldering fires kindled by God in our hearts, and too often left untended by us."

Paul's counsel is based upon proper effects of the gift of God. His spirit, as Dr. Alex-

ander Maclaren, in Exposition of the Scriptures says, "does not infuse cowardice, which blanches at danger or shrinks from duty, as probably Timothy was tempted to do; but it breathes 'power' into the weak, enabling them to do and bear all things, and 'love,' which makes eager for service to God and man, at whatever cost, and 'self-control,' which curbs the tendencies to seek easy tasks and to listen to the voices within or without, whispering ignoble avoidance of the narrow way." Indeed, this call to "stir up the gift within you" should come to all hearts, old and young, a call to open their doors for the entrance of that "divine Helper who will make them strong, loving, and masters of themselves."

To those who are called to preach from platform or pulpit, this summons should mean that all their powers, talents, gifts should be warmed and used fervently in presenting the message of truth.

We are told that the ministry of today has a different task from the ministry of fifteen years ago. Perhaps superficially this is so; methods, manners of approach, ways of dealing with problems may have improved, but after all and basically, the task is that of dealing with sin and the sinner, whom Jesus Christ came to save. "Stir up the gift that is in thee" and bring all the graces of heart and life under the direction and power of the Holy Spirit. "Unction" of a past generation to the modern psychologist may be taboo; but unction—passion for helping men to a new and better life—is not outdated, nor its need outlived. Many a well thought out, beautifully worded sermon today is delivered in such a manner as to make little impression on the hearers. The reason is apparent. The message is not delivered with "unction." The preacher no longer believes he is bringing a message to "dying men." We are not urging emotion at the expense of thoughtfulness. But after careful preparation has been made, there should be "warmth of appeal, fire, passion, unction, in the delivery of the discourse."

But the stirring up of inner gifts is an admonition for us all who have without doubt "undeveloped gifts which are waiting for the stirring of our wills as seeds wait for the sun and shower." Let us, therefore, not be unheeding to stir up this spirit lying dormant in the dark. Who knows but that, stirred up, these gifts will kindle into brilliancy and power?

Conference Music As has often been the case before, this year the evening Conference programs began with a half hour of music connected with the evening devotions, called "vesper services." These consisted of anthems by the choir, sometimes interspersed with hymns by both choir and congregation, and a special number. Among these specials were vocal solos and duets, violin or other instrumental solos, or ladies' quartets. These were much enjoyed. The service on Friday night was preceded by an organ recital with the auditorium unlighted. At other times during the sessions special musical features were introduced, adding a pleasing variety to the programs.

A large men's chorus with members from many evangelistic quartets, beginning with the singers of Morgan Park days, and from our college glee clubs sang one afternoon some well known favorites of gospel song with telling effect. It was noticed that the speakers on the platform could not refrain from adding their voices to the inspiring chorus.

The Conference choir was directed by Professor Ray Wingate and was in the main composed of singers from the Alfred and Alfred Station churches.

A. B.

Last Night of Conference If any went home before the closing Conference session — and they did; if any were too tired to come — and there may have been; yet there seemed no change in the great audience that gathered for the last session. In numbers it seemed as large as any other session of the splendid series of meetings, and the interest just as great. Vesper and worship services were inspiring—and all were in anticipative mood for the farewell address by Dr. J. Nelson Norwood, president of Alfred University.

Though claiming the two parts of the subject printed were alternatives offered the president of Conference for selection, Doctor Norwood handled the "double-barreled" instrument like a true huntsman, and let us have both barrels—"Where Have We Been This Week and Where Do We Go From This Conference?"

He couldn't begin without injecting a bit of humor for which he is so noted, so he deplored having to speak to people wearied by many sessions, quoting the speaker who in his embarrassment addressed the "beary wenchies."

Three trends he has observed in the meetings: (1) Looking up financially; (2) an optimism—tending to glory in our task; (3) getting away from the ultra-practical toward the mystical—hopeful signs, all.

Doctor Norwood recommended that as Seventh Day Baptist Christians, Conference folks go back to their part of the troubled world and carry on consistently and nobly according to the "standards of our relations to each other," as God has set. We must take courage, and are helped to do so from the fact that God is working out his plans and purposes among human beings as well as in the physical universe. There are just as definite laws in the moral and spiritual realm as in the physical.

The social order that gives way to sin shall surely perish. From the inspiration of this Conference we were urged to go back to our tasks, seriously to take such a part in our social order as God can honor. For the right outcome we can trust him, for "This is my Father's world."

Following this address the new ministers were "recognized" by the president of Conference, and the hand of fellowship extended to Orville W. Babcock of Adams Center. In the absence of Rev. F. F. Stoll of Irvington, N. J., and Rev. John I. Easterly, Healdsburg, Calif., the hand of fellowship was extended in their behalf to Dr. Corliss F. Randolph, and Rev. Loyal F. Hurley who also carries the fellowship to the newly organized church of which Brother Easterly is pastor.

Then in a feeling way President Skaggs spoke and extended his hand to President-elect D. Nelson Inglis, conveying to him the responsibility and prerogatives of the Conference for 1935-36. Professor Inglis responded in his own sincere way, and we all felt, one is quite sure, that our work was turned over to able hands. With the first verse of the old, old song, "God be with you till we meet again," sung with a choke in many a throat and mist in many eyes, the adjournment came of the one hundred twenty-third session of the one hundred thirty-third anniversary of the Seventh Day Baptist General Conference.

Again and again was it said, and has been said since in speech and writing, "It was the best," or "one of the very best Conferences I ever attended." We usually express ourselves that way; and for us it is—and ought to be—with every succeeding Conference.

War Devils to Be Cast Out Many feel concern whenever war threatens and the cloud darkening the brow of Mars grows blacker and denser. But the time of deepest concern should antedate the cloud's appearance. We must begin back in the hearts of our youngest children, and they must see that lives of parents are consistent with their anti-war sentiments.

Some years ago, Dr. Charles E. Jefferson urged upon thinking people the duty of helping others "to think right about war." Certain common fallacies of thinking, fallacies called devils by him, were suggested as necessary to be cast out. The insidious danger of many a statement lies in the part truth it may possibly contain. "Seven devils" mentioned by Doctor Jefferson that must be cast out are: (1) Man is a fighting animal. (2) You can't change human nature. (3) War is inevitable. (4) In time of peace prepare for war. (5) God is on the side of the strongest battalion. (6) The navy is only a police force. (7) The Church must keep her hands off national and international problems."

The "devils" are blood stained and boldly proclaimed today. But it is heartening to hear the declarations of youth against war, and to see their bold stand taken against training for it. It augurs well for future world peace.

A Blow Hard to Bear Taxes must be paid on the Seventh Day Baptist Building. The case appealed last year was sustained by the county court, and has been upheld by the New Jersey State Board of Appeals. The decision was recently handed down and was reported at the September meeting of the Tract Board. It is a heavy blow; staggering, in fact.

While it is keenly felt that our case was given a prejudiced hearing, there seems to be nothing that can reasonably be done about it except to bow to the inevitable. It does not yet appear that even moving the business office back into the "shop" will relieve the situation for the coming year. About the only consolation seems to be the lowering of the assessment. Taxes must be paid. In 1934, the Conference at Salem asked the Tract Board, in event the taxes must be paid, to provide in some way to meet them for that year.

A committee, appointed at the September meeting to take the matter under consideration and discover some method of procedure, reported at a special meeting of the board,

September 29. The committee's recommendation that the treasurer and other officers make a loan to pay the 1934 taxes was adopted. Figures were not given but they will amount to around \$2,600, including interest and "penalties."

The Tract Board as an agency of Conference is holding the Denominational Building for the Conference, and of course is doing only what the Conference has asked it to do. The tax situation makes a discouraging, heavy load for us all, East and West, North and South. But it is not an impossible one. Whatever faith and courage were required to face the problem of building for the future must now be duplicated in maintaining and using what we have in our hands. Good faith is demanded, and vision and courage and sympathy. There is lifting for us all to do.

THE UPPER ROOM

A MORNING PRAYER

O Master, let me walk with you today,
Safe in the shelter of your love and care.
I cannot face the stormy winds alone;
I'm tired, Lord, and almost in despair.
But let me hear the whisper of your voice,
And it will make my heavy heart rejoice.

The cross I bear is not so heavy, Lord,
For you the hardest part do always bear;
'Tis only that my eyes look down not up,
Just that I do forget your loving care.
Oh, let me feel the love that sends the light,
And it will turn away my darkest night.

Forgive the times I have forgot, dear Lord,
For they are many as the countless sands;
And let me rise on wings of faith to you.
Remembering that my Master understands.
Oh, let me closer draw to you today
And from my heart say, "Master, have your way."
E. P. H.

DOES OUR EXPOSE OF FAITH AND PRACTICE NEED REVISING?

BY REV. AHVA J. C. BOND

During the second quarter of the present year all Sabbath school classes using the *Helping Hand* had the privilege of engaging in "A Study of Seventh Day Baptist Doctrines." The editor followed the order found in the statement adopted at the annual session of the Seventh Day Baptist General Conferences in 1880, with the important addition of "The Church" and "Missions."

Out of this study there grew the feeling, in one class at least, and doubtless in others, that perhaps this statement should be revised.

MISSIONS

EVANGELISM

The summer vacation is over and most churches are planning their work for the coming year. Information has come to hand that several pastors in making their programs are emphasizing evangelism. This is encouraging.

When we consider evangelism in its true light, every branch of the church's work should be conducted with this in mind. The regular public services and pastoral calls open the way for the best form of evangelism. Well conducted Bible schools and young people's societies have been the means of winning millions to Christ and nurturing countless multitudes of professed Christians. Socials under the auspices of the church, Bible school and young people's society may be made to contribute to spiritual advancement and the drawing of men into Christ's kingdom. These are the ordinary activities of the church and may be made strong in the work of evangelism.

When we turn to special endeavors, we find the visitation campaign being used to great advantage. Just now extensive arrangements are being made for a united effort in both America and Europe for a preaching campaign, and we are to hear more about this. The day has not passed for revival meetings. No doubt such campaigns have been so conducted as not to contribute to religion, but when sanely regulated there is still a place for them in the Christian Church.

Vacation is past and there are signs that the church year upon which we have now entered will be an exceptionally good one. This can be realized by emphasizing that evangelism is the work of every church and that it includes reviving the backslidden in heart, nurturing Christians, winning new disciples and making Christ supreme.

A PROBLEM

There are several mission fields in the homeland which are suffering sorely and in some cases, at least, there will be irreparable loss unless some way is found to give them help. Very little or no aid has been given these fields since the retrenchment caused by the depression. The situation in no two of these fields is alike in all respects, but all need help in supporting a pastor or missionary. Can we sit complacently by and let the churches located in these fields die?

There appeared to those giving the matter serious study, omissions and inadequate statements, and in some instances overlapping or repetition. This feeling on the part of one class was expressed before Conference in a formal resolution, asking that the matter of revision be given consideration by the Conference. In response to this resolution Conference appointed a committee to give the matter further study and to report at the next session. The committee appointed consists of President Boothe C. Davis, Rev. Erlo E. Sutton, Rev. Alva L. Davis, and Rev. Ahva J. C. Bond, with President Davis as chairman.

At a meeting of the committee on the last day of Conference the present writer was elected secretary. At the same time it was suggested that the whole subject be made a matter for study in a two-hour course during the first semester of this year in the Department of Theology and Religious Education.

This suggestion is being followed and the junior class is studying our beliefs as a two-hour credit subject.

This is a very important matter, and should be one of very great interest to all Seventh Day Baptists. It would help the class a great deal and would render more valuable the results of the study, if our ministers, and others interested, would give the matter special study in the immediate future, and would send to the dean of the department, who is the teacher of the class, their suggestions and comments.

As a guide to the study of the fundamental doctrines of the Christian Church, the class will use "A Manual of Christian Beliefs" by Edwin Lewis, D.D., of Drew Theological Seminary. The book is published by Scribner's and the price \$1.50. It is a new book and doubtless many who are interested would find it helpful.

We trust that many singly, and some even in groups, will give this whole matter careful and prayerful study, and will give the class the benefit of their conclusions. It is not expected that the class will arrive at a statement of belief worthy of acceptance by the General Conference. In fact, that is not the purpose of the study. It is expected that this class study, with the co-operation of many others, will enrich our own spiritual experience and perhaps add something of value to the whole discussion, and will help ultimately to a more adequate and a richer expression of the fundamental beliefs of Seventh Day Baptists.

What can be done to save the Cause on these fields is the hardest problem facing our mission work just now. If there were funds to help them, the problem would be largely solved, for the lack of workers is not so great as the lack of money to aid them in supporting ministers to lead the work.

If we give up the possibility of securing more funds before it is too late, what can be done? With God's help cannot some plan be devised to give these fields the help which they need? The work is the Master's and surely there must be some way. Can we increase our contributions? Can churches having pastors give them to these fields for a series of months, caring for themselves in the meantime? Can we transfer workers from fields now being helped to these fields so long neglected? What can be done?

TRAINING OF MISSIONARIES

BY CORLISS F. RANDOLPH

(A four minute outline presented on the program of the Missionary Society at the General Conference, August 21, 1935.)

An evangelistic and missionary spirit, and consecration are assumed.

1. Training in evangelistic work as applied to that type of missionary work to be undertaken, whether wholly religious or largely secular.

2. Training in that type of missionary work to be undertaken: Religious work; as, preaching, or Bible teaching, or both. Secular; e.g., practice of medicine; or teaching, academic or vocational.

3. Social service as applied to that type of missionary work to be undertaken.

4. Acquire knowledge of area in which one expects to work: Geography, both physical and political. History and government. Current social and religious conditions. Special health precautions needed.

5. If a non-English-speaking country, acquire a knowledge of the native language, an elementary knowledge at least.

6. Ability to develop and train executives native to the local area.

7. Ability to make intelligent and adequate reports.

8. Above all to teach efficiently the whole gospel of Jesus the Christ.

"HELP MISSION BOARDS CAN GIVE THE PASTOR"

BY PASTOR ALBERT N. ROGERS

(A four minute outline presented on the program of the Missionary Society at the General Conference, August 21, 1935.)

Among the things mission boards can give the local pastor I would suggest world-wide perspective. Many a minister is so absorbed in the problems of his immediate charge that he forgets the larger issues at stake in the world at large. The early Christians, it is recorded in the second chapter of Acts, "had all things in common." No one of them thought primarily of himself but rather of the whole Christian company. This loyalty to the group, more's the pity, did not outlive the apostolic era and today we have varying opportunities for the abundant life ranging from Harlem to Hyde Park in an economically stratified society never before approached in the history of mankind. Mission boards can operate as one of our much needed leveling agents.

Again mission boards may help the local pastor in outlining his professional technique. Professor Daniel Johnson Fleming has recently pointed out in his book, "Ethical Issues Confronting World Christians," that the problems of strategy in the average parish are world-wide problems. How shall the missionary set forth the message of the Prince of Peace when a great nation holds its naval maneuvers insolently near the shores of the mission field? How shall the missionary tell of him who "set a little child in their midst" in a land where child labor is exploited, or worse yet when he is commissioned to his life work by a country whose newspapers defend the employment of adolescents? When mission boards help their employees to answer these questions, they will have rendered a great service to many a puzzled and faltering local pastor.

Finally I would suggest that mission boards can sometimes give to the parish minister new inspiration for sacrificial living. Too many local pastors, sleek and well-fed in the security of their manses, fail to achieve the creative asceticism of those who go to the mission field. Some of us, I am afraid, give ourselves to our ministry from nine to four-thirty with an hour off for lunch, forgetting that the Son of Man gave his life. It is difficult to deny oneself the pleasures of a large family that

one's ministry may be strengthened, or to stand for the right against the most liberal contributor to the annual budget, or to allow one's reputation to be racked on the wheel of tradition for the sake of new occasions and new duties or for the younger generation. Because these and other tasks are difficult, we call upon mission boards to challenge us with reports of those who from time to time and all the time are giving their lives on the mission fields.

REPORT OF GRACE HIGH SCHOOL

BY PRINCIPAL T. M. CHANG

Seventh Day Baptist Missionary Society
Ashaway, R. I., U. S. A.

SECRETARY BURDICK:

Once more it is time for the annual reports, and once more I am sorry to find myself writing my report so late. But I still hope that this may reach you in time for the Conference. Before starting on my report, however, I would like to acknowledge the receipt of your letter dated September 3, 1934, to thank you for the encouraging message contained in it.

I. *Enrollment.* The total enrollment for the first term was 210, while that for the second was 221, with an average of 215.5 for the whole year. They were distributed as follows: lower primary, 57; higher primary, 47; junior high, 77.5; and senior high, 34; all being averages for both terms. If we leave out the lower primary which was started only last fall, the total enrollment was 158.5. Compared with the enrollment of 122 for the previous year, there has been an increase of 36.5, or nearly 30 per cent. Of course, the fact that ever since the Sino-Japanese War, in 1932, this was the first year that we had all the three classes going in the senior department, has helped a great deal in increasing our enrollment. Therefore, as far as number of students is concerned, we have made this year the highest mark ever recorded in the history of the school. It is especially gratifying when we consider that a general reduction in enrollment has been reported this year in most schools, due to depressed conditions.

II. *Faculty.* There were 19 members on the faculty during the first term, and 21 during the second, the two additional ones being both part-time workers, one working two hours a day as a clerk in the office, and the

other teaching one hour a day in the school. Of the new members I would like to mention Mr. B. S. Chang, our science and mathematics teacher; Mr. P. Y. Sung, our teacher of Chinese; Mr. C. Z. Wang, our physical director; and Mr. C. Waung, our teacher of military training. And there are also Miss Chen, Miss Sung, Miss Tsu, and Mrs. Wang, all of whom taught in our primary department. Two of our old-timers have left us; one was Mr. Tshaung who resigned in order to accept a call from the church, and another was Mr. Feng, on account of health. But we still hope that the latter will come back to us after a year of rest and recuperation. As before, Mrs. Davis taught the three classes of English in the senior department, Miss Mabel West taught English in two other classes, and Mr. Davis was in charge of the manual training courses in the junior department.

III. *Curriculum.* All the subjects were essentially the same as in the previous year, all according to the new standard as required by the Ministry of Education. Therefore, there is not much that I should report upon except, perhaps, the fact that for the first time during the passing year we have adopted some special objectives to serve as centers which would direct all the activities of the students, either curricular or extra-curricular. The two objectives adopted were health and harmony. The idea was to make the students healthy and harmonious in every way in the social life of the school. Greater emphasis was laid, therefore, on physical training, and more strict regulations were put into effect in the matter of wearing uniforms, especially on test or examination days. While we cannot say that we have accomplished much in that direction, yet I feel that at least a forward step has been taken toward the objectives aimed at. We will continue to use those objectives in the hope that better results may be had in the days to come.

IV. *Equipment.* During the year, 60 pieces of desks were made, enough to accommodate 60 pupils in the first four grades. An extension was also built on the north side of the house, measuring about 16 by 12 feet, capable of giving accommodations to four lady teachers. In the school dormitory we have put in 15 double-decks, thus making more room for the boarders. In the laboratory about \$200 was used for physical apparatus during the year.

V. *Finance.* Financially, this has been again a trying year. As a separate report is to be given by Mr. Davis, I think I do not need to elaborate any more here except to say that we all know under what difficulties the board has been during these years of depression, and we therefore feel all the more grateful for the continued support that the board is giving to this school. I may add that while at the close of this present school year we have a deficit of nearly \$1,000, local currency, when everything is paid, yet I still believe that this deficit can be made good in another year if the enrollment remains the same.

Concluding, let me thank you for your continual prayers for the work here.

Respectfully submitted,

T. M. CHANG,

Shanghai, China,
July 11, 1935.

Principal.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in special session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, September 29, 1935, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Herbert C. Van Horn, Neal D. Mills, Asa F. Randolph, Mrs. William M. Stillman, William M. Stillman, Irving A. Hunting, Frank A. Langworthy, George R. Crandall, A. Burdet Crofoot, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, and Business Manager L. Harrison North.

Rev. Herbert C. Van Horn offered prayer.

The minute of the last meeting referring to the purpose of this meeting was read.

Asa F. Randolph read the report of the special committee to consider the situation arising from the fact that the Seventh Day Baptist Building has been found taxable by the State Board of Taxation. After a free discussion this report was adopted with its recommendations as follows:

Your committee, appointed at the regular meeting held two weeks ago to consider the situation which confronts our denomination by reason of the fact that the Denominational Building has been determined to be taxable, as the result of recent appeals from the assessment of the same for taxes for 1934 and applications to have said property determined exempt from taxation, having been denied, respectfully reports that it has carefully considered the matter committed to it,

and pursuant to the action of the General Conference at its session held in 1934, relating to this matter, recommends:

1. That the Board of Trustees authorize and instruct its treasurer and other appropriate officers to negotiate for and borrow sufficient funds for and to pay the 1934 taxes assessed against said property, amounting to \$2,479.70, together also with any interest and penalties due thereon.

2. That the board advise the Commission of the General Conference of the situation which we are facing with respect to taxes assessed against the Denominational Building; and urge the Commission to hold its ensuing mid-year meeting at Plainfield in order that it may be accurately informed concerning the situation and thus better enabled to advise appropriate action by the General Conference; that we feel that any additional expense which might be incurred by the Commission in meeting in Plainfield will be justified by the advantages and importance of so meeting.

It was voted that the above committee be continued to consider further this problem.

For the Advisory Committee Asa F. Randolph reported the following which was adopted with its recommendation:

Your Advisory Committee respectfully reports an informal meeting of a majority of its members held.

Urgent invitations have come to Dr. Herbert C. Van Horn, our corresponding secretary, to visit Riverside, Calif., and, with the pastor of our church there, conduct a series of evangelistic meetings. Similar requests to visit Nortonville, Kan., and North Loup, Neb., and conduct meetings in those places have been received. It is desired to begin the meetings at Riverside in about two weeks. The Pacific Coast Association convenes October 12. Should it be deemed advisable to accept the invitations mentioned, it is Mr. Van Horn's suggestion and purpose to attend said association and visit such of our other churches which may easily be reached en route. Such a trip will consume approximately three months at an expense of about \$200. The three specifically mentioned churches will contribute to the expense. It is estimated that a large part if not nearly the entire expense of such trip may be paid by churches visited.

Your committee recommends that Mr. Van Horn accept the mentioned invitations and arrange to make such contemplated trip and take part in the work suggested.

Very respectfully,

ASA F. RANDOLPH,
Chairman.

Upon motion duly made and seconded, the following preamble and resolution were adopted by a unanimous vote:

WHEREAS as counsel for this board in its effort to obtain exemption from taxation of the Seventh Day Baptist Building, Asa F. Randolph, Esq., a member of this board, has, for consid-

erably more than a year, given freely of his time and professional skill in preparation for, and attendance upon, hearings in our behalf before the city, county, and state tax boards, successively, and has spared no reasonable effort to protect the interests of the denomination throughout this entire procedure; and

WHEREAS this service has been performed without remuneration, and at no small sacrifice of time and attention due his other professional interests; therefore be it

Resolved, That, as his fellow members of this board, we tender him our sincere thanks, and hereby place on record our grateful appreciation of this unselfish service of love and loyalty.

Upon motion of Asa F. Randolph, the thanks of the board were tendered Frederik J. Bakker, Esq., a member of this board, for his valued service in assisting Mr. Randolph in his preparation for the hearing before the state tax board.

The minutes were read and approved and the meeting adjourned.

NEAL D. MILLS,

Recording Secretary.

STOREHOUSE TITHING

BY REV. HARLEY SUTTON

"There are three essential things to be learned and kept in mind, or tithing may degenerate into a mere financial transaction, a matter of figures, of percentages. First, God's absolute ownership in the tithe. 'The tithe is the Lord's.' Second, the sacred character of the tithe. 'It is holy unto the Lord.' Third, the tithe must be brought into the storehouse, 'in the place which the Lord shall choose.' 'Bring the whole tithe into the storehouse.'

"It is interesting to note that reference is made in the Bible more often to the manner and place of the payment of the tithe than to the tithe itself. If the tithe belongs to the Lord what should we do with it? Why, bring it to him, of course. If it was an offense in the days of Malachi not to bring the whole tithe into the storehouse, is it not equally so today? Who knows but that the long delayed and long looked for revival in the spiritual life of our churches is but an expression of God's displeasure with us for withholding the tithes that belong to him. 'Ye are cursed with a curse; for ye rob me, even this whole nation. Bring the whole tithe into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not pour you out a blessing that there shall not be room to receive it.' "

"We accept this plan literally and fully, spending little time trying to determine whether it be law or principle, or acknowledgment. We accept it as method, not a Mosaic institution, but a perpetual provision, existent in the history of Israel only incidentally and illustratively, traceable in principle to the Garden of Eden, insisted on in the offering of Cain and Abel, practiced by Abraham and Jacob, demanded at the fall of Jericho, and thoroughly illustrated in the career of God's ancient people. We feel it to be co-existent and co-extensive with the law of the Sabbath and as vital to human welfare on the earth. Like the Sabbath provision it cannot be successfully substituted by human device, nor can it be neglected with impunity."

The above quotations from two Baptist brethren express our feelings concerning this plan. With these as an introduction I wish to explain briefly the plan. The Tither's Storehouse Association is an organized group of tithers, in a church, who are willing to bring their whole tithe into the storehouse. When the group meets for organization the following officers are elected: president, vice-president, and secretary-treasurer. It is decided by the group what per cent of the money paid in shall be given to the local church, what part shall be paid to the denominational budget. The remainder is left in a contingent fund from which the group votes money for various causes. Special envelopes are provided the members and they are urged to put money in the church offering each week if possible. Some divide their tithe so that this can be done. In this way the value of weekly giving is continued. The treasurer of the association collects the tither's envelopes after church and when the proper division is made, that which goes to the church and denominational budget is turned over immediately to the church treasurer. Money voted from the contingent fund can also be paid by the church treasurer, thus making the church the storehouse. A meeting of the association is held each month at which time the problems of the church are considered and money voted for the most pressing needs. These meetings also provide opportunity for further study of the question of stewardship, and other related subjects.

Members of the association are not canvassed by other organizations of the church for money. Dues in such as the Ladies' Aid, Christian Endeavor, and others are paid from

the contingent fund if it is requested by those who are members of these organizations. It is always emphasized that the tithe is the minimum and there are many in our group who give much more than the tithe.

We feel that this plan has many good points in its favor and the following are some of them.

The democratic character of the storehouse plan calls for the fullest and freest co-operation, the association settling its own policies and determining the percentage of distribution to the various causes. The privilege of withdrawing from the contingent fund for special interests, guarded by the educational influence of open discussion, results in the removal of any objectional features and makes for rich fellowship and enlargement of vision.

A marked advantage is its call for the fuller surrender of life. The moment of great transformation comes not when the individual decides to tithe but when he reaches the point of deeper consecration required in the literal application of Malachi 3: 10.

When the individual has his own box for the Lord's tithe, the church may still have to ask for the money it needs. Some years ago the Methodists in connection with a centennial program had a slogan, "A million tithers in Methodism." There were more than a million new tithers, yet one year after that the books of the various churches did not show a dollar increase. There is a district in New York State where a large number of Methodist churches have Tither's Storehouse Associations, which sends more money for missions than any other Methodist district in the world.

We feel that by following this plan the Church will be given more of its rightful place in the community. One minister made a survey in his city and found that most of the programs of charity, and other worth while organizations were supported very largely by church people, yet the church as such had no voice in determining the policies of these organizations. If all church members paid their tithes into the church and all these interests were paid by the church, then it could not be said that the church is doing nothing in these various fields. The idea of the Tither's Storehouse Association is to give the church this opportunity.

The following illustration shows that other interests than the church will receive more when individuals join the association. One of

our members had been contributing some money to the Bowery Mission. When she presented the needs of this work to the association, more money was voted for this cause than the individual had been sending. It is quite natural that when the larger group considers such needs, more will be done.

The Tither's Storehouse Association is the only organization in our church which discusses how to spend money, not how to raise it. Not that our church has no problems of raising money, but this group has revealed the possibilities if all were willing to bring the whole tithe into the church. What wonderful things could be accomplished if the organizations of the church could spend their time helping the pastor carry out his program, or doing social service work in the community, instead of working just to raise money.

We have larger attendance at the monthly meetings of the association than we have for our quarterly church business meetings. Where people have their money invested, their interests are very likely to be active.

There is a great value in the fellowship of tithers that this plan affords. This is especially helpful to those who are just beginning to tithe. There is that feeling of sharing in a common cause which demands so much self surrender. This willingness to work for the Master in financial matters, helps in other ways. We have heard of young couples starting family worship, others asking how to tithe their time and talent. One young man with a family said after he had taken the tithe from his check that he had never seen money go so far as the other nine-tenths. The best argument for this plan is that it works where it is given a fair trial. The results of our campaign were both spiritual and financial and the most helpful were the spiritual blessings.

At present we have in our association twenty-six members. In the first six months that the organization has been in operation these members, representing eighteen incomes, none of them large, have paid into the association forty-eight per cent more than the same people had paid during the same period of time last year.

This plan was started in our church after our young people had been studying the subject of stewardship for about six weeks and then it was taken up by the church. Copies of a tract on tithing were passed out at church, a different one each week for four

weeks. People were urged to use these in family devotions, and they were also discussed at prayer meeting. After this preparation for a month, Rev. Grant Chambers, a Baptist minister from Elmira, N. Y., who is a specialist in this field, came and spoke three times on a Sabbath day. At the closing service he called for decisions of those who would accept the "Storehouse" plan. There were about twelve signed the covenant card. Later when the group met for organization there were twenty-five who had signed the covenant. Later two more members joined, making a total of twenty-seven.

If there are those who are interested in this question and would like to know where to get material for study, they may receive such from either Pastor Harley Sutton or Mark Sanford, who is president of our association.

Little Genesee, N. Y.

W O M A N ' S W O R K

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an idea as noble as it is difficult.

—Edward Howard Griggs.

CONTEST ESSAY

BY MRS. W. D. MILLAR
BATTLE CREEK, MICH.

JAPAN

In our younger days we pictured Japan as a country of color and gaiety—bright kimonos and parasols, trees covered with blossoms, miniature landscape gardens, with rustic bridges, daintily dressed girls serving tea, and chubby faced children. It seemed that in that picturesque country nobody did anything but chat, drink tea, and feel light hearted and carefree.

Then the great war came, and we heard of splendid work done by Japanese doctors and nurses. Japan seemed to be growing up. A few more years and we learned with a shock of the invasion of Manchuria by Japan, a

strange and rather frightening action, a war in everything but name. Our own missionaries were in actual danger and the hospital was threatened. Japan—or rather our mental picture of her—had grown up with a bang. From time to time the newspapers have informed us of other actions on the part of Japan which have given us an uncomfortable feeling that across the Pacific we have a neighbor who is "hard to get along with." Her mood seemed to be defiant of everybody. She had friction with Russia and couldn't agree with the League of Nations. In a word, she seemed a sort of irritable being, yet always with a front of extreme politeness, which only served to make the rest of us feel more than ever disturbed and suspicious.

Individuals are cross often because they are sick, and perhaps the same rule applies to a country. It has been remarked that Japan suffered with growing pains. The country is very much overcrowded, and has an ever growing population which the soil can barely sustain. Japan needs territory, yet practically everywhere there are immigration laws which work against her people. China and Russia have wide territories and natural resources on which Japan cast envious eyes. So Manchuria was taken by armed force with the ostentatious object of suppressing banditry. Thus, if we relied on the newspapers for our information, Japan seemed to be a country filled with trained military forces ready to do battle on any provocation, real or fancied.

Then we took the missionary course of study on Japan, and our idea of a country bristling with guns and bayonets resolved itself into that of a many-sided nation, with sections of differing opinions and attitudes, and possessing many fine qualities which we Americans might emulate with benefit. No people have more courage and loyalty to a cause, even to the point of laying down life itself for it, which in Japan is by no means uncommon. We find, too, that not by any means are all the Japanese military minded. The warlike class is strong, but there are many who are fully as desirous of world peace as we are.

Today is Christianity's opportunity in Japan. The present generation cannot accept idol worship, though the urge of hero and ancestor worship is as strong as ever. Other religions are making great efforts to become accepted, but what could have such claim as

the Christian religion, with its teaching of the Fatherhood of God, or what here could compare with the self-sacrificing Jesus? In fact the Master has had followers among these people who were martyred rather than give up their belief in him. Some have died for the cause of world peace. Compared with followers of other beliefs the number of Christians is small, but we cannot fail to be heartened by what Miss Michi Kawai says in her book "Japanese Women Speak."

There are hot-headed and narrow-minded people in any country who stir up ill feeling and discord; we are not free from them, nor is the United States. They fan the flame of national prejudice, they prophesy that this historical good will between the two countries cannot last long, and that a dreadful conflict is inevitable. Experts on international politics and economics know very well that America and Japan have every reason to refuse even to think of mutual strife, but their voices are drowned out by vociferous nationalists, and their arguments are too intellectual to appeal to the common people.

And yet, in spite of misunderstanding and prejudice, there is a strong undercurrent in Japan that earnestly desires peace and friendship with all nations of the world, and believes that Japan cannot go back to the time of feudalism by closing her doors to the rest of the world. At the same time, we Christians, from our standpoint, affirm that the friendship founded by Commodore Perry should be augmented, the more so, that the Pacific Ocean is coming to be the center of world interest.

We are ever grateful to the different mission boards in America and England for sending us their great men and women as missionaries as soon as the country was opened. What would have been the condition of the present Japan without the introduction of Christianity? We shudder to think of it. Every Christian foreigner in this land, whether missionary or otherwise, is a messenger of peace. May God grant that the Pacific Ocean shall stand for peace between Asia and America, not only in name but in spirit.

COMMISSION ACTIVITY

At the reorganization meeting of the Commission of the General Conference at Alfred, N. Y., on Monday, August 26, 1935, the following members were present: Jay W. Crofoot, Loyal F. Hurley, Harold O. Burdick, D. Nelson Inglis, William L. Burdick, Corliss F. Randolph, John F. Randolph, and Courtland V. Davis, secretary.

D. Nelson Inglis was elected chairman of the Commission, and the following committee was appointed: Auditing—John F. Randolph, Jay W. Crofoot.

D. Nelson Inglis was designated to counter-

sign the checks of the treasurer of the General Conference and Howard M. Barber those of the treasurer of the Denominational Budget.

Invitations to Conference for its 1936 session were extended by Carroll L. Hill for the Milton Church and by M. S. G. Churchward for Chetek, Wis.

Items concerning Commission action in regard to the time and place of the next Conference and the program of the National Committee on Religion and Welfare Recovery will be reported in separate articles by Chairman Inglis and Dean Ahva J. C. Bond.

Copies of the Commission's report as revised by Conference were ordered printed and distributed to the pastors of all our churches for such use in discussion groups and elsewhere as may seem to them wise. Where the church was without a pastor, copies were sent to the church clerk.

COURTLAND V. DAVIS,
Secretary.

A CORRECTION

In my report of the Southwestern Association, it was stated that Mrs. Angeline Allen is corresponding secretary for the ensuing year. Mrs. John Campbell of Hammond is the corresponding secretary; Mrs. Allen is treasurer.

CLIFFORD A. BEEBE.

MY PAL

I've got a pal that I will match
With any you can name,
A pal 'at always treats me square,
An' always plays the game;
'At says to me, "Yeah, attaboy!
Go in and win; you can!"
An' slaps me on the shoulder,
Jus' like I was a man.
He loves a dog, the same as me,
An' books an' music, too;
When I must study lessons
At night, he studies, too.
An' when they're done, we go to work
As happy as two kings,
At buildin' boats an' radios,
An' aeroplanes an' things.
He's older 'an me, an' bigger some,
But, boy! he's lots of fun.
An' when we go on hikes, well say!
He keeps me on the run.
An' always when I need a friend,
A friend 'at ain't no cad;
I hunt up this ol' pal o' mine,
The pal whose name is Dad.

—Presbyterian Advance.

THE SABBATH RECORDER

SUPPLEMENT

SABBATH PROMOTION

No. VII.

AMERICAN SABBATH TRACT SOCIETY

October 14, 1935

WHY SUNDAY IS OBSERVED AS THE SABBATH

BY C. D. POTTER

Why is it that nearly all the Christian world is keeping the first day of the week as the Sabbath—when it keeps any—instead of the day Jehovah blessed and sanctified and commanded to be kept holy? The two great opposing facts, the law of God on the one hand and the practice of the people on the other, like the two mountains, Ebal and Gerizim, have stood facing each other for centuries, but never coming together. "God blessed the seventh day and sanctified it," is as simple and plain a statement as language can make. When the Lord spoke in thunder tones from the fire and smoke of Sinai, saying, "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," did the Children of Israel, who heard these words of God with fear and trembling, fail to understand which day of the week God meant by the seventh day? Was there ever a time, from that day until the coming of Christ, in which God's people did not know which day God meant by the seventh day? Was there any time during all the ministry of Christ and his apostles in which they did not know what was meant by the Sabbath day? Yet for fifteen hundred years the practice of the larger part of the Christian world has not accorded with the precepts of God's Word; and more than ever since the early days of the Puritans, as the Sunday is losing all its sacredness, the question is asked, Why is it? This is an important question, one affecting the weal or the woe of our whole nation, and one which demands the careful consideration of every Christian. It seems impossible for most people to believe that they, with nearly all the people of the world, are wrong in their practice of observing Sunday as the Sabbath. No; rather than believe this, they are forced to believe there is something wrong in the law,

and that it does not mean what it says; that it only means one-seventh part of the time instead of the seventh day of the week; or they try to believe that the whole world is keeping the seventh day as the Sabbath instead of the first. Others believe that Christ must have commanded the people to keep the first instead of the seventh day as the Sabbath, and that the commandment was among the many unrecorded words of Christ. Many are the attempts made to find some slight hint recorded in the Scriptures that such a command was given, or such a change was made. Yes, there are some slight indications, it is said, of such a change, or that such a change was intended. In fact, since the people observe the first day of the week as the Sabbath, God, in his wisdom, must have known this day would be so observed, and, knowing it, must have directed it should be so, and therefore ordered the change. Suppose, however, that the reverse of all this were true, and that a large majority of the people were observing the seventh day of the week instead of the first as now, and had always so observed it, would any of the reasons now offered for keeping the Sunday holy, induce any of them to change their practice and keep the first day? No person would be so insane as to make the attempt, knowing that there is no evidence he could produce to induce such a change. Now this illustration proves conclusively that it is not from anything which is found in the Scriptures that the people are led to observe the first day as the Sabbath, and if not by the authority of the Word of God, then, we ask again, why is it?

The true answer to this question has been given by others, but not with that emphasis which its importance demands, nor with the direct purpose of answering it in accordance with the facts given. Rev. Franklin Johnson, D. D., speaking of the time of Constantine, says:

"The Christian rested in order to celebrate the resurrection of his Lord: the heathen had been accustomed to a festival on the same day, and counted it no hardship to rest in honor

of his god when the fields and vineyards did not require his toil." ("Sabbath Essays," page 242.)

Rev. Wilbur F. Crafts also says, in his late book:

"The ancient nations all about the Jews devoted the *first day of the week* to what was at first the chief symbol of God, and then the chief god, the sun, calling it *Sunday* . . . which the missionaries of the cross would find was already regarded sacred as the 'Venerable day of the Sun,' in the Roman empire and other nations to whom they were sent." ("The Sabbath for Man," pages 375, 376.)

Mr. Crafts gives much evidence in support of his remark, and enough more can be given to remove all doubt of its truth.

Considering, then, that all the Gentile people, to whom the early missionaries of the cross went, were keeping the Sunday as a festival day and for the worship of the sun-god, and had for years before the time of Christ been so observing it, we are prepared to see that no command of Christ, or example of the apostles is needed to induce the Gentile converts to keep this day. They are already keeping it, and with scores of other pagan rites and festivals, continued this as a festival day after coming into the Church. The Jewish converts and all their descendants always continued to keep the seventh day, and for the first three hundred years the Gentile converts observed the seventh day as the Sabbath, and after the second century, also continued to observe the Sunday as a festival day as well as for religious worship. Finding, after a long time, that Christian worship on two successive days of the week required more time than could be spared from their daily labors, the Gentile converts, who had become much the more numerous in Europe, and who hated all Jews and Jewish observances, ceased to observe the seventh day, but continued to observe their old Sunday custom. A. D. 321, Constantine issued an edict forbidding that any in cities should work on this day, and the Catholic Church soon made it one of her holy days. From those days to the present, no large part of the Christian world, in Europe or America, has seen fit to change this practice; and thus we see why it is that the people of the present day are not living in the observance of the plain teachings of the Word of God.

Reader, have you longer any excuse for

holding to this pagan custom, and opposing yourself to God's law?

WHY I DO NOT KEEP SUNDAY

Do you ask the reason why I do not keep Sunday? It is because the Bible does not command it; there is no Scripture proof that it is the Lord's day of Revelation 1: 10, that being either the day of judgment or the Sabbath day; and there is no authority for a change from the seventh day to the first day to be found in the Bible.

All history shows that Sunday observance originated with the heathen in honor of the sun, and was afterwards appointed as a festival—not as a Sabbath—by the Roman Catholic Church.

Therefore *Heathenism* is the *father*, and *Romanism* the *mother* of Sunday keeping. Why then should Protestants esteem it as a sacred day?

Sunday is kept in honor of the resurrection of Christ; but the New Testament nowhere enjoins it, either by precept or example. Christ rose "late on the sabbath day," not on the first day. See Matthew 28: 1, revised version. The death and the resurrection of Christ are memorialized by baptism and the Lord's Supper and not by a day. 1 Corinthians 11: 24-26 and Romans 6: 3-5.

Failing to find any divine authority for keeping Sunday I am obliged to regard it as one of the six working days commanded by the Almighty to be used as such, according to Exodus 2: 9, Ezekiel 46: 1, and Luke 13: 14.

(Reprint of a tract.)

FAMILIAR QUOTATIONS FROM THE BIBLE ABOUT THE SABBATH

HOW THE SABBATH WAS ESTABLISHED

Genesis 2: 2, 3

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Exodus 20: 8-11

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.

HOW CHRIST TREATED THE SABBATH

Luke 4: 16

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Mark 1: 21

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

Luke 4: 31

And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

Matthew 12: 1-8

At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him;

How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

But I say unto you, That in this place is one greater than the temple.

But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

For the Son of man is Lord even of the sabbath day.

Matthew 12: 9-12

And when he was departed thence, he went into their synagogue:

And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

And he said unto them, What man shall there be among you, that shall have one sheep,

and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Mark 3: 1-6

And he entered again into the synagogue; and there was a man there which had a withered hand.

And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

And he saith unto the man which had the withered hand, Stand forth.

And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

And the Pharisees went forth and straightway took counsel with the Herodians against him, how they might destroy him. [See, also, Luke 6: 1-5.]

Luke 13: 10-17

And he was teaching in one of the synagogues on the sabbath.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

And he laid his hands on her: and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

The Lord then answered him, and said, Thou hypocrite, does not each one of you on the sabbath loose his ox or his ass from the stall and lead him away to watering?

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

And when he had said these things, all his

adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Luke 14: 5, 6

And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

And they could not answer him again to these things.

[See also *Luke 6: 6-11; John 9: 14; Matt. 24: 20; Luke 23: 56; Acts 13: 14, 27; 16: 13; 17: 2-11.*]

Matthew 5: 17-19

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.

1 John 2: 5, 6

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

He that saith he abideth in him ought himself also so to walk, even as he walked.

THE FIRST DAY OF THE WEEK

Only one first day of the week is mentioned in the Gospels. Each writer refers to the same day.

Matthew 28: 1

In the end of the sabbath [late on the sabbath day—Revised Version], as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Luke 24: 1

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

John 20: 19

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. [See also *Mark 16: 2, and John 20: 1.*]

The first day of the week is mentioned but once in the history of what the apostles did.

Acts 20: 7

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

The only place where the first day of the week is mentioned in all the Epistles of the New Testament, is

1 Corinthians 16: 1, 2

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

Upon the first day of the week let every one of you lay by him in store [Greek, at home], as God hath prospered him, that there be no gatherings when I come.

The term Lord's Day, Revelations 1: 10, evidently refers to the day of Christ's coming in judgment, which is described in that book.

I was in the Spirit on the Lord's day [Greek, I was in the Spirit in the Day of the Lord], and heard behind me a great voice, as of a trumpet.

Acts 17: 11

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

—Reprint from a tract.

THE SABBATH

(Conference sermon, August 23, 1925)

BY PRESIDENT BOOTHE COLWELL DAVIS

Text: "The sabbath is made for man, and not man for the sabbath; So that the Son of man is Lord even of the sabbath." *Mark 2: 27, 28.*

These are the words of Jesus the Son of God, the world's Savior and Redeemer, who called himself both Son of God and Son of man.

They are spoken in answer to Pharisaic criticism of the conduct of Jesus and of his disciples toward the traditions of the Jews regarding the Sabbath.

Four things stand out in clear perspective, in this authoritative utterance of Jesus. First, the Sabbath as an institution had its origin in a distinct creative act, by which the Creator of the universe combined the Sabbath idea with

designated time, and thus definitely and formally established holy time.

Second, the Sabbath has a universal application to all men and is not limited to any one race or people.

Third, the act by which holy time was constituted Sabbath, had a definite purpose which it sought to accomplish, viz., the enrichment of the life of man.

Fourth, the Christ, the Lord of man, because of the purpose of the Sabbath, viz., human betterment, is Lord also of the Sabbath, and as such, not only vouches for its authenticity, but stands sponsor for its perpetuity.

I desire today, in this Conference sermon on the Sabbath, to raise aloft these four fundamental principles, clearly set forth by Jesus. In so doing, I desire to exalt him and help you to exalt him who is Lord of the Sabbath.

Seventh Day Baptists as a people have had a wondrous and blessed history. . . . The distinct organic existence of three hundred years has been illuminated by illustrious deeds of faith and heroism, born of spiritual sonship to the Divine, and of obedience to the divine Word. But for the preceding fifteen centuries, from the days of Christ and the apostles, to the days of John Trask and Peter Chamberlen, the Lord of the Sabbath seems not to have left himself without witnesses to its worth and power, even though these witnesses were sometimes scattered as despised Waldenses, Lollards, or Anabaptists, or as isolated members of the Romish Church itself. The Sabbath advocates and adherents who came down in tenacious succession from the disciples of Christ, to the organization of the Mill Yard Church in London in 1617, were as clear in their vision and as loyal in heart, and perhaps as efficient promoters, as any who have followed them in the three hundred years of organized denominational existence.

It is my hope today, building upon the authority of Jesus for the origin, scope, purpose, and destiny of the Sabbath, and inspired by the illuminating history of the past, that we may catch a new vision of the future and lay hold upon the present with new purpose and power.

I have referred to the inspiring history of Seventh Day Baptists and to the innumerable host who observed the Sabbath before the period of organized denominational life began, not to dwell upon that history and the details of the struggles and achievements of all those

who have loved the Sabbath since Christ loved and honored it . . . but to make that history a background for the study today, in the twentieth century of the Christian era, of the fundamental principles enunciated by Christ in this text. That history stands before us for suggestion and inspiration while we draw practical conclusions in regard to present day duties based upon these four fundamental principles proclaimed by Jesus in the words of the text.

I. The Sabbath in its institutional idea and in its consecrated time is a part of the divine creative program and process. The seventh day, the Sabbath of which Jesus was speaking, is as definitely an integral part of creation, as are the moon and the stars; the trees, the grass and the cattle; the fish and the birds; and even man himself.

If God called the light he had created day, and the darkness night, he likewise called the seventh day which he had created, the Sabbath. If God called the dry land earth, and the gathering together of the waters he called the seas, and if he saw that it was good; if God created man in his own image, male and female, and if God blessed them; if on the seventh day God rested from all his work which he had made; so also "God blessed the seventh day and hallowed it; because that in it he rested from all his work which God had created and made."

Thus I say that the Sabbath, as a sacred and holy day, is an integral part of the created cosmos, impossible of separation from it, or of transfer to any other day, or time. And this I say, not solely or chiefly on the authority of the Genesis story of creation, or on the Mosaic Law, but on the authority of Jesus himself, who said that the "Sabbath was made," that it was a part of the plan and program of the Creator, that that plan was executed and carried out for a distinct and definite purpose—a purpose which we are now to study in greater detail.

From the Decalogue, which is the center of the Mosaic Law given to Israel, we learn that Israel was a people to whom the Sabbath was already known, and who needed not so much to be informed as to be reminded of the Sabbath's sacred and holy character. "Remember the sabbath day to keep it holy." What can be more evident than that the fourth commandment of the Decalogue is most of all a reminder to Israel of the then known fact

that the Sabbath is inseparably linked with God's creative workmanship. "For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Jehovah blessed the sabbath day and hallowed it."

II. That the Sabbath of creation has a universal application, obligation, and blessing for all men, and is not confined to any one race or people is asserted by Jesus himself in his saying that, "The sabbath was made for man." The word "man" is the generic universal term. He did not say the Sabbath was made for the Jew or for the sons of Abraham. Like all other creation it is for the race in its widest and fullest scope and application.

We have seen that Israel knew of the Sabbath before the giving of the law on Mount Sinai. Furthermore, there is no duty imposed upon Israel in the Ten Commandments which is not equally incumbent upon all men everywhere, unless perchance it may be the duty to "Remember the sabbath day to keep it holy." Shall any man say that the fourth commandment is an exception to the other nine and that no universal significance is attached to it, while in all the others such universality inheres?

The history of primitive nations shows conclusively that many other ancient religions were familiar with the idea of sacred time and doubtless received from a common source the fundamental ideas of the Sabbath of creation.

In Babylon and India the calendar bore the marks of the Sabbath. Nomads and shepherds of the Lunar religion sacredly counted the four phases of the moon, and to them it appeared to stand still on the seventh day. Cuneiform inscriptions, recently discovered and deciphered, use the term "Shabattu," almost the exact equivalent of the Hebrew "Shavath," and having the same generic idea of rest, at the end of a seven-day week.

The seven-day week has been traced by scholars over a large part of the globe. Its remote origin and connection with the star cult, and the cult of the number seven, and with the phases of the moon, take us far back into the ancient oriental world, where the seventh day as a weekly sacred day has the best support of modern scholarship.

It seems another evidence of Jehovah's wise method that he chose a Sabbath, marking a planetary week, and distinguishable by the moon's changes, to enable primitive man to

have a fixed physical reminder and guide for the hebdomadal, or seven day cycle, on which all men were ultimately to engraft, through many vicissitudes of evolution and revelation, the ideals of a divinely created and sanctified Sabbath. Thus Babylonia, Assyria, and India, before the days of a Hebrew nation, before a Moses, or a Decalogue, were laying the foundations under a divine guidance, for the universality of the Sabbath to be enriched and resanctified by Jesus the Christ, who is Lord of the Sabbath. Homer and Hesiod, Greek contemporaries of the Hebrews, wrote of the Sabbath day as sacred for the quest of the knowledge of truth. The Sabbath is, therefore, as non-sectarian as truth or as prayer. "The Jews had no more exclusive right to it than they had to the air of Asia; neither did the Assyro-Babylonians, nor the classic writers of Greece. It belonged to all mankind then; it belongs to all mankind now."

With these facts of history well attested, the universality of the Sabbath implied in Christ's declaration, "The sabbath was made for man,"—for all the representatives of the race—becomes doubly convincing and doubly authoritative.

III. The definite purpose of serving the race is asserted of the Sabbath of creation in the declaration of Jesus that, "The sabbath was made for man; and not man for the sabbath."

The fourth commandment is a commentary on the mercy and kindness in the heart of the Creator who made the Sabbath for rest for all people and their cattle. "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," indicates the comprehensiveness of the love and sympathy of the all wise Father for his children for whom he made the Sabbath day for physical rest and for spiritual refreshment.

Professor Hutton Webster, in his exhaustive book entitled, "Rest Days," published by Macmillan Company, and to which I am indebted for much valuable material on the prevalence of the seven-day week and the seventh-day Sabbath among oriental and pagan nations, makes this striking statement in closing his chapter on the Hebrew Sabbath: "Though Jesus regarded the Sabbath as still binding on his followers, his teaching that it is a social institution, designed for practical benefit to mankind and not as a fetish, brought him re-

peatedly into conflict with the Pharisees, and called forth those utterances which have been so strangely neglected by Sabbatarians in after ages: 'For the Son of man is lord of the sabbath'; 'The sabbath was made for man, and not man for the sabbath'; 'My Father worketh (that is on the sabbath) even until now, and I work.' "

I call attention to this quotation in this place, to emphasize the social value of the Sabbath for man, which this modern scholar points out in the teaching of Jesus, and particularly in the passage we have now under consideration.

The Sabbath, as an institution as old as man himself, has its foundation in the necessities of man's physical, social, and spiritual nature. It is not strange, therefore, to find that these human demands coincide with divine provisions to meet them.

The need of physical rest one day in seven is acknowledged by science and industry alike, apart from the considerations of religion. An institution as ancient as the race is the family. No period of the world's history has put such a strain on the family life as our modern industrial régime. Where fathers and other bread winners are in factories and mills and mines from daylight until dark six days in the week, the only real opportunity for a family fellowship which shall include the children, the heart of the home, is the Sabbath day. To how many of us do the sweetest recollections of childhood cluster about the Sabbath?

The Sabbath, the church service, the Sabbath school, and young people's meetings, furnish infinite resources for pure, uplifting social values, that a community without a weekly Sabbath could never know. These values all contribute to the soul nourishment which comes alone through Sabbath worship and religious instruction. For all of these, the institution of the Sabbath and its perpetuity as a day of religion are fundamental. And Jesus said, "The sabbath was made for man."

IV. By the statement of Jesus that he, "The Son of man is Lord of the sabbath," we have his guarantee of its authenticity, and the announcement of his guardianship of its perpetuity.

What a sunburst of faith a new vision of this truth floods upon us. For three hundred years, Seventh Day Baptists have endured the

pity, the scorn, the opposition of men who lacked this vision. We have sometimes questioned the future or we have stoically withstood opposition. We have resorted to statistics, and counted our numbers or we have revised our machinery. My friends, today I bring to you and to the great world this glad message. Jesus is Lord of the Sabbath! The cause is in his keeping! Is he our Lord and Master? Are we faithful and trustful and obedient? If we are, the cause is secure, whatever the statistics may read, or the prophecies of fear forecast. His Word standest sure.

If men tell you that the Sabbath has waited long and wearily to come to its own; if they tell you something else will do as well; if they say economic conditions are adverse; hold aloft Jesus' saying, "The Son of man is Lord even of the sabbath."

Jesus Christ preached love. But a selfish, angry, warring world still hates and robs and starves and kills. But, my friends, love will triumph because Jesus is Lord.

Jesus taught men to seek first the kingdom of heaven and its righteousness and that all needful worldly goods would be added; but men still shut their hearts against the kingdom and bow down to the mammon of righteousness. Jesus taught the paucity of worldly wealth and the riches of spiritual graces. Yet men seek riches and starve the soul. The slow acknowledgment of spiritual values and the tardy coming of the kingdom cast no aspersions upon the great Teacher, and take nothing from the authority of his Word, or the certainty of ultimate victory of any truth for which he is sponsor. The same Lord is Lord also of the Sabbath.

V. Conclusion. . . . Before passing to the conclusion of this discussion of the Sabbath as Jesus viewed it, permit me to speak a word in regard to the completion of the publishing house and denominational building, now begun by Seventh Day Baptists, in Plainfield, N. J. In that enterprise is not only a potent instrument, but a tangible evidence of life and interest which are essential to any forward looking program. To delay the completion of that building is to delay the program and the cause for which it stands.

All Christendom is distressed because of the present popular disregard for Sunday and the danger of a loss of the Sabbath spirit from the Christian Church. Frantic appeals are made for legal, statutory protection for the sacred

ness of the day. In this uncertainty and distress, which is the inheritance of this generation from past centuries, augmented by changed economic and social conditions, the Church, with fasting and prayer, is crying to God for a practicable and effective deliverance. The sanctions of human nature must be re-enforced by the sanctions of religion and revelation.

The Sabbath, of which Jesus is Lord, has these sanctions and offers to Christians of all churches new visions of Sabbath truth by which, in their own churches, and in their own way, they shall rise to greater blessing and greater power. No loftier mission can command the best talent and holiest consecration of the disciples of Christ in any church, than is to be found in this field of Sabbath promotion.

But it must be a religious and voluntary adherence, and not coerced and legal. The goal of this mission is not a sectarian goal, but it will be found in a willingness to see people accept and practice the truth of the Sabbath within the fellowship of their own churches.

The Sabbath is non-sectarian and is a basis for a new inter-church religious awakening and revival. All that Seventh Day Baptists desire to do is to be evangelists who point men to God and truth. The religious revival which I foresee will give men liberty of conscience, and it will give them conscience because it will be a spiritual force and not a legal force.

That which is most spiritual cannot come by external force. It must come by illumination, by experience, and by growth. So, God in heaven, not by any processes of coercion, but by spiritual processes with physical and spiritual sanctions, and by the necessity and inevitableness of spiritual goals, is turning men's minds and hearts back to the Lordship of Jesus Christ.

Men must come to see that the eternal Word, which was in the beginning with God, which shone dimly in the purest souls of pagan barbarism, and which has shone in ever brightening rays through media more and more fit for its transmission, has found its ultimate brilliance and illuminating power in the life, the consciousness, and the Lordship of Jesus Christ.

Men must come to feel that he came, not only to fulfill the law and the prophets of Hebrew life, but that he came to fulfill the

law and prophetic experience of the universal life of mankind.

In such a universal faith in the Lordship of Jesus, his Lordship of the Sabbath will be an imperishable part.

There was no message from God in the storm, or in the fire, or in the earthquake. But in the "still small voice" Elijah heard the message.

Humanity's response to the message of Lordship to Jesus Christ in the Sabbath, as in everything else, will be its response to the "still small voice," not its response to the laws of states or to the thunders of men. So, for the perpetuity of a Sabbath conscience and a Sabbath blessing in the Church, as for the perpetuity of love and unselfishness and service in the Church, I hold aloft the Lordship of a transfigured Christ who came to fulfill the law and live for a universal humanity and a universal Church.

To him the Sabbath was God's gift to the race, and not to any single nation or church.

To him the Sabbath was the gift of a special blessing to humanity, something God gave to enrich the life of all his children.

To him the Lordship of the Sabbath, the guarantee of authenticity for all men, and of its perpetuity for all time, was a part of his high commission from Almighty God.

Humanity will never know its ultimate redemption until it lives and functions in the pure light of that Lordship. Slowly but surely it is approaching that knowledge and that faith. Little by little the horizon is widening. Organized life grows, so spiritual life will go on growing under the unfolding glory of that Lordship, until the kingdoms of this world become the kingdoms of our Lord and of his Christ.

[This sermon, with an address by Rev. Abvs J. C. Bond and one by the late Dean Arthur E. Main—both on Sabbath promotion—may be had in pamphlet form, on request from the Recorder Press, Plainfield, N. J.]

The purpose of the Sabbath is not merely to commemorate the creation as a completed act of God, but to lead us to contemplate creation as an evidencing fact of God's presence now in this beautiful, wonderful world.

—Bond.

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

YOUNG PEOPLE'S WORK

The new editor of this column wishes to take this opportunity to say to the retiring editor, Miss Marjorie Burdick, that he is truly sorry she is not to continue the job she so long and so admirably performed. Because of the high standard of work she has maintained during the years since he has known the column, he has a suspicious feeling that he has perhaps "bitten off more than he can chew." But the job is there waiting to be done. Thanking the retiring editor for her encouraging manner toward him, the new editor undertakes the job.

THE YOUNG PEOPLE'S BOARD

What can be done to stimulate the young people of the denomination to more active service is one of the larger problems facing the Young People's Board. At the last regular monthly meeting of the board, which was held on Sunday, the twenty-second, much of the time was spent in discussion of this question. No plan presented seemed to meet with the entire approval of those present. It was decided, however, that an appeal be made to the young people of the denomination to suggest to the board ways to solve this and other problems facing young people.

And other things of importance were discussed at that meeting. After discussion it was decided that the Young People's Board should co-operate with the leader of Sabbath Promotion, Dean Bond, in sponsoring young people's conferences this fall. It was also decided that October should be Young People's Board Month.

PRESIDENT'S MESSAGE

(From the president of the Young People's Board)

The days are coming and going and the question which we need to consider now is this: "What are we doing?"

I wish I could talk with each of you personally. What a difference it would make in our understanding of each other. I would like to know your local problems and needs. I would like to know what you have been doing in your young people's organizations in the past for your church and community. But far more would I like to know what your plans for the present and the future are.

Our lives are affected by such a complex environment, however beneficial, that I think we sometimes fail to realize or remember the importance of our spiritual welfare. Our schools with all their extra-curricular activities make many demands upon us. Many other organizations are helping us in various ways, but are we not failing to plan attractive, wholesome activities in our churches?

Are you making your young people's organizations real working units, with definite aims and purposes? Are you working to bring in everyone in your community? Or are you existing merely for your own group of already interested young people? Are you young people supporting your pastor and his program for the church? Are you preparing yourselves for real leadership in tomorrow's church? Are you willing and ready to learn how to assume responsibility when opportunity is afforded? Are petty grudges and little prejudices hurting your young people's group in the effectiveness of its influence?

I ask these questions that they may serve as a starting point from which, I hope, we may begin a campaign to first analyze our problems and then act on our findings, for only in acting will our problems really be solved.

Thou, Master Workman, grant us grace,
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true, to meet each test.

May this be our prayer that we may put forth more and greater effort for Christ and the church this year.

ELIZABETH ORMSBY.

AN INVITATION

This is not an invitation to read this column. Neither is it an invitation to subscribe to the RECORDER, however excellent that might be. Nor is it an "Invitation to the Waltz."

It is, though, an invitation to you young people who read this column to make a personal contribution to it. This is your young people's column. Whether it is good or bad rests entirely with you. Dig down in your trunks and get out your old manuscripts, whatever their subject matter. Revise them a little or rework them, as the occasion demands, and send them on to the young people's editor. His mail address is: Luther Crichtow, Alfred, N. Y. In this way and this way alone can you be sure that your young people's column will be one of which you need not be ashamed.

START OUT A KNOCKIN'

When you are tired and sad and blue,
And feeling down and out,
And you can't get things to rockin',
Then find something glad to do;
Don't stop to whine and pout,
But start right out a knockin'.

When you are up against a wall,
Have fought the whole long day,
And can't start things to rockin',
Never say you've done it all,
For something's sure to come your way
If you just keep on a knockin';

Ram that wall with all your sand,
Get things up and on their end,
And they'll soon be a rockin',
When you lay on a sturdy hand:
If things won't break they'll have to bend,
When you start out a knockin'.

M. VAN H.

ANNUAL MEETING 1935

AMERICAN SABBATH TRACT SOCIETY OF
NEW JERSEY

The fourteenth annual meeting of the American Sabbath Tract Society of New Jersey was held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 15, 1935, at 2 p. m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Herbert C. Van Horn, Neal D. Mills, Asa F. Randolph, Mrs. William M. Stillman, William M. Stillman, Esle F. Randolph, Irving A. Hunting, George R. Crandall, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, L. Harrison North, and Mrs. L. Harrison North.

Rev. James L. Skaggs offered prayer.

The reading of the minutes of the last meeting was waived.

The annual report of the Board of Trustees, prepared by the corresponding secretary, the business manager, the treasurer, and the leader in Sabbath promotion, was presented and adopted as printed and circulated at the General Conference.

The special annual report of the treasurer of the corporation, Ethel T. Stillman, was presented and adopted as follows:

To the American Sabbath Tract Society (N. J.)
Plainfield, N. J.
Gentlemen:

In accordance with the requirements of Section 3, Article IV, of the constitution, I herewith submit the following report of the financial condition of the society as of June 30, 1935.

The whole amount of real and personal property owned by the American Sabbath Tract Society (New Jersey) is as follows:

| | | |
|--|--------------|---------------------|
| General Fund - cash in hand | \$ 2,014.29 | |
| Less outstanding indebtedness | 5,500.00 | |
| | | -\$3,485.71 |
| Reserved for special Recorder Sabbath promotion work | 956.00 | |
| Maintenance Fund - cash in hand | 710.15 | |
| Denominational Building Fund: | | |
| Cash on hand, general account | 17.67 | |
| Cash on hand, Waldo fund for furnishings, Historical So- ciety rooms | 728.54 | |
| Note of T. W. Monell, secured by mortgage on Colorado real estate | 1,400.00 | |
| | | 2,146.21 |
| (Outstanding pledges \$4,830.02) | | |
| Denominational Building: | | |
| Site | \$ 18,500.00 | |
| Printing shop | \$ 43,019.73 | |
| Less depreciation | 7,098.25 | |
| | | 35,921.48 |
| Office Building - cost to date | \$ 77,668.75 | |
| Less depreciation | 6,350.51 | |
| | | 71,318.44 |
| Furnishings, office building | \$ 7,992.03 | |
| Less depreciation | 1,892.21 | |
| | | 6,099.82 |
| | \$131,839.74 | |
| Less outstanding loans | 1,900.00 | |
| | | 129,939.74 |
| | | <u>\$130,266.39</u> |

Those responsible for the publishing house at Plainfield submit the following statement:

| Assets | |
|--|---------------------|
| Current: | |
| Cash (including petty cash and postage deposit) | \$ 2,836.85 |
| Notes receivable | 1,578.59 |
| Accounts receivable | 7,621.46 |
| Total | \$ 9,200.00 |
| Less allowance for bad debts | 907.47 |
| | 8,292.58 |
| Paper stock, materials, work in progress, etc. | 3,849.78 |
| Deferred: | |
| Prepaid insurance | 199.73 |
| Miscellaneous | 45.51 |
| Fixed: | |
| Plant | \$ 37,101.74 |
| Less depreciation | 16,762.47 |
| | 20,339.27 |
| | <u>\$ 35,563.72</u> |

| Liabilities | |
|---|---------------------|
| Current: | |
| Accounts payable | \$ 984.81 |
| Notes payable (for Michle press) | 4,500.00 |
| Notes payable (balance re- building Kelly press) | 450.00 |
| | 4,950.00 |
| Accrued payroll | 78.63 |
| Accrued interest on Michle note | 300.00 |
| Fixed: | |
| Capital | 25,975.37 |
| Surplus | 3,274.91 |
| | <u>\$ 35,563.72</u> |

For summary of receipts and disbursements see the annual report of the treasurer.

E. and O. E.

ETHEL T. STILLMAN,
Treasurer.

Attest:

Corliss F. Randolph,
President,

Neal D. Mills,
Recording Secretary.

Plainfield, N. J.,
September 15, 1935.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DRINK

POEM WRITTEN BY MARTHA LANGWORTHY

Whenever I hear the word beer,
I think to myself, "Oh! dear!"
And instantly comes to my mind
Ugly thoughts of many a kind.

I think of all the children dear
Who shake and tremble when they hear
A bang, a slam, a roar, a rumble—
It's their father coming in with a stumble.

And then they'll think with a sigh,
The money will be gone by and by;
For their father, without stopping to think,
Has gone and spent most of it on drink.

Wasn't it only a week ago
That they had all cried so
At being cold from the lack of heat
And in the cupboards nothing to eat?

Another thought comes to me,
A picture I can vividly see,
Of high school boys trying to think,
When their minds are stunted by drink.

To me it was a wicked shame,
When the repeal of the Amendment came;
To have peace and quiet was much more fun.
Oh! why, Oh, why, did it have to come?

Oh, beware! when you see wine,
Or a drink of any kind,
To your pledge always be true blue
And God will see you safely through.

I WOULD BE BRAVE, STRONG AND TRUE
POEM BY DORTHA LEE BONNELL

I want to be like Daniel,
Strong, brave, and true;
I want to stand when tempted
Just where my Master bids.

I would dare to say no,
Though the tempter's glass is bright,
Though the wine is sparkling,
I know that like an adder it will bite.

I must be strong to deny the tempter,
For there are those who are weak;
So I must be an anchor
To save them from strong drink.

I would be strong, brave, and true,
So to thee, dear Lord,
I give my life, my all.
Help me the lesson from thy Book
To learn each day.

I would be strong, dear Lord,
Thy goodness to proclaim;
To help my brother on his way,
To hold the temperance banner high.

I would be strong for temperance,
Though small and frail I am,
But Jesus bids us children
To witness for him here.

The report of the Committee on Nominations was presented and adopted and the following were elected:

President—Corliss F. Randolph, Maplewood, N. J.

First vice-president—James L. Skaggs, Teaneck, N. J.

Second vice-president — Lavern C. Bassett, Dunellen, N. J.

Third vice-president — Nathan E. Lewis, Plainfield, N. J.

Corresponding secretary — Herbert C. Van Horn, Plainfield, N. J.

Recording secretary—Neal D. Mills, Dunellen, N. J.

Assistant recording secretary—Courtland V. Davis, Plainfield, N. J.

Treasurer—Mrs. William M. Stillman (Ethel T. Stillman), Plainfield, N. J.

Board of Trustees — Corliss F. Randolph, Maplewood, N. J.; James L. Skaggs, Teaneck, N. J.; Lavern C. Bassett, Dunellen, N. J.; Nathan E. Lewis, Plainfield, N. J.; Herbert C. Van Horn, Plainfield, N. J.; Neal D. Mills, Dunellen, N. J.; Courtland V. Davis, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; Mrs. William M. Stillman, Plainfield, N. J.; Ahva J. C. Bond, Alfred, N. Y.; William M. Stillman, Plainfield, N. J.; Theodore L. Gardiner, Lost Creek, W. Va.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, N. Y.; Marcus L. Clawson, Plainfield, N. J.; Irving A. Hunting, Plainfield, N. J.; Edward E. Whitford, Brookfield, N. Y.; Otis B. Whitford, Plainfield, N. J.; Frank A. Langworthy, Plainfield, N. J.; George R. Crandall, Plainfield, N. J.; William L. Burdick, Ashaway, R. I.; Edgar D. Van Horn, Alfred Station, N. Y.; A. Burdet Crofoot, Plainfield, N. J.; Frederik J. Bakker, Plainfield, N. J.; Mrs. Herbert C. Van Horn, Plainfield, N. J.; Everett C. Hunting, Dunellen, N. J.; Karl G. Stillman, Westerly, R. I.; Howard M. Barber, Westerly, R. I.; Hurley S. Warren, Plainfield, N. J.; George B. Utter, Westerly, R. I.

Voted that the Committee on Nominations, Irving A. Hunting, Asa F. Randolph, and A. Burdet Crofoot, be re-elected for the ensuing year.

Voted that the matter of nominating a representative of the society for membership in the Commission be referred to the Board of Trustees with power.

Voted that the matter of establishing an agency for making contacts with unchurched Sabbath keepers as suggested in Recommendation 12 of the report of the Commission be referred to the board with power.

The minutes were read and approved.

Adjournment.

CORLISS F. RANDOLPH,
President,

NEAL D. MILLS,
Recording Secretary.

THE STORY OF HARUKA

(Continued)

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

The ship on which the Miyata family sailed was a great white Japanese liner and looked very much like a large floating hotel. It had parlors, dining rooms, shops, and rows and rows of queer beds on stilts. It was all very strange and wonderful to Haruka and Jiro.

As soon as Jiro got over his shyness he began to run all over the ship and that was great fun. Down on one of the lower decks he met a little Chinese boy, named Tommy Wong who soon became one of his best friends. Tommy was coming home to America with his mother. They had quite a time talking together, for Tommy could not understand Japanese and Jiro did not know a word of Chinese. They tried to speak English. Tommy had lived in America, so he could understand and speak in broken English and he bragged, "Me, I'm Mer-can cit-zen. Don't you talk Mer-can?"

"Yess; sure; nize day," answered Jiro, who knew hardly any English. He only knew two more English words. He braced one foot, threw up his hands as if he were grasping a bat, and shouted, "Wan stor-rye-ku!"

At first Tommy could not think what he meant, then he laughed merrily and said, "One strike, you mean. I bet you play baseball, too."

Jiro liked Tommy's mother, too, who was very happy to be getting back to America. She could not speak any more English than Jiro.

Haruka could not get around the ship as much as Jiro, because she had to take care of her little brother, Saburo. One day the little fellow fell downstairs and hurt himself quite badly, though he was too brave to cry. So now Haruka always walked up and down stairs with Saburo, holding tight to his tiny hand. One day Haruka was amusing him in the parlor when she heard the "Wonderful Secret." They were curled up in a big chair with their feet curled up under them, and Haruka was showing the little boy pictures in a magazine, when she heard some men talking softly behind the chair back. She knew the men but she didn't pay any attention to what they were saying until she heard her own name, Miyata. Then she pricked up her ears, I can tell you.

Next time we shall hear about that "Wonderful Secret."

(To be continued)

ANNUAL MEETING 1935

AMERICAN SABBATH TRACT SOCIETY OF
NEW YORK

The ninety-second annual meeting of the American Sabbath Tract Society of New York was held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 15, 1935, at 2.20 p.m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, James L. Skaggs, Herbert C. Van Horn, Neal D. Mills, Asa F. Randolph, Mrs. William M. Stillman, William M. Stillman, Esle F. Randolph, Irving A. Hunting, George R. Crandall, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, L. Harrison North, and Mrs. L. Harrison North.

The reading of the minutes of the last meeting was waived.

The annual report of the Board of Directors prepared by the corresponding secretary, the business manager, the treasurer, and the leader in Sabbath promotion was adopted.

The special annual report of the treasurer of the corporation was presented and adopted as follows:

To the American Sabbath Tract Society (N. Y.)
Plainfield, N. J.
Gentlemen:

In accordance with the requirements of Section 3, Article IV, of the constitution, I herewith submit the following report of the financial condition of the society as of June 30, 1935.

The whole amount of real and personal property owned by the American Sabbath Tract Society (New York) is as follows:

| | |
|---|---------------------|
| In the Permanent Fund in the hands of the treasurer | \$ 93,560.74 |
| In the Denominational Building Endowment Fund | 2,872.80 |
| In Life Annuity Gifts | 9,941.75 |
| | <u>\$106,375.29</u> |

The Board of Trustees of the Seventh Day Baptist Memorial Fund holds Tract Society funds as follows:

| | |
|--|---------------------|
| George H. Babcock Bequest (15 per cent) | \$ 43,886.90 |
| Eugenia L. Babcock Bequest (two-ninths) | 10,015.00 |
| American Sabbath Tract Society | 1,198.71 |
| Eugene K. and Francelia Burdick Fund (one-half) | 6,005.16 |
| Edward W. Burdick Estate (approximately 7%) | 587.59 |
| Dayton B. and Mary A. Coon Fund (one-half) | 234.80 |
| Mary M. McBurney Bequest (approximately one-twelfth) | 51.11 |
| Mary E. Rich Fund (one-half) | 1,125.00 |
| Sarah P. Potter Bequest | 1,000.00 |
| Nathan Wardner estate (one-third) | 3,227.90 |
| | <u>67,332.17</u> |
| | <u>\$173,707.46</u> |

The amount and nature of the property acquired during the year and the manner of its acquisition are as follows:

There have been two additions to the Amelia Potter Bequest, one of \$100, being the gain in the proceeds from a call bond over the executor's inventory valuation, and the other of \$3,195.71, which is a one-half share in a fractional interest held by the Amelia Potter estate in a second mortgage, at 6 per cent, covering property in the town of Westerly, R. I.

There was also a bequest of \$419.54 from May B. Fisk, late of Scott, N. Y.

The total of Annuity Gifts was decreased by the transfer from it of \$500 to the Denominational Building Fund following the death of the annuitant, this transfer having been so directed by the donor at the time the gift was made.

Following is a summary showing investment of funds in the hands of the treasurer:

| | | |
|---|---------------------|-------------|
| Mortgage loans | \$ 86,250.00 | 81% |
| Participating interest in mortgage loan | 3,195.71 | 3% |
| Loan to General Fund | 2,200.00 | 2% |
| Loan to Denominational Building Fund | 1,900.00 | 2% |
| Bonds and stocks | 11,731.00 | 11% |
| Cash in bank (savings account) | 1,098.58 | 1% |
| | <u>\$106,375.29</u> | <u>100%</u> |

E. and O. E.

ETHEL T. STILLMAN,
Treasurer.

Attest:

Corliss F. Randolph,
President,Neal D. Mills,
Recording Secretary.Plainfield, N. J.,
September 15, 1935.

The report of the Committee on Nominations was presented and adopted and the following were elected:

President—Corliss F. Randolph, Maplewood, N. J.

First vice-president—James L. Skaggs, Teaneck, N. J.

Second vice-president — Lavern C. Bassett, Dunellen, N. J.

Third vice-president — Nathan E. Lewis, Plainfield, N. J.

Corresponding secretary — Herbert C. Van Horn, Plainfield, N. J.

Recording secretary—Neal D. Mills, Dunellen, N. J.

Assistant recording secretary—Courtland V. Davis, Plainfield, N. J.

Treasurer—Mrs. William M. Stillman (Ethel T. Stillman), Plainfield, N. J.

Board of Directors — Corliss F. Randolph, Maplewood, N. J.; James L. Skaggs, Teaneck, N. J.; Lavern C. Bassett, Dunellen, N. J.; Nathan E. Lewis, Plainfield, N. J.; Herbert C. Van Horn, Plainfield, N. J.; Neal D. Mills, Dunellen, N. J.; Courtland V. Davis, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; Mrs. William M. Stillman, Plainfield, N. J.; Ahva J. C. Bond, Alfred, N. Y.; William M. Stillman, Plainfield, N. J.; Theodore L. Gardiner, Lost Creek, W. Va.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, N. Y.; Marcus L. Clawson, Plainfield, N. J.; Irving A. Hunting, Plainfield, N. J.; Edward E. Whitford, Brookfield, N. Y.; Otis B. Whitford, Plainfield, N. J.; Frank A. Langworthy, Plainfield, N. J.; George R. Crandall, Plainfield, N. J.; William L. Burdick, Ashaway, R. I.; Edgar

D. Van Horn, Alfred Station, N. Y.; A. Burdet Crofoot, Plainfield, N. J.; Frederik J. Bakker, Plainfield, N. J.; Mrs. Herbert C. Van Horn, Plainfield, N. J.; Everett C. Hunting, Dunellen, N. J.; Karl G. Stillman, Westerly, R. I.; Howard M. Barber, Westerly, R. I.; Hurley S. Warren, Plainfield, N. J.; George B. Utter, Westerly, R. I.

Voted that the Committee on Nominations, Irving A. Hunting, Asa F. Randolph, and A. Burdet Crofoot, be re-elected for the ensuing year.

The minutes were read and approved.
Adjournment.

CORLISS F. RANDOLPH,

President,

NEAL D. MILLS,

Recording Secretary.

OUR PULPIT

FOUR HUNDRED YEARS OF THE PRINTED
ENGLISH BIBLE

BY REV. AHVA J. C. BOND

(Address given at the Historical Society's hour
at Conference)

In the immediate preparation of this paper I have been greatly helped by reading the following books: "The Greatest English Classic," by Cleland B. Mc Afee; "How We Got Our Bible," by J. Patterson Smith; "Where We Got Our Bible," by George L. Robinson; "The Birth of Our Bible," Theodore Heysham.

I have not adhered strictly to my theme in what I have to say on this program. But I hope I may be forgiven for dwelling rather long on the earlier translations of our Bible, since this is a historical session. The occasion for this address is the coming celebration of the four hundredth anniversary of the translation of the entire Bible into the English language; and I trust a new interest may be stimulated in this general celebration in October, and that the final result may be a fresh appreciation of the word of God as recorded in the Holy Scriptures.

Reverence for the Bible, unaccompanied by its study, has been called bibliolatry, which is sometimes thought of as a form of idolatry. There is a vast difference, however, between the most superstitious regard for the Bible and the worship of an image. The same may be said in regard to the Protestant attitude toward the Bible in contrast with the Greek Christian and his ikon, and the Roman Catho-

lic and the mass. The fact is, no one really worships the Bible, or thinks of it as a god.

Several things might be mentioned which may account for the reverent attitude many people take toward our English Bible. First, the belief of Protestants that it is the word of God, and as such is our authority in all matters of religion. Neither men nor institutions can displace in the mind and heart of Protestant Christians the authority of this Book. There is nothing material or tangible that can take its place. In the second place, it is pretty generally held by most enlightened members of our own generation that the influence of the English Bible for the last four hundred years has been far and away the greatest and best influence operating in our human life. In the third place, the Book can always be opened and read—and even studied. That is, while it may be kept lying on the table and held in superstitious regard by the unlettered, and even by those who lay claim to some culture, it does hold out the possibility always of a more intelligent use; which will bring an ever richer experience of spiritual life and growth to the serious student.

I would not, therefore, make light of one who holds this Book in reverent regard. I myself invariably write "Bible" with a capital letter, and I always hesitate over the word "book" when the Bible is meant. I lay the Bible by itself on my desk, or place it on top of other books—never with other books on top of it. I am not just sure why I do this. Certainly I do not worship the Bible. It may be a carry over from my boyhood, the influence of father and mother, who revered the Book. They also read it. I have memories of waking of a Sabbath morning and hearing father read the Bible aloud to mother while she got the breakfast, and of their reading it silently and with a thoughtful attitude often. My personal attitude toward the Book may be due to a sense of its influence in human life, by which it has earned special consideration. Possibly, and this would be the most commendable reason of all, it may be because it is the book reached for oftenest, and the one which should be handiest always. It gives a sort of feeling that there is something abiding—that stays. Other books are read more diligently for a time, but their influence is of a temporary character, and they are soon laid aside. The Bible remains.

There is another reason why one is justified in looking upon the Book itself with some de-

gree of reverence. The Bible is the book that has been the consolation of multitudes as they have left the shores of time for eternity. It has been told, and the story has been authenticated, that Sir Walter Scott, on his death bed, said to someone standing near, "Rax me the Book." The friend enquired, "What book?" To this Sir Walter answered, "Why need you ask? There is but one book, the Bible." To say there is but one book seems like using a figure of speech, but under such circumstances it is not a figure of speech. At death there is no other book. When did one, as life's evening deepened into night, ever call for any other book? On the other hand, how many have been the times when men and women, like Scott, have called for the Bible, and have found light at eventime!

There are three great book religions: Judaism, Christianity, and Mohammedanism. Buddhism and Confucianism count their books rather as records of their faith than as rules for it. In other words, their books are history and not dogma or creed. The Koran has never been translated into other tongues by a Mohammedan. It is true we have the Koran in English, but it has been translated by non-Mohammedans. It is too sacred to be translated. The Bible, on the other hand, has come to its largest power in other languages than its own. In fact, no book was ever translated so often. This would indicate that those who believe in the Bible do not hold that the language is the important thing. Rather, it is but the vehicle of truth.

The Old Testament, the Bible of the Jews, was first written, of course, in the Hebrew language. When Greek culture spread throughout the world, and the Greek language became the language of the common people, the Jews, many of whom had migrated to countries far distant from their native Palestine, felt the need of having the Bible translated into the Greek. In answer to this desire, there appeared a Greek translation which is known as the Septuagint. There comes down to us a very interesting legend concerning the manner in which the translation was made. It is said that seventy scholars were chosen and were placed in seventy rooms for seventy days, each in his own room, without access to any of the others. The result was seventy identical translations of the Old Testament from the Hebrew to the Greek. This is a very interesting legend, but one wonders how each of these scholars hap-

pened to make the very same mistakes in translation. While this much is legend, the fact remains that the Bible was translated by a number of scholars—possibly seventy. This Greek version of the Old Testament was in common use in the days of Jesus and the apostles. Of the many quotations from the Old Testament found in the New Testament, nearly all were taken not from the Hebrew text but from the Greek translation.

In the early years of the Christian Church, when the Roman legions carried the Roman eagle to all parts of the world, the Latin language supplanted in common use the Greek. Again the people demanded the Bible in their native tongue. Responding to this proper desire on the part of the multitudes who could not read the Bible in the Greek, Jerome undertook to translate both the Old Testament and the New into the Latin. He located at Bethlehem to enable himself to do the work better, and after long and arduous labor, produced what we still call the Vulgate, which means of course "in the language of the people." Jerome met with great opposition on the part of the Church, which felt that a sacredness attached to the Greek which would be lost if the Bible were translated into the Latin, the common speech of the time. To translate it into the language of the common people, in the mind of the Church, would make the Bible less sacred. It is an interesting commentary on the reactionary spirit of the Church that it opposed the translation of the Bible into the Latin when the Latin was the language in common use, and now accepts that same Latin translation as authoritative when it in turn has become a dead language.

Medieval England was unripe for a Bible. For centuries there was no interest in its translation. When people cannot read any writing it makes no difference to them whether the books are in current speech or not. Finally, however, as education advanced and knowledge increased, it became certain that ultimately an attempt would be made to translate the Bible into the language of the people. It was equally certain also that as sure as there were some who would attempt to translate the Bible, there would be those who would oppose it. Such is the history of human progress. There are always these two groups of men marching side by side like the animals in Noah's ark. Some, like Elder Robinson of Puritan fame, believe that new truth will yet break forth from God's Holy Word. They

keep an open mind, anxious lest they shall miss this greater truth. Others believe that all has been revealed. There is nothing new to be discovered. Truth needs only to be guarded and kept.

It is an interesting fact that a demand for the Bible in the language of the people grew out of the corrupt social conditions of the times. The Church itself had become corrupt, and there were those in England who believed that light on the way ahead depended upon a general knowledge of the teachings of Scripture. We often refer to the "Social Gospel" in these days as if it were something very new—a recent discovery, or at least a new emphasis. The fact is, every new interest in the Bible has grown out of a belief that it will correct political evils and cure social wrongs.

The first to bring the Bible into the life of the English people was Caedmon, who was not a scholar, and therefore not a translator, but who was a singer. It was the custom in that ancient day for men about the festal board to sing for the entertainment of all, songs composed or improvised when they were called upon. When Caedmon's turn came, he was always much embarrassed and if possible quietly withdrew because he had not the talent for composition. This weighed upon his mind and one night while he slept in the barn,—he took care of sheep and cattle—he saw a light, and heard a voice which told him to sing. "Of what shall I sing?" Caedmon asked. "Sing of the beginning of the creation," was the reply. Following this experience Caedmon composed many songs based upon the Bible. He did not know the language of the Bible, but others translated it for him, and he readily set it to meter. Caedmon, the Father of English song, lived in the seventh century.

There is a beautiful story of how Bede, called The Venerable, translated the Gospel of John, years later, finishing the last sentence with his last breath, as if life had been spared to him for the completion of the holy task which he had set himself. No less a person than Alfred the Great engaged in the translation of the Psalms. But unlike Bede he did not live to complete the undertaking.

Much later than Bede or Alfred came Wycliffe, who died in 1384, and who is known to all students of history as the Morning Star of the Reformation. He was a devoted student of Scripture, and declared that the finest charter of the Church would be the

open Bible, and the best exposure of the papal policy would be the exhibiting to the people of the life of Jesus Christ in the gospels. Wycliffe did not have the scholarship to go into the original languages and translate from the Hebrew and the Greek. He took the Latin Vulgate, therefore, and retranslated it into the language of the people. He was persecuted by both the king and the pope. The bishops sought his life, but he escaped martyrdom by sudden death before their will could be carried out. The Church was not to be wholly cheated in its purpose to dishonor this good man, however, and forty years later his body was taken up and burned, and his ashes cast upon the waters of the little river Swift, that flowed nearby the church where he had labored. This led someone to say that the ashes of Wycliffe were carried by the Swift to the Severn, by the Severn to the smaller seas, and thence to the ocean, symbolizing the spread of the teachings of Wycliffe to the whole world.

The Bible of Wycliffe could be distributed but slowly because it was necessary to make copies by hand. Then came John Gooseflesh, or Johannes Gensfleisch, who invented the printing press. We know him as Gutenberg, for he later took his mother's name. The appearance of the printing press inaugurated a new era in learning; for now books could be published in large editions and could be distributed widely, and at comparatively little expense. About the time the printing press came into use appeared William Tyndale, burning with a zeal for the Church of England. As he conceived it, the way to insure the freedom of the English was to make the Bible available to them. In this he agreed with John Wycliffe who preceded him by one hundred fifty years. When warned against undertaking anything so opposed to the pope, Tyndale replied, "I defy the pope and all his laws, and if God spare me, I will one day make the boy that drives the plow in England to know more Scripture than the pope does." There is no series of events in English history more thrilling than those which deal with the attempt, finally successful, of William Tyndale to make his prophecy come true concerning the English plow boy and the Bible.

Tyndale first tried to interest the Bishop of London in his undertaking, but got no encouragement there. Indeed, he met with such opposition on every hand, that he finally decided the work could not be done in England,

exclaiming, "There is no place in all England where the Scriptures may be translated into the language of the people." This was not because of the opposition or the indifference of the people themselves, but because of the opposition of those in authority in state and church. That there was a desire on the part of the people to read the Bible in their own tongue was later demonstrated when the Book was finally made available.

Leaving England, Tyndale went first to Hamburg, then to Cologne. Spied upon at Cologne, he fled to Luther, at Worms, for protection and encouragement. Finally his translation was published abroad and shipped back to England, only to be burned whenever copies reaching his native land could be discovered by those in authority. In order to make quick work of the business of destroying these English Bibles, the Bishop of London arranged through an agent in Antwerp to buy up the whole edition. The agent approached Tyndale with reference to the matter and persuaded him that by selling the remainder of his first edition to Bishop Tunstall he could take the money and with it get out a new and better edition. Therefore the transaction was made, the Bishop of London got the Bibles, and burned them, while Tyndale got the money, and went on printing more Bibles.

I must take time here to indicate the part taken in all this by two worthies who recently were canonized by the Roman Catholic Church, now that both have been dead exactly four hundred years. Sir Thomas More and Bishop Fisher within the last few months have been made saints by the Pope of Rome. This same Bishop Fisher preached the sermon at the burning of the Bibles near Saint Paul's in London. Sir Thomas More was the chief prosecutor of those who undertook the translation of the Bible into the English. Doubtless these men were conscientious. They believed in the authority of the church, and thought of the church as having been set down from heaven to bring salvation to men through the sacrament of the mass. They felt it to be their duty to preserve the church as it then existed against the encroachments of those who would find their authority in the Bible. Perhaps Tyndale was not as careful not to offend the pope as he might have been. Quite likely his comment on Genesis 24: 60 would bar him from sainthood so far as the Roman Catholic Church is concerned. That verse

reads: "And they blessed Rebecca." Tyndale's marginal comment reads, "To bless a man's neighbor is to pray for him and to do him good, and not to wag two fingers over him." This allusion was to the papal benediction.

I have dwelt rather long on Tyndale, but justify myself in this by the fact that he is the most important figure in connection with the translation of the Scripture into the English language. It is said that in the King James version which has had such popularity for more than three hundred years, eighty per cent of the Old Testament and ninety per cent of the New is Tyndale's.

The year before Tyndale was strangled to death and his body burned at the stake, Miles Coverdale issued the first complete English Bible. That was in October, 1535, just four hundred years ago next October. Within three years following the martyrdom of Tyndale, three separate versions of the Bible were issued in English. Mathew's Bible issued in 1537, which was a combination of Coverdale's and Tyndale's translations, was authorized by the king. Among those who joined in this authorization on behalf of the king was the Bishop of London who had burned Tyndale's Bibles.

Who is able to trace the influence of the English Bible upon the English speaking peoples of the world? Who can measure its influence upon their literature and their government, upon the character of the people, and their whole civilization? Whole books have been written to discuss the Bible references in the writings of a single English author, such as Shakespeare or Browning. Multiplied volumes would not be sufficient to deal with all the references to the Scriptures in all our English poets, essayists, and novelists, or to describe the direct influence of the Bible upon the lives of these writers, or its indirect influence upon all they have written.

The same influences that determined Shakespeare's style, produced the King James version of the Scriptures. Like the translators of the King James version, Shakespeare was familiar with the Bible as translated by Tyndale and Coverdale. Milton's greatest poems are Scriptural both in idea and in phrase. His conception of the Bible is not that of a modern scholar, but the Scriptures as he read them and understood them influenced him profoundly. Bunyan's "Pilgrim's Progress" has been translated into more languages than any other book except the Bible, and has in-

fluenced greatly the morals of mankind, and Bunyan was influenced by scarcely any other book than the Bible. Byron was far from a product of Scriptural influence in his personal life, yet he reveals in his finest writings the influence of the Bible, and his agreement with its religion. This may be seen in the following stanza:

The thorns which I have reaped are of the tree
I planted.—They have torn me and I bleed.
I should have known what fruit would spring
from such a tree.

Time would fail me to speak of Wordsworth, Scott, the Brownings, Dickens, Tennyson, and many others whose writings both in style and in content were inspired and molded by the Bible.

The Bible more than all other books perhaps influenced our own early American writers. Poe shows the least influence of the Bible of any of our writers who claim highest rank. What Lowell says of him is revealing in this connection. He speaks of Poe,

Who has written some things quite the best of
their kind,
But the heart somehow seems all squeezed out
by the mind.

There is no doubt about Lowell's familiarity with the Scriptures. The following stanza witnesses to his respect for the moral teachings of the Word:

In vain we call old notions fudge,
And bend our conscience to our dealing,
The Ten Commandments will not budge
And stealing will continue stealing.

Longfellow's "Psalm of Life" is beautifully Biblical. And how picturesque are some of his lines in "Evangeline," with their figures based upon the Bible.

Much of the early literature of America which has influenced our ideals and has had much to do in molding the character of our American life, had its springs in the Scriptures. The influence of the Bible through the channel of our best literature during all the years of our history cannot be measured.

It is equally true that our government, and our democratic institutions, owe their origin and continued preservation to the Bible upon which the life of all English speaking people is based. It is a fact familiar to us all that Thomas Jefferson received the principles of the Declaration of Independence from a little Baptist Church in Virginia. It is significant that these principles were not derived from

the stronger Anglican Church of the colony, but from a Baptist Church which took the teachings of the Bible not only as its rule in faith and practice, but also in government.

It has been said that the greatness of the English speaking people has been due to the fact that they are "the people of a Book, and that Book the Bible." Doubtless this is true. The English have loved freedom, and have striven always to maintain their own souls in peace and to safeguard human rights, because they have based their lives, personal, social, and political, upon the teachings of the Bible. This is a matter of great significance to Seventh Day Baptists, and is one to be greeted by them with new enthusiasm as they approach the four hundredth anniversary of the translation of the Bible into the English. Our history practically parallels that of the history of the English Bible. A hundred years after the time of Coverdale's translation the full significance of the Scriptures in their enlightening and guiding principles began to be felt in the life of the English people. The right of self-government and of the freedom of conscience which found expression under Cromwell and his comrades was but the natural fruit of a general knowledge on the part of the people of the Holy Scriptures. It was this faithfulness to the living Word that led men of that day to accept its teachings with regard to the Sabbath. These men could not be content with a partial acceptance of its principles, or with a divided loyalty, or with a hesitant obedience. Others might compromise with the Roman Church whose authority they claimed to have repudiated, and might refuse to follow where loyalty and their own logic should have led them. But Seventh Day Baptists of that day, under the leadership of Bampfield and the Stennetts, Peter Chamberlen, and John James, and many others of that noble line, followed where truth led them. With quiet strength, and undaunted courage and fortitude, counting not their own lives dear, they accepted the authority of the Bible. They preached its precepts and practiced its teachings in the face of persecution and of martyrdom.

No Christian Church has a greater right to celebrate the anniversary of the printed English Bible than have Seventh Day Baptists, since our history is but the record of a people loyal to its teachings. The character of our present life and the increasing outreach and deepening character of our future depend upon our

increasing loyalty to the Book. The atmosphere of our time seems murky and the way ahead uncertain and difficult. Perplexed and confused, men do not know just which way to turn for spiritual rest, intellectual stability, and soul assurance. The answer will be found as we turn for guidance to the Word of God, not with a superstitious reverence, but with a sane interpretation of its teachings and in a practical application of its truths to life as it must be lived in our modern world.

DENOMINATIONAL "HOOK-UP"

ADAMS CENTER, N. Y.

Sabbath day, September 28, Rev. Erlo E. Sutton and his son Trevah were with us. Trevah assisted in the opening services and Mr. Erlo Sutton gave us a very interesting and instructive sermon on Religious Education and its value, both to the individual and the community.

Sunday evening he held a conference in the church at which there were about forty, though the night was very rainy and unpleasant. Much interest in the matter of Leadership Training was manifest, and the questions asked showed much of thought upon the matter.

Such visitations are both inspiring and instructive along lines of thought that are much needed.

Last Sabbath the primary classes gave a brief review of the work they had been doing. It was very interesting to see the interest the little ones took in their work. "As the twig is bent, so the tree is inclined." How important that all should keep this in mind as they are caring for the children in their early years.

We are now looking forward to the sessions of the autumn associational meeting to be held with us on October 19.

Let us not forget to pray that a real forward movement may be had in all our churches this year.

CORRESPONDENT.

BROOKFIELD, N. Y.

Rally Day was observed by the Christian endeavorers of the Seventh Day Baptist Church this past week. It is hoped there will be an increased attendance this fall. Election of officers resulted in the following groups: president, Francis Palmer; secretary and treasurer, Frances Polan; prayer meeting commit-

tee, Royce Rogers; social committee, Mary Corbin and Frances Langworthy.—*Courier*.

DE RUYTER, N. Y.

His many friends within the area of his pastorate, both within and without the Seventh Day Baptist denomination, regret the decision of Rev. T. J. Van Horn to retire November 30, when he will preach his farewell sermon at the Seventh Day Baptist church, after six years of effective service in the local field.

The retiring pastor and his estimable wife have won the affection of all by their efforts in religious, educational and community betterment activities. Mr. Van Horn, who at seventy-nine feels that his labor is done, has no definite plans for the future, but both will probably spend the coming winter in Florida.

He was ordained forty-three years ago at Milton, Wis., following his graduation from the Seventh Day Baptist college. For many years he was engaged in missionary work, sowing the seeds of Christianity among the mountaineers in Kentucky and southern Illinois. He also served as missionary in Arkansas for several years.

Before coming to New York, Mr. Van Horn served as pastor of churches in Wisconsin, Minnesota, and New Jersey. He was pastor of the Brookfield Seventh Day Baptist Church and Verona, and later at New Market, N. J., before coming to De Ruyter.—*Gleaner*.

ASHAWAY, R. I.

Mr. and Mrs. Frank Hill, prominent and well known residents of Ashaway for the past half century, yesterday observed their fiftieth wedding anniversary, and a dinner in celebration of the occasion was held at the Home and Garden Tea Room in that village. Twenty-two relatives attended.

Mr. Hill has been prominent in civic and social affairs since the "nineties," when he represented the town of Hopkinton in the state legislature. He also served as town auditor for many years. His greatest public service, however, was as a member of the state board of education, a position he held for thirty-eight years before the board was discontinued by the present legislature.

On July first of this year, Mr. Hill completed a half century of service in the Ashaway National Bank, where he was employed three months before his marriage in Alfred, N. Y., on October 6, 1885.

Mrs. Hill was born in Alfred, N. Y., on June 27, 1866, being the daughter of Maxson and Hulda (Lesure) Green. Mr. Hill was born at Ithaca, N. Y., on June 28, 1861, the son of Frank and Mary (Green) Hill.

Among those attending the dinner yesterday were their son, Frank M. Hill, town treasurer of Hopkinton; their daughter, Mrs. Julian T. Crandall, wife of the treasurer of the Ashaway Line and Twine Co.; and Dr. and Mrs. DeWitt G. Wilcox of Newton Center, Mass., the latter a sister of Mrs. Hill. Four grandchildren were also present.

—*Westerly Sun*, Oct. 7.

PLAINFIELD, N. J.

The different branches of the church work are being taken care of by auxiliary organizations and the several committees of the church. The Sabbath school gave an interesting program on Rally Day; and the woman's society is well under way with its work for the year. While we are without a pastor the pulpit is being supplied mostly by local ministers. However, last Sabbath, October 5, we were happy to have our recent pastor, Dean A. J. C. Bond, of Alfred, preach for us; and we are looking forward in pleasant anticipation of hearing Dr. Boothe C. Davis next Sabbath morning.

Editor Van Horn left the night of October 5, for Riverside, Calif., and several places in the Middle West, to assist in evangelistic meetings and to do field work devolving upon him as corresponding secretary of the Tract Society.

CORRESPONDENT.

OBITUARY

CHAMPLIN.—At his home, 4 Elm St., Westerly, R. I., September 8, 1935, George A. Champlin, in his eightieth year.

Mr. Champlin, the son of Samuel A. and Mary B. (Ross) Champlin, was born in Westerly, November 17, 1855. Early in life he was baptized and united with the Pawcatuck Seventh Day Baptist Church. He was the oldest member of the Sabbath school, his membership dating back seventy-five years, or more. He was loyal and faithful to his church and denomination. He was a man of high ideals and unswerving in his stand for right and truth. In 1902, he was united in marriage with Miss Minnie A. Taylor. He is survived by his wife; a brother, Dr. John Champlin; a nephew, Dr. John Champlin, Jr., of Westerly; and a niece, Mrs. Elizabeth L. Champlin Lathrop of Frazer, Pa.

Farewell services were held at his late home and interment was in River Bend Cemetery. His pastor, Rev. Harold R. Crandall, officiated.

H. R. C.

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The XXII. Psalm of David.
DHE LORD is my shepherd, I can be-
 wante nothinge. He feedeth me in a lush
 grene pasture, and ledeth me to a fresh
 water. He quickeneth my soule, & bringeth
 me forth in the waye of righteousnes for his
 names sake. Though I shalde walke now
 in the valley of the shadowe of death, yet I
 feare no euill, for thou art with me: thy staffe
 & thy shepheard staffe comforte me. Thou prepa-
 rest a table before me against mine enemies:
 thou annoyntest my head with oyle, & fillest
 my cuppe full. Thy lovinge mercie & thy
 mercy followe me all the dayes off my life,
 that I maye dwell in the house off the LORD
 DE foreuer.

THE TWENTY-THIRD PSALM—COVERDALE BIBLE
 Note that Coverdale followed the Septuagint Greek Version, in
 which this well-known psalm was numbered XXII

(Cut used by courtesy of American Bible Society.)

Contents

| | |
|---|----------|
| Editorial—God's Finger—An Old Scotchman's Prayer—Church Membership Increases—American Bible Society Reports | 218-220 |
| Tract Society Meeting and Special Meeting | 220, 222 |
| Missionary Witnessing—Men and Missions Sunday—Work Grows in British Guiana, S. A.—Interesting Communication—Treasurer's Monthly State- ment | 222-225 |
| Observations | 225 |
| Woman's Work—Woman's Board Report | 228 |
| The English Bible in the Making of America | 230 |
| The Ministerial Relations Committee of the General Conference | 232 |
| Children's Page—Juniors—Our Letter Exchange | 233 |
| Denominational Budget | 235 |
| Little Prairie and Stonestoft | 235 |
| Our Pastor—We Must Understand | 236 |
| Religious Education—Minutes of Sabbath School Board—Annual Corporate Meeting of the Sabbath School Board | 241 |
| Pacific Pines Camp | 242 |
| Denominational "Hook-up" | 243 |
| Marriages | 248 |

RELIGION AND WELFARE RECOVERY

(Courtesy of Executive Secretary)

The Great Recession

- 1914 THE BASIC EVIL. Sin, sel-
fishness, greed in the individual hu-
man heart. Nationalism. Race prej-
udice, bitterness, hatred. Feverish
preparation for war.
- 1914-1918 THE GREAT WAR. Whole-
sale carnage. Millions of young men
killed. Other millions of souls seared
by hate, bitterness, resentment, re-
venge. Ideals shattered. World
brotherhood paralyzed by war's bru-
talities.
- 1919-1929 THE GREAT ORGY. Pseudo-
prosperity. Selfish scramble for
post-war plunder. Avarice. Thirst
for profits, speculation. Wild extravag-
ance.
- 1929-1935 THE GREAT DEPRESSION.
Foreign markets severed by suicidal
nationalism. Factories closed. Ten
million unemployed. Twenty million
on relief. Broken morale. Economic
and social confusion bordering on
revolution.
- 1935— THE GREAT RE-DISCOV-
ERY. Love is better than hate. For-
giveness, nobler than revenge. To
give, more blessed than to receive.
Character, more precious than gold.
Moral and spiritual values are para-
mount—"Turning to God."

"Righteousness exalteth a nation"

The Great Invitation

O come, let us worship and bow down:
let us kneel before the Lord our maker.

I was glad when they said unto me, Let
us go into the house of the Lord.

Depart from evil, and do good; seek
peace, and pursue it.

If my people, which are called by my
name, shall humble themselves, and pray,
and seek my face, and turn from their
wicked ways; then will I hear from heaven,
and will forgive their sin, and will heal
their land.

Seek ye the Lord while he may be found,
call ye upon him while he is near: Let the
wicked forsake his way, and the unright-
eous man his thoughts: and let him return
unto the Lord, and he will have mercy
upon him; and to our God, for he will
abundantly pardon.

A new commandment I give unto you,
that ye love one another.

The Great Recovery

"Social reconstruction, so much desired,
must be preceded by a profound renewal
of the Christian spirit."—Pope Pius XI.

"We will have no permanent recovery
in this country, no matter what laws are
passed, until we experience from coast to
coast a sweeping religious revival." —
Bishop James E. Freeman.

"Our civilization cannot survive mater-
ially unless it be redeemed spiritually." —
President Wilson.

"The strength of a country is the
strength of its religious convictions." —
President Coolidge.

"The churches are the greatest influ-
ence in this world of ours to overcome
the present tendency toward greed." —
President Franklin D. Roosevelt.

"Only the Golden Rule will save the
country—not a rule of gold."—Roger W.
Babson.

"Perhaps Jesus Christ did have a more
significant message on the remedy for
depressions than Adam Smith."—Secre-
tary Henry A. Wallace.