

At an early age he became a member of the Seventh Day Baptist Church of Adams Center, N. Y. He was married to Miss Ida E. Cady, March 11, 1884. He is survived by two daughters: Mrs. Roy Greene and Mrs. Elwyn Reed, both of Adams Center.

Funeral services were held from the home of his daughter, Mrs. Greene, March 15, 1936, conducted by a former pastor, Rev. A. Clyde Ehret, assisted by Rev. Ivan M. Cash of the Baptist Church. Burial was in the Adams Center union cemetery.

O. W. B.

JACOBSON.—Nellie Doran Jacobson, daughter of William and Harriet Doran, was born in Onondaga County, N. Y., and died March 19, 1936, at the home of her cousin, Mrs. Harry Greene, of Milton Junction, Wis., where she has resided the past four years.

She was a member of the Clinton, Wisconsin, Presbyterian Church. While living in Milton Junction she attended the Seventh Day Baptist Church of that village.

Farewell services were conducted from the Seventh Day Baptist church at Milton Junction, by the pastor, Rev. John F. Randolph. Interment was made in Milton Junction cemetery.

J. F. R.

LOOFBORO.—Ralph Euberta, the oldest son of John W. and Susan Forsythe Loofboro, was born near Welton, Iowa, August 8, 1860, and died at his home near New Auburn, Wis., March 21, 1936.

When a young man he went to Nebraska, where in 1888 he was married to Melissa Potter. Later she died leaving an infant son. On March 8, 1894, Mr. Loofboro and Mary Mattison were united in marriage. Seven children were born to them. In 1902, he came to New Auburn, Wis., where the home has since been.

The deceased became a member of the Welton Seventh Day Baptist Church at the age of sixteen. He is survived by his wife, three sons, four daughters and nineteen grandchildren; also by four brothers and one sister.

Funeral services were conducted from the Seventh Day Baptist church at New Auburn, Wis., on March 23, 1936, by Pastor C. B. Loofbourrow. Interment was in the New Auburn cemetery.

C. B. L.

PALMITER.—Deacon Fred Palmiter, of Albion, Wis., died March 7, 1936.

(An extended obituary elsewhere in this issue.)

A MESSAGE

BY C. M. SHELDON

I would like to write a message
Full of joy and peace and love,
That would drive all doubt and sorrow
From the path that leads above.

I would like to give a message
That would ever onward go;
Like the moving of a river,
Ever onward it would flow.

Like a lake hid in the forest
Calm and still at close of day,
Gleaming in the golden sunset,
Helping us to see the way.

I would like to write of paintings,
Nature's pictures, all about,
Of the trees and rocks and lichens,
Scattered long the upward route.

I would like to write of flowers,
That are strewn along the way,
Of their fragrance and great beauty;
You can find them any day.

Of the shrubs and ferns and mosses
Clinging to the boulder's side,
And the birds that sing so happy
As along the way we stride.

Yes, I'd like to write of friendship
We have had along the way,
Of the smiles and happy greetings
That have come to us each day.

Of the children's, "Hi there! mister,"
As they pass along to school;
You can hear their laugh and chatter
As they wade some muddy pool.

There are many things I've mentioned,
There are many more left out;
So you'll have to finish the message
As you tread the upward route.

Every life is like a message
As you pass along this way;
So be careful of the writing,
What you do and what you say.

Albion, Wis.

RECORDER WANT ADVERTISEMENTS

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

Cash must accompany each advertisement.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$2.00. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25¢ per 100, or \$1.00 per 500; denominational budget pledge cards, 20¢ per 100; duplex pledge cards, 40¢ per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

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

The Sabbath Recorder

VOL. 120

MAY 11, 1936

No. 10

A BEATTITUDE FOR MOTHERS

Blessed are the mothers of yesterday, for their memories shall be called beautiful and beneficent. They are like flowers growing by sunken gardens and beside still waters and in green fields.

Blessed are the mothers of today, for they have the keeping of tomorrow in their hands, and in their hearts; and the destiny of nations, hearts, and homes.

Blessed are the mothers of tomorrow, for they have been summoned to a great and heroic hour. For they shall be called the mothers of men who shall make miracles of human life.

Blessed are the mothers of scientists and statesmen; of laborers and poets; of preachers and prophets; of teachers and dreamers; for dreams and visions and prophecies and the glow and glory of creation are born in the hearts of mothers.

Blessed are the mothers, for they are conservers of the human race. Blessed are the mothers, for they forced the nomadic tribes to settle in a permanent community that the young might be served and saved. Blessed are the mothers of the world, for they have conserved the spiritual things of life for the sake of their children.

Blessed are the mothers of the earth, for they have combined the practical and the spiritual into one workable way of human life. They have darned little stockings, mended little dresses, washed little faces, and have pointed little eyes to the stars and little souls to eternal things. Blessed are the mothers—By William L. Stidger, in Pulpit Prayers and Paragraphs, Harper and Brothers.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 120, No. 10 WHOLE No. 4,684

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

Terms of Subscription

Per Year\$2.50

Six Months 1.25

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

Honoring Mothers We hear Roger Babson saying: "I have not been able to find a single and useful institution which has not been founded by either an intensely religious man or by the son of a praying father or a praying mother. I have made this statement before the Chamber of Commerce of all the large cities of the country, and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one."

The truth back of such a statement is far-reaching in its implications and should encourage homes to aim for the highest and most spiritual qualities. "Let France have good mothers," said Napoleon, "and she will have good sons." A country can be no better than its sons, ultimately, and it should be remembered that good sons will help to make good mothers.

We do well to pause, at a time such as is designated, to do honor to our mothers. But if our lives have been loose and our actions hard and unkind, and in our thoughts we have been unlovely and uncharitable, this day dedicated to thoughtful deeds and loving memories

will hardly suffice to do honor to her who gave "long years of love and service brave," that we might be what we ought to be.

But we are glad for a day to give pause to think of what we owe to mothers. Again, this year, let us do more than to consider Mother's Day in a purely personal light. Well may the letter be written, the telegram dispatched, or the flowers sent. Gladly will they be received, and stars will shine in many a tired eye. There are organizations, like the Golden Rule Foundation, that are endeavoring to raise the public consciousness of Mother's Day to a higher social and ethical level.

"The truest tribute that can be paid to mother is to share with others the love she so generously and often sacrificially lavished upon us."

There are various ways in which the spirit and purpose of Mother's Day may be highly realized. Three are suggested:

1. Recognizing that "charity begins at home," Mother's Day offerings may be made for local relief and welfare work.
2. Recognizing that "charity does not end at home," gifts might be made—one half to the local poor, and one half for the more desperately poor living in regions not favorably located for help.
3. Make a generous thank offering "in honor of mother" and give for forgotten mothers and children in neglected areas.

In loving, practical, as well as in purely sentimental ways, then, we offer our homage to mothers, our mothers, the mothers of America, the mothers of the world.

They say that man is mighty,
He governs land and sea,
He wields a mighty scepter,
O'er lesser powers than he.

But mightier power and stronger,
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world.

—W. R. Wallace.

"Looking Forward" "Looking Forward" is the title of the 1935 annual report of the National Society for the Prevention of Blindness, recently made public. The report describes the steady progress in the United States toward elimination of the principal causes of vision impairment and total loss of sight. "To those engaged in the work of sight conservation the accomplishment of the past promises an ever decreasing number of needlessly

blind," says the report. "Scientific advances and public education encourage us to look forward to the time when there will be no blindness from preventable causes."

In releasing the report, Mr. Lewis H. Carris, managing director, said: "The means of safeguarding the eyes of infants at birth, of conserving the sight of school children, and of protecting the eyes of industrial workers are becoming more and more generally known. The American public is showing its eagerness to take advantage of the research and experience of the thousands of doctors, nurses, educators, safety engineers, illumination experts, social workers, and others who are devoting their energies to this cause."

Thousands of audiences in America and in foreign countries have seen the society's picture film, "Preventing Blindness and Saving Sight." Nearly a quarter of million pamphlets were distributed during the year, and members of the staff visited eighty-two cities in twenty-six states, to assist local groups interested in sight conservation. The work of the society is supported by voluntary public contributions and supported by more than twenty thousand interested people. Elihu Root is the honorary president and among those listed as honorary vice-presidents we note the names of Helen Keller and Dr. Geo. E. de Schweinitz.

Here is a work that is eminently worth while and through which unlimited good has been accomplished in every part of this country. Well directed efforts to prevent the handicap and suffering of blindness should hold public attention, and never be lacking in its interest and support.

To Elder Conradi Beautiful and true things have been published in appreciation of our good and loved brother, L. Richard Conradi, in the special English edition of *Truth, Light, Life*, in honor of his eightieth birthday.

We would like to add our own word of appreciation to the testimonies of others. For nearly forty years we have known him through his scholarly writings, and for about five years, personally. He has brought inspiration and new courage to many of us in these years of intimate acquaintance. May his life long be spared in vigor to press on in the service of the one to whom he dedicated his life so long ago.

The brief history of Brother Conradi's life as summarized by his co-worker in Germany,

Brother Bruhn, will be of particular interest to the readers of these pages. It follows:

TO OUR DEAR BROTHER CONRADI ON HIS
EIGHTIETH BIRTHDAY

Brother Conradi was born at Karlsruhe in Badenia on March 20, 1856. The grace of God implanted within him a special love for the study of languages, history, and geography. As he had lost his father whilst still very young, his mother urged him on completion of his fifteenth year to learn a trade. His aim was to earn his subsistence in the shortest possible time, so he decided upon the calling of a brewer. For this calling he had to learn how to make a barrel, so he first of all became a cooper's apprentice. For him that was a hard time. All day he had to work hard, in the evenings and very often in the night he had to fetch water into reservoirs from a deep well. Moreover he got more beatings than bread, so that today it seems a wonder to him how he could endure it. Once, owing to his being over tired and over exerted, when carrying a full keg he happened to spill some of the wine. A wine merchant who was just present saw this and told the workman he ought to report such undue carelessness to his master. Young Conradi begged the workman to do so next morning. During the night he ran away and, roughing it along the Rhine, reached Rotterdam.

His mother and his master had frequently threatened to send him off to America; now America was his voluntary destination. After many hardships he succeeded in reaching New York via England. On the very day after his arrival there he met a farmer who was looking for farm hands. He only looked at Conradi's hands, and as they were quite horny from his hard work with oak boards and as hard as iron he declared, "You're my man," and sent him to a big field to root out tree stumps.

It was here that the voice of God was to call him. The field, which belongs today to the municipal area of New York and on part of which buildings have been erected, was nearly four miles away from the farm. In order not to have to go to the farm every morning and evening he sought accommodation with a family living on the border of the field. True, his employer had warned him not to be misled by these people; for they celebrated the Saturday instead of the Sunday. Conradi put this off with the remark, "How can I do such a thing; I'm a Roman Catholic and shall never become a Jew."

He went to live with the people, who were very poor, but always began and ended the day with prayer and reading the Word of God. Later they turned out to be Adventists. The Bible was also pressed into Conradi's hands and he was asked to read the Book of Daniel. It was the first time Conradi had handled a Bible, which henceforth was destined to fill his whole life. It was certainly no mere accident that just this book of the Bible was given him to read and that the Prophet Daniel captivated him so much. The prophecies fulfilled in the world's history convinced him so powerfully that he recognized in

the Bible the voice of the living God. The prophecies have also continued to be his special study. With reference to his latest great work of 640 pages, "The Impelling Force of Prophetic Truth," well known theologians and publishers have written that in this book an enormous amount of valuable material has been collected; it constitutes an incomparable work of reference for Christian history, the like of which they do not know.

The limited space at our disposal prevents our giving a detailed history of his life. The work he created bears testimony to his great love of the Savior, to whom he has devoted his life. With the present we are but attempting to put on record a few small personal points of his rich experience with God.

If ever the Psalm, "With long life will I satisfy him, and shew him my salvation" applied to any man, it most certainly applies to Brother Conradi. We Hamburg people may be particularly grateful to God for having permitted us, through Brother Conradi's enlightening lectures and Bible lessons, to recognize the true path to salvation and to organize ourselves on the foundation of

this recognition as the first German Seventh Day Baptist Church.

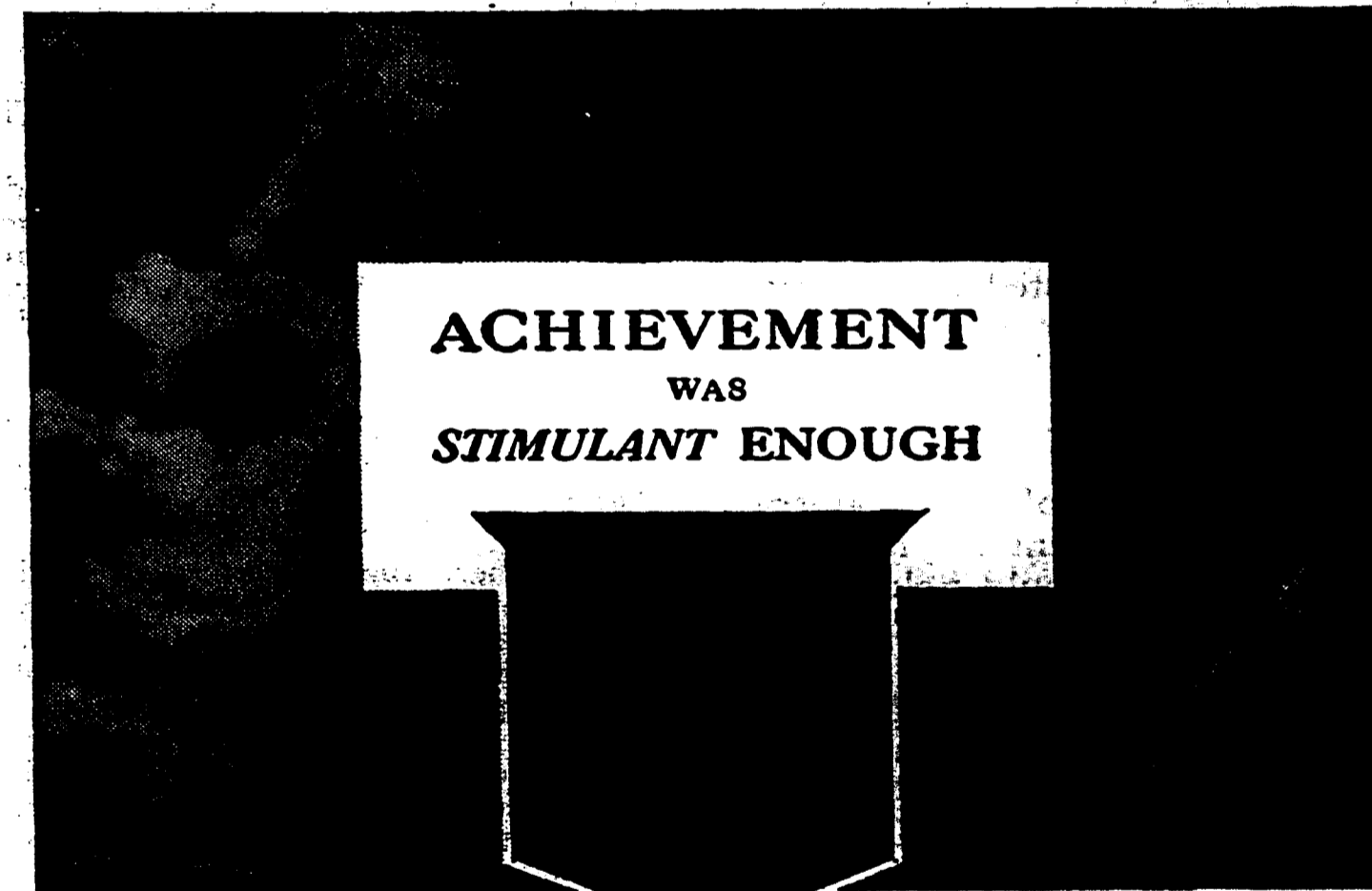
No less thankful, certainly, are all other Seventh Day Baptist churches that have grown up in Germany after us, and so in the name of all and of the Federal Committee I wish our dear Brother Conradi on his eightieth birthday God's richest blessing in which we hope he may long be preserved to us.

BROTHER H. BRUHN.

Temperance Educational Program We are glad to give editorial space to the following release recently sent out from the National W.C.T.U., Evanston, Ill.

Amelia Earhart, famous woman ace of the sky-ways, sets the pace in a series of educational advertisements just inaugurated by the National W. C. T. U. as its contribution toward the development of a more effective educational program against beverage alcohol.

The plan, designed to especially arrest youth and the public at large with a pictorial presentation of scientific and social truth, is a single fea-



Arthur Brisbane editorially said on May 16, 1935—
"AMELIA EARHART... is not a good shot with champagne bottles. She tried to christen a new airplane, 'hurled' the bottle and missed. The second time she broke the bottle and released the foam.

"There are more important things than knowing how to throw a champagne bottle. Miss Earhart, who drinks nothing with alcohol in it, started from Hawaii, flying to this country, over 2,400 miles of Pacific Ocean water, and she did not miss the road. When... she flew from Mexico City to New York, first man or woman that ever did it, in one hop and alone, she found her way across seven hundred

miles of the Gulf of Mexico and above lonesome forests...

"Such an American girl need not know how to throw a champagne bottle."

Here was history in the making... wonderful personal achievement, contributions to science and progress, splendid examples of ability and courage.

Could this or any great success have been achieved without clear thinking? The human mind refuses to associate cool scientific daring or achievement with drinking or alcohol.

Drinking habits, lightly entered upon, may be slowly but inexorably closing the door of achievement against you.

ALCOHOL EDUCATION

1730 Chicago Avenue, Evanston, Illinois

Sponsored by the National Woman's Christian Temperance Union

ture of the five-year national project now being sponsored by the White Ribbon organization, which is to culminate in 1939, the centenary of the birth of Frances E. Willard.

An initial trial of this educational project through the columns of a group of eastern daily newspapers on the second anniversary of repeal, has already brought encouraging and significant reactions from sources wholly outside of temperance or church circles.

"The New Yorker," smart set metropolitan magazine says: "It struck us that the new prohibition movement which is gaining pace every day (see the W.C.T.U.'s newspaper campaign) telling us that to refuse a cocktail is a mark of good judgment..."

"Tide," New York and Chicago, a sophisticated advertising magazine says: "Nor any less ominous was a birthday present from the W.C.T.U. in the form of a campaign for alcohol education in twenty-five New York newspapers..."

A volume of letters from all over the country commending the project, many of them offering immediate co-operation, has encouraged the National W.C.T.U. in the working out of its plans in this direction.

The first of such educational advertisements carries the attractive portrait of Miss Earhart, world noted aviatrix, appearing above, under the four-word headline, "Achievement Was Stimulant Enough," and refers to her marvelous record in which abstinence from alcoholic beverages has been an unquestioned factor in the success which she has attained.

Commenting upon this, Dr. James A. Crain, secretary of the Department of Temperance and Social Welfare of the Disciples of Christ, says: "It is, I think, the best layout for temperance advertising that I have ever seen. I am frankly surprised that you have been able to get a person such as Amelia Earhart to agree to the use of her name and picture."

Result of Peace Poll According to a news bulletin in the plebiscite on war and peace conducted by the Council for Social Action of the Congregational and Christian Churches, only six per cent of the responses indicate support of any war which the United States may declare, while fifteen per cent register definite refusal of such support. Four per cent would support a war against an internationally recognized aggressor; forty-two per cent a war declared after making the utmost use of every agency for peace; and thirty-three per cent a war in which United States territory had been invaded. The results of the poll reveal, in general, strong sentiment in favor of strict neutrality legislation, government control of munitions industries, and the abolition of compulsory military training in schools and colleges. Agricultural and professional groups participating in the poll were

clearly more peace minded than the clerical, industrial, or business groups, and voters under thirty-five years of age gave from five to thirty per cent more support to peace measures than those above that age.

DENOMINATIONAL BUDGET

Statement of Treasurer April, 1936

	Receipts	
	April	Total
Adams Center	\$ 30.00	\$ 256.50
Albion		119.00
Alfred, First	49.45	955.53
Alfred, Second	30.55	293.57
Andover	18.00	18.00
Battle Creek		110.94
Berlin		143.20
Boulder		73.60
Brookfield, First		106.54
Brookfield, Second	14.50	151.48
Chicago		295.00
Daytona Beach	10.00	61.75
Denver	35.00	101.50
De Ruyter	6.00	185.50
Dodge Center		9.40
Edinburg	4.50	49.70
Farina	25.00	220.00
Foulke	22.50	32.00
Friendship		19.00
Genesee, First	62.50	464.82
Hammond		17.00
Hartsville		110.00
Hebron, First	\$ 18.80	
Special	11.00	
	\$ 29.80	70.04
Hebron, Second	3.81	19.31
Hopkinton, First	\$ 12.50	
C. E. society, special	3.00	
Intermediate C. E. society, special	1.00	
	\$ 16.50	292.50
Hopkinton, Second	\$ 1.20	
Special	1.00	
	\$ 2.20	41.18
Independence	13.00	147.25
Irvington	50.00	150.00
Little Prairie		13.00
Los Angeles		78.00
Lost Creek		72.56
Marlboro	12.64	134.94
Middle Island		25.00
Milton	61.30	1,138.42
Milton Junction	26.50	314.93
New Auburn		17.00
New York City	\$ 15.60	
Special	25.00	
	\$ 40.60	426.87
North Loup	12.00	37.50
Nortonville		15.00
Pawcatuck	\$ 250.00	
C. E. society, special	3.00	
	\$ 253.00	2,430.00

Piscataway	141.00	370.59
Plainfield	\$ 113.00	
Women's Society, special ...	100.00	
	<u>\$ 213.00</u>	758.07
Richburg		8.00
Ritchie	5.00	20.00
Riverside	\$ 27.00	
Special	3.00	
	<u>\$ 30.00</u>	350.00
Rockville	1.20	51.50
Salem	59.00	800.05
Shiloh		490.68
Stonefort		5.00
Verona		116.46
Waterford	\$ 18.00	
Sabbath school, special83	
	<u>\$ 18.83</u>	130.33
Welton	20.00	67.90
West Edmeston		25.00
White Cloud		86.45
Individuals	25.00	2,154.50
Central Association		93.59
Western Association		23.84
Northwestern Association		46.48
Southeastern Association		27.20
Southwestern Association		7.75
Conference offering		466.71
Seventh Day Baptist C. E. Union of New England, special17	1.67
Woman's Board		32.00
		<u>\$15,351.30</u>
<i>Disbursements</i>		
Missionary Society	\$ 574.09	
Special	36.00	
	<u>\$</u>	610.09
Tract Society	\$ 141.02	
Special	2.00	
		143.02
Sabbath School Board		94.93
Young People's Board		19.03
Woman's Board	\$ 5.72	
Special	10.00	
		15.72
Ministerial Relief		34.21
Education Society	\$ 81.18	
Special	100.00	
		181.18
Historical Society		9.46
General Conference	\$ 140.36	
Preferred Claim	100.00	
		240.36
		<u>\$ 1,348.00</u>

<i>Receipts for Budget in April</i>		
From churches	\$ 1,169.55	
From other sources	25.00	
Total	<u>\$ 1,194.55</u>	
Amount of Budget for 10 months	\$24,159.17	
Receipts for Budget, 10 months	12,017.02	
In arrears	<u>\$12,142.15</u>	

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
May 1, 1936.

MISSIONS

LESS THAN TWO MONTHS

To many of us it does not seem possible that less than two months of the Conference year remain; but it is true and this means much.

It means many things and among them is the fact that as a denomination of Christ's followers we have less than eight weeks to finish raising the funds to support the work, and this determines whether we retrench or move forward in that which Christ has committed to us.

The Budget Committee of the General Conference has told us that we are far behind and the boards are reminding us of the dire needs on many fields, especially on the home field where churches are dying for the help we are unable to give them because of lack of funds. This is most serious when we remember that upon the number and strength of the churches rests all the work.

It is not uncommon that the Denominational Budget is behind this time of the year and sometimes we have made good by June 30. We can this year if all will make the necessary effort. "Bring ye all the tithes 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 open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

ITEMS FROM THE HOME FIELD

(Gleaned from the quarterly reports of missionary pastors.)

JACKSON CENTER, OHIO

We, with some of the other churches of the village, have made some special efforts this quarter for the Kingdom work. Beginning on the fifteenth of March, three churches co-operated in an evangelistic campaign which lasted through two weeks. There was good attendance, averaging from fifty to around one hundred. While there were no known decisions, we are leaving the results with the Father. The meetings were preceded by some union prayer meetings, which were held the week prior to March 15. During the campaign, other prayer meetings were conducted.

VERNEY A. WILSON.

HAMMOND, LA.

My work goes on of expounding Anselm's "Cur Deus Homo" before the Ministerial Association, and may for many months to come. I have been asked by the First Day Baptist Church here to lead their Wednesday night prayer meetings through April and May, in the absence of their pastor on a vacation to be spent in England and Scotland. The church is strong both numerically and financially and the prayer meetings are well attended. It is an opportunity which I shall appreciate.

S. S. POWELL.

GENTRY, ARK.

This month (February) there are really only two items worthy of note, namely, one family of three who are for the first time keeping the Lord's Sabbath, and the fact of five days of special work. No expense account. Winter seems to be letting go, though rather reluctantly.

I am reporting eight days special work this month (March), but again I am absorbing the traveling expense as my contribution to the work. Interest seems to be increasing in our doctrines and practices wherever we are able to preach the truths which we hold.

We were much interested in the report of Brother A. T. Bottoms. One feels he has a real missionary spirit, as well as the ability to adapt himself to mission fields. We also feel much interest in Trevah Sutton, and are praying he too may prove of missionary caliber.

Five days have been spent on the field this month (April) and since it was necessary to go farther away, I am compelled to make a charge for traveling expenses, which is enclosed. We have a young man in the church at Gentry who can supply for a short time in my absence.

ELLIS R. LEWIS.

BOULDER, COLO.

Bible study held at Clifford Burdick's gold mine two times.

I am working with two or three other pastors of churches to promote work of Child Evangelism Fellowship. I feel that this may be one of the greatest steps forward we have ever taken.

We have been greatly encouraged by the conversion of a father who has held out long years against the Lord. His wife, who has been a member of our church since girlhood and did not attend for years, is entering into

everything now. The father and twelve-year-old daughter were baptized April 4.

The Boulder and Denver churches are continuing the custom of having quarterly meetings together. Favorable reports come from the work of the Denver Church. Every one seems to be taking hold and doing his part. Rev. Meiklejohn seems to be doing good work there.

I feel that the spiritual tone of the Boulder Church is on the upward trend. We had a splendid time at the covenant and communion service two weeks ago. Yesterday at the baptism service and reception of members a marked spirit of joy was present.

The Christian Endeavor meeting Sabbath afternoon was a consecration meeting. It was inspiring to the pastor to hear the young people in rapid succession give their testimonies to the joy of the Christian life and then, joining hands in a circle, offer their prayers and praises to the heavenly Father. Our Friday evening prayer meetings, though only attended by a few in comparison to the total membership, show an increase in spirituality and dependence on prayer.

There is a great deal to be done. We have only made a start.

RALPH H. COON.

HEBRON CHURCHES, PA.

The first six weeks of the quarter were spent on this field (Hebron field) and I preached twelve sermons and the average congregation at the First Hebron church was about twenty-five and about fourteen over at the Second Hebron church. The remaining Sabbath services of the quarter were in charge of Rev. C. A. Beebe, whom I engaged and paid for his services.

As for my work while away from home, I preached once in Washington, D. C., eleven times in Daytona Beach, four times in Savannah, and four times in Salemville, Pa.

Now for a little more detail of my work. The Sabbath of February 15, we spent in Washington, D. C., and had a splendid service with the people there. We enjoyed it to the fullest and they appeared to as well. Doctor Sheafe seemed to be in much better health than we had expected to find him.

We went on to Savannah and spent two days there visiting the people, but on account of a severe epidemic of flu, it was decided best to stop there on our return trip.

When we got to Daytona Beach, Pastor Randolph called a meeting of her advisory

board with reference to the holding of some evangelistic meetings, and at this time I was requested to do the preaching. At the end of the first week Pastor Randolph baptized two and at the close of the services, in the absence of Pastor Randolph, due to illness, I baptized two more and there were some others who would have been baptized but were prevented on account of sickness. I baptized one candidate over seventy years old.

On our return trip we spent twelve days in Savannah. I wish I could see you and talk with you about the situation in Savannah. It is hard work to give you a clear picture on paper. I am sure the prospects are very bright there. If I could have stayed another month, we could have accomplished much more, for we were only just getting acquainted with the people, when we had to go on to meet my appointment at Salemville.

I stopped in Fayetteville and visited with the people there; but on account of their being so scattered, I did not think best to hold any services.

At Salemville I had a very enjoyable time. There was a good attendance at all the services except on Sunday night, when it rained very hard and only about thirty-five were present.

ROBERT W. WING.

QUARTERLY MEETING OF THE MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held April 19, 1936, at the Pawcatuck church, Westerly, R. I.

The members present were: Albert S. Babcock, Rev. Willard D. Burdick, Karl G. Stillman, Corliss F. Randolph, Rev. W. L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, Edwin Whitford, Rev. H. R. Crandall, Mrs. W. D. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Mrs. Anne L. Waite, Morton R. Swinney, Charles E. Gardner, Rev. Everett T. Harris, John S. C. Kenyon, Rev. Herbert C. Van Horn, Asa F. Randolph, Rev. James L. Skaggs, and Albert N. Rogers.

Guests present were: Mrs. H. R. Crandall, Mrs. Luella C. Worden, Mrs. Walter D. Kenyon, Victor Skaggs, Mrs. Lyra B. Irish.

The meeting opened with prayer by Rev. Herbert C. Van Horn.

The quarterly report of the treasurer from January 1 to April 1, 1936, and a statement

of condition were approved and ordered recorded. The reports are as follows:

SEVENTH DAY BAPTIST MISSIONARY SOCIETY QUARTERLY STATEMENT

January 1, 1936, to April 1, 1936

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

GENERAL FUND	
Dr.	
Memorial Board income	\$ 544.17
Permanent Fund income	1,234.26
Denominational Budget	1,774.46
Organizations	266.27
Individuals	1,086.32
Other	11.25
Debt Fund investment	500.00
	\$5,416.73

Cr.	
Corresponding secretary and expenses	\$ 571.07
General missionaries and expense	122.92
Churches and pastors	669.98
China	940.00
Holland	125.00
Jamaica	531.17
Treasurer's expense	60.00
Interest	230.13
Loans	1,012.22
Foreign Missions Conference	40.00
Germany	125.00
Miscellaneous	3.00
Debt Fund investment	198.92
Overdraft January 1, 1936	779.88
Cash on hand April 1, 1936	7.44
	\$5,416.73

Net indebtedness January 1, 1936	\$27,026.84
Net indebtedness April 1, 1936	25,402.63
Decrease for the quarter	\$ 1,624.21

STATEMENT OF CONDITION AS OF MARCH 31, 1936

The Society OWNS:	
Cash:	
In checking accounts:	
Washington Trust Co.	7.44
Industrial Trust Co.	132.07
	139.51
In savings accounts	725.89
	\$ 865.40
Investments - stocks, bonds, and notes	\$103,984.54
Less - reserve for depreciated securities	5,000.00
	98,984.54
Real Estate:	
In China	\$ 55,829.86
In Georgetown	2,500.00
In Jamaica	6,000.00
In Nebraska	1,000.00
In Minnesota	2,251.44
	67,581.30
	\$167,431.24

The Society OWES:	
Notes payable:	
The Washington Trust Co.	\$ 24,500.00
Anne L. Waite	500.00
E. C. Burdick	500.00
	25,500.00

Excess of assets owned over amount owed\$141,931.24

The above excess is applicable as follows:	
Funds - Principal Amounts:	
Permanent Funds	\$ 96,265.95
Alice Fisher Ministerial Relief Fund	3,544.64

H. C. Woodmansee Ministerial Relief Fund	432.88
A. J. Potter Ministerial Relief Fund	1,018.61
Franklin F. Randolph Memorial Fund	57.15
Ministerial Education Fund	168.56
Amanda M. Burdick Scholarship Fund	1,099.34
	\$102,587.13
Funds - Unexpended Income:	
Permanent Fund	\$ 132.07
Alice Fisher Ministerial Relief Fund	44.25
H. C. Woodmansee Ministerial Relief Fund	16.21
A. J. Potter Ministerial Relief Fund	196.94
Amanda S. Burdick Scholarship Fund	9.00
	398.47
Funds - Other:	
Gifts for special purposes:	
Bible distribution	18.41
Real estate equities, not allocated to specific funds:	
China	\$ 55,829.86
Georgetown	2,500.00
Jamaica	6,000.00
	64,329.86
	\$167,333.87
Less - Deficit in General Fund	25,402.63
	\$141,931.24

The quarterly report of the corresponding secretary was received and ordered recorded. It follows:

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As usual I have cared for the correspondence, looked after field affairs, and provided material for the Missions Department of the SABBATH RECORDER.

The first week in February, I supplied for Pastor Everett T. Harris of Ashaway, R. I., who was called away on account of the death of his mother. The second week-end in February I spent with our church in Plainfield, N. J., conducted the Sabbath services, held a conference on missions, and attended the regular meeting of the American Sabbath Tract Society. Owing to the illness of Pastor Willard D. Burdick, I conducted the services at Rockville and Hopkinton City, R. I., two Sabbaths during March.

Some time has been spent in preparing a history of the Eastern Association, which observes its centennial next June; and the duties as chairman of the General Conference Committee on Ministerial Relations have required considerable attention.

Respectfully submitted,
WILLIAM L. BURDICK.

Ashaway, R. I.,
April 19, 1936.

The chairman of the Missionary-Evangelistic Committee reported that there had been no meeting of that committee this quarter.

The corresponding secretary presented a report of progress regarding the readjustment of workers and funds on the home field, as voted

at the last meeting. During the information which he presented, he stated that arrangements had been made with Pastor Charles W. Thorngate to spend two months with the church at Dodge Center; that some permanent arrangement for the Iowa field was under consideration; that a new church was organized at Rock Island, Ill., under the leadership of Rev. A. T. Bottoms, during the time he recently spent on that field; that the Garwin Church had called Mr. Trevah Sutton as its pastor, and that the board has agreed to pay \$150 per year to help this church support its pastor. Also that arrangements have been made with Rev. James L. Skaggs of the New York City Church to spend the month of July with the Salemville, Pa., Church; and that Robert W. Wing, pastor of the Hebron churches, had visited a group of people in Savannah, Ga., in the interests of our board and also assisted the pastor of the church at Daytona, Fla., in a series of meetings.

The chairman of the American Tropics Committee reported that all correspondence from this field had been sent to the members of the board during the quarter by the corresponding secretary, and he called upon Secretary Burdick to present items from the latest letters and telegrams from Rev. and Mrs. G. D. Hargis. Mrs. G. D. Hargis and children sailed for Jamaica on April 14.

The question of expense in returning the Hargis family to Jamaica was laid on the table and referred to the Tropics Committee for further consideration.

The corresponding secretary presented correspondence regarding the return of Doctor Thorngate to China, and action looking towards the solution of this question was taken.

Voted that when Winthrop Davis of China returns to the United States, his expenses be paid by the board.

Karl G. Stillman made a verbal report of the Ministerial Relief, showing that there were funds on hand for the next eight months.

The report of the Investment Committee was made by the treasurer, as follows:

March 31, 1936.

There have been no additions to the Permanent Funds of the society during the quarter ended March 31, 1936, but we have been informed of a beneficial interest to an undetermined extent in the estate of Mary E. Bowler, late of Little Genesee, N. Y.

It seems wise to dispose of the Minnesota property formerly of James M. Dickey, which we foreclosed a little over a year ago, and at the

present time our agents are endeavoring to sell it for us. Two prospective purchasers are negotiating with them at the present time, so it is reasonable to expect some return from this investment which at one time was charged off as worthless.

It is pleasing to be able to report that the balance of loan from Permanent Funds to the General Fund, amounting to \$762.22, has been repaid in full during the quarter, and the funds so released have been re-invested in income bearing securities. A further payment of \$150 on account of principal mortgage loan granted Mrs. Mary S. Damerel has been received and re-invested.

A great deal is heard these days as to what constitutes safe investment for trust funds. Due to recent revolutionary legislative and economic changes, it is no longer considered prudent to concentrate all funds in fixed income bearing securities. The action of the California courts in granting Leland Stanford University Trustees discretionary judgment in such matters is a noteworthy example of policies being followed by others.

We have made a few changes in our portfolio which have increased the percentage of our stock holdings, as noted in summary below. The detailed record of purchases and sales is as follows:

Purchases

- 10 shares American Smelting and Refining Co., common stock.
- 10 shares Chemical Bank and Trust Co., capital stock.
- 26 shares First National Bank of Boston, capital stock.
- 50 shares First Boston Corporation, capital stock.
- 50 shares Great American Insurance Co., capital stock.
- \$2,000 American and Foreign Power Corporation, 5s, 2030.
- \$3,000 United Light and Power Co., 6 1/2s, 1974.

Sales

- 50 shares First National Bank of Boston, capital stock.
- 38 shares S. S. Kresge Co., common stock.
- \$5,000 Chicago and Northwestern Railway Co., conv. 4 3/4s, 1949.
- \$3,000 Chicago, Terre Haute and Southeastern Ry. Co., Inc., 5s, 1960.

We are experiencing difficulty in collecting interest on four of our mortgages, which are responsible for a total amount of \$728.25 being over six months in arrears. A substantial payment has been promised for May 1, but the society's interests will be protected by foreclosure or such other arrangements as may seem advisable.

The Permanent Funds of the society are invested as follows:

Savings account	\$ 342.70	36%
Stocks	16,604.51	17.24%
Notes	51,151.09	53.14%

Bonds	24,916.21	25.88%
Real estate	3,251.44	3.38%
	<u>\$96,265.95</u>	<u>100.00%</u>

KARL G. STILLMAN,
Chairman.

On the request of the president of Conference, Professor D. Nelson Inglis, the president was authorized to appoint a committee for the Missionary Board program. He named Rev. H. R. Crandall, Rev. W. L. Burdick, George B. Utter.

Voted that inasmuch as Allen C. Whitford has asked that he be relieved from the responsibility of being one of two to sign the checks of the society, his request be accepted.

Voted that the corresponding secretary write a letter to A. C. Whitford expressing regret that he is obliged to resign his office, and we express our sympathy and appreciation of his service.

Voted that John Austin be elected to the vacancy caused by the resignation of Mr. Whitford, and that he be authorized to sign with the treasurer all checks of the board.

The president reminded the board that Corliss F. Randolph had attended the annual meeting of the Foreign Missions Conference of North America at Asbury Park, N. J., in January last, as a representative of the board, and invited him to speak concerning the conference.

Mr. Randolph referred to his report of the meeting published in the SABBATH RECORDER of February 17 last, pp. 96-98; and then spoke of the radical change which has taken place in mission work in very recent years in both the Near and Far East, as well as in Africa and South America, resulting, primarily, as follows:

First. That mission work now consists principally of social service, with a minimum of formal religious instruction.

Second. That mission work is now conducted on a basis of co-operation among the several Foreign Mission Boards and the respective missionaries, irrespective of denominational differences, which are minimized as far as possible.

Third. That native churches are expected to be self-supporting, and are placed under native leadership.

The meeting adjourned at 5.25 p.m.

GEORGE B. UTTER,
Recording Secretary.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

An interesting group of Sabbath-keeping Christians was assembled in the Pine Street chapel at Middletown, Conn., on Sabbath afternoon, April 18, when the corresponding secretary arrived at two o'clock. A few minutes had been spent pleasantly, en route, with a life-time friend, Dr. A. B. Stout of the Bronx Botanical Garden, New York City. Doctor Stout is of Seventh Day Baptist stock, a nephew of the late Rev. Simeon H. Babcock, and still interested in our people. He is an enthusiastic plant hybridizer, having done wonders with the old-fashioned day lilies. He has produced many fine new varieties of the Hemerocallis and is an authority on them. He is now just bringing out a hardy, seedless grape that will withstand the climate of the Atlantic seaboard, having experimented with the grape at Geneva, N. Y., for the past fifteen years.

But I was writing of the Sabbath mission. Mr. William Kimshel is the preacher there, and with his wife, whose writings have recently appeared in the Sabbath Supplement of the SABBATH RECORDER, furnishes the leadership of the group. Thirty-one were counted in the audience and I understand there are sometimes as many as fifty present who are in sympathy with the movement. The chapel is a modest brick building, comfortably seated and furnished. It is owned by the Sabbath keepers who worship there. The group does not believe in denominational lines and does not invite anyone outside its own membership to speak from the pulpit. However, the writer was received courteously and cordially as he spoke in the "testimony" meeting, in which practically every one present took part, and after the service as he met the members. A little about our work was told, and tracts were distributed which were gladly received. Our 1935 Year Book, our Manual, and Dr. Bond's History of the Sabbath were left with the leaders with some SABBATH RECORDERS. A most cordial invitation was given to return.

AT BERLIN

This is written at the beginning of the second week of meetings at Berlin, N. Y. This church was organized in 1780. For more than one hundred fifty years it has stood loyally in the beautiful Little Hoosic

valley as a witness for God's eternal truth. The building with its pure white walls in an emerald setting keeps quiet watch over the peaceful village. Our people are divided among teachers, business, and farmer folk. The mills are running, and as for depression such as experienced in the more populous centers, it has scarcely been known. For that all should be thankful.

Pastor and Mrs. Luther A. Wing have been the faithful leaders in the spiritual welfare of the church for twelve years and have been elected for the thirteenth year of his pastorate. Appointments have been well maintained and people live in peace and harmony with their neighbors.

Meetings were begun, with the writer as preacher, Tuesday night, April 21. We plan to continue for two weeks. Pastor Wing thinks the devil's hand and power were apparent in the many obstacles that loomed up in our way. Be that as it may, there was much sickness in the homes of many of the church's faithful supporters. In some of our homes, two and three were in sick beds at the same time. At this writing, however, people are improving and the attendance, light at first, is increasing. A fine spirit of interest and co-operation has been shown by outsiders, the Baptist pastor, especially, giving much encouragement. "Behold, how good and how pleasant it is for brethren to dwell together in unity." It is possible to respect and love each other, as conscientiously living unto the Lord, though there may be error in our thinking and believing. Honesty there must be in conviction, consistency in living, and loyalty to God in our teaching.

During the last twenty days of Lent, union services had been held by the other churches of the village and other services of evangelistic nature in the valley conducted. As a result of these meetings and of Pastor Wing's personal work, three people were baptized the week before our own meetings commenced. Two were from Schenectady, a man and his wife; and the other the brother of Pastor Warren of Plainfield, N. J. This happy occasion at once furnished a good degree of interest to our revival efforts. The outstanding meeting to date was Sunday night, April 26, with a large attendance. The meeting opened with a vesper service. Ten people were present from Schenectady, with soloists, a violin, and a guitar. They added much to the splen-

did musical talent of the Berlin Church. It was a meeting to be remembered.

AT SCHENECTADY

It was a real privilege accorded the secretary, of meeting with the people of the Seventh Day Baptist Mission at Schenectady. Four or five years ago Pastor Wing was invited to this city to meet with a small unattached group of Sabbath keepers. He has done a fine piece of work with them since then; their numbers have been increased and several have been baptized. Several splendid, well informed leaders belong to the group and have held Bible readings among some of their Catholic friends, which have resulted in several Italian families finding peace and joy in personal experiences with Jesus. A mission seemed to be the wise movement to be made rather than the separate organization of a church for the present. Several have united with the Berlin Church. The prospect seems good for a helpful development of Seventh Day Baptist interests in this old city, the seat of Union College, where some of our earlier Sabbath leaders were educated.

The mission meetings are held in a comfortable chapel owned by the Independent Order of Odd Fellows, at 217 Clinton Street, on Sabbath afternoon at three o'clock. Preaching services are followed by an interesting Sabbath school. About thirty people were present and some instrumental music was being played as we arrived. It would do any Christian heart real good to hear the Fatado brothers and Raymond Prati with their guitars and violin play and sing, as led by Brother Harold Pierson, a successful real estate dealer and earnest Christian from Amsterdam, fifteen miles distant. Who could fail to rejoice and join in that spirited singing unto the Lord! Bright-eyed children, young and middle aged fathers and mothers, with a few older people were present and greeted the speaker with eager and alert interest. It was beautiful to note the love and respect accorded Brother Wing, their pastor. The secretary was presented, and rarely has he had a richer experience in presenting the gospel message. Hearts seemed eager and hungry for the bread of life. A short message was given the children, the work of the Tract Society briefly touched upon, and the heart of a sermon preached. Some tracts and the "Seventh Day Baptist Manual of Procedure" were presented and

gratefully accepted. It was a most happy occasion.

A DAY OFF

No Monday meetings were held. So we took a "day off" and made a beautiful sixty-six mile drive over the picturesque Taconic Trail, visiting Williamstown, Mass., and Bennington, Vt. Mrs. Lena Crofoot, recently returned from Daytona Beach, accompanied Pastor and Mrs. Wing, with the writer at the "wheel." Our journey took us by the way of Petersburg, where a strong church of 176 members once flourished. The building still stands and is used by the Baptists, where formerly worshiped our Seventh Day Baptist brethren who owned the edifice jointly with the other Baptists. The trail up and over the Taconic Mountains offers sightly views of mountains and valleys and at its summit affords a magnificent view of Graylock, highest point in Massachusetts, and the southern elevations of Vermont's celebrated Green Mountains.

It was a great satisfaction, on the campus of Williams College, to stand by the memorial of the famous Haystack Meeting where Foreign Missions had its birth in America. In 1806, under the shelter of a haystack, in a storm, a small group of college men held a prayer meeting and the foreign mission movement was inspired. There on the rugged, native stone, surmounted by a marble world-globe, were inscribed the names of those men who later went forth to the task to which they had dedicated themselves: Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, Bryam Green. As the writer recalls, without having opportunity to verify his memory, all these but one went to foreign fields, and that exception went to a distant part of America with the gospel. Above the names were the words: "The Field Is the World. The Birthplace of American Foreign Missions, 1806."

At Bennington we were more impressed with the simple monument marking the site of the earliest church organized in Vermont than with the towering monument honoring the Green Mountain Boys. Here, the legend said, is the spot where stood the church where the "Forefathers met to pray for deliverance from the oppressive measures of New York and King George." The tablet also tells us that Vermont was an independent republic for fourteen years before being admitted as

THE SABBATH RECORDER

SUPPLEMENT

SABBATH PROMOTION

Vol. 2, No. 5

AMERICAN SABBATH TRACT SOCIETY

May 11, 1936

THE SABBATH IN APOSTOLIC TIMES

As Recorded in the New Testament

BY REV. LESTER G. OSBORN

A careful study of the New Testament record shows that there is no evidence of regular worship on the first day of the week, and that the day was not considered sacred in any way. Just two specific first days are mentioned—the day on which Christ's resurrection was discovered, and the day on which Paul walked across the isthmus from Troas to Assos after an all-night service on "Saturday night." The other reference is to first days in general, as a day for casting up accounts and laying aside the tithe at home.

But what of the Sabbath? What was its status in these same records? Was it observed by the apostles and the early church in New Testament times? Since there is no question as to the practice of Christ and his followers before the resurrection in their observance of the seventh day, we will start at that point. We see in Luke 23: 56, that even the Sabbath just preceding the discovery of Christ's resurrection was observed by the disciples.

The one document which throws light upon the subject is the historical Book of Acts, written after careful research by Luke, one of Paul's companions. All the references have to do with Paul, the apostle to the Gentiles, the one who had more to do with extending Christianity in the first century than any other man. Let us note several passages.

Acts 13: 14, 15, 42-44 — But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. . . . And as they went out, they besought that these words might be spoken to them the next sabbath. . . . And the next sabbath almost the whole city was gathered together to hear the word of God. Acts 16: 11-13 — Setting sail therefore from Troas, we made a straight course to Samothrace,

and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying several days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

Acts 17: 2 — And Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures. (In Thessalonica.)

Acts 18: 1, 4, 11 — After these things he departed from Athens, and came to Corinth. And he reasoned in the synagogue every sabbath and persuaded Jews and Greeks. . . . And he dwelt there a year and six months, teaching the word of God among them.

Reckoning from these passages we find that Paul, on his ten-year tour of Asia Minor, Macedonia, and Greece, preached on eighty-four specifically named Sabbaths, "as his custom was." It is more than reasonable to suppose that during this period Paul preached Christ every Sabbath. And in the record of this tour there is no mention at all of meetings for worship on any other specific day. This journey took place about A.D. 45 to 55, or twelve to twenty years after the resurrection.

It has been urged by some that *was tohn sabbatohn* in some passages means "during the week," or even "one of the Sabbaths." But scholars are almost unanimous in translating the phrase "the first day of the week." There is nothing to suggest to us that Paul ever preached on the first day of the week, except the one incidental case at Troas (Acts 20: 7) on a "Saturday night." It is not conceivable that Paul and his companions were idle during the week, and undoubtedly they preached every day.

One argument brought forth by those who claim apostolic observance of the first day is that these Sabbaths spoken of were spent in preaching to the Jews in the synagogues, because it was on the Sabbath that the Jews were idle, and could listen to the preaching. This is true in a measure, but we must not forget the great body of proselytes, the "God-fearers"

(Acts 13: 16) who also met there. Also, at Philippi the meeting was not in the synagogue (Acts 16: 13), and there the first European convert was made—Lydia. At Thessalonica "of the devout Greeks a great multitude" believed, when they heard them preach on the Sabbath (Acts 17:4). In Corinth he "persuaded Jews and Greeks," "every sabbath." And at Antioch the Gentiles begged him to preach to them not on "the Lord's day" or "tomorrow," but "on the next sabbath." And on that Sabbath a week later "almost the whole city was gathered together to hear the word of God." If Paul observed the first day and preached only to the Jews in the synagogues on the Sabbath, why did he not address this great multitude of Gentiles on their (supposed) day of worship, instead of on the "Jewish" Sabbath? And why did he not take this opportunity to explain to them that Christians were supposed to meet on the first day of the week, and not on the Sabbath? Certainly, if this contention is true, he missed a splendid opportunity to set them right. The argument does not hold.

Paul himself would seem to declare against the statement that he observed the first day. He was "of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, as touching the law a Pharisee" (Philippians 5: 5); "a Pharisee a son of Pharisees" (Acts 23: 6). Before Agrippa he said, "My manner of life . . . know all the Jews, if any be willing to testify, that after the strictest sect of our religion I lived a Pharisee" (Acts 26: 5). He declared before Festus, "Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I offended at all" (Acts 25: 8). To the Philippians he wrote (Ch. 3: 6) that he was "as touching the righteousness which is in the law blameless." To the chief Jews in Rome he declared, "I have committed nothing against the people or customs of our fathers (Acts 28: 17). Would Paul have made such statements if he were observing any other day than the one specified by that same law and those same customs? With such a strict upbringing and code of conduct, would such a great change as the discarding of the seventh day of the law for another day not have some special mention from him? It does not seem likely that he would have passed over such a radical change without some remark of explanation or justification.

Another thing argues for Paul's observance

of the seventh day and not the first. That is the silence of the Jews. The argument of silence must be used with extreme caution, but in this instance it is very significant. The Jews were continually watching Paul for a cause of fault-finding. They trumped up all sorts of accusations against him. Would they have allowed such a glaring breach of their law as a change of the day of worship from the seventh to the first to pass unnoticed? Certainly not! The sharpest controversy they had with Jesus had to do with the Sabbath law. They would have seized upon the same thing in the case of Paul, and would have proclaimed it loudly against him.

An interesting sidelight upon this discussion is the present-day observance of the seventh-day Sabbath by the Abyssinian Church. Quite evidently Philip, when he instructed the Ethiopian eunuch in Christian faith and practice (Acts 8: 26-39), either did not know of any change in the day, or forgot it entirely, which would not be probable.

From the New Testament records it is evident that Paul, the other apostles and leaders, and the early church, followed Christ's example in observing the seventh day, the Sabbath, as the disciples did before the resurrection. Both Jewish and Gentile converts were Sabbath keepers, and they formed the New Testament Church, which was a Sabbath-keeping church. The testimony of history is that in apostolic times the seventh day and not the first was the weekly day of rest and worship.

There is one non-historical passage which bears on the status of the Sabbath in New Testament times. This is the third and fourth chapters of Hebrews, especially the ninth verse of the latter, which says, "There remaineth therefore a rest to the people of God." The voice that spoke the heavens and earth into being, spoke also of rest. The second and third chapters of Genesis tell of the rest of God and the setting apart and blessing of the seventh day of the week as a reminder to man of the Creator and his power, as a time for spiritual upbuilding and of communion with God, and as a type of that rest which sinful mankind may find in Christ, and of the blessedness of an eternity spent in his presence.

Israel's rest in Canaan is also a type of this "rest that remaineth." After the years of slavery and oppressive toil in Egypt—after forty years of wilderness wandering—after

THE SABBATH OF THE LORD

BY MARTIN STEUCKRATH

The word "Sabbath" means rest or cessation from certain work, labor, or things. God's Sabbath commandment (Exodus 20: 8-11) points to the creation and to the Almighty Creator. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested (or ceased) the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." The day of the Sabbath is the strong proof and protest against evolutionism, modernism, atheism, etc.

Which day is the Sabbath of the Lord thy God? Not a day in seven, but the seventh day. "God spoke in a certain place of the seventh day on this wise. And God did rest (or cease) the seventh day from all his works (creation works)." Hebrews 4: 4; Genesis 2: 1-3; Exodus 16: 27-30; 20: 10, 11; 31: 17.

Which day is the seventh day of the week? Our Saturday. Where is the proof? I refer first to our ordinary calendar. No matter on what day the first day of the month may fall, Sunday, the first day of the week, always leads. This standing alone is proof that Saturday must be the seventh day of the week. The word "week" means seven. The Germans say for our Wednesday "Mittwoch," that is, Midweek. So there are three days before Midweek and three days after Midweek. That makes Saturday the seventh day of the week.

I am now calling attention to Webster's Dictionary. It gives the definition for Saturday as the last day of the week and for Sabbath it gives the seventh day of the week, devoted by the Jewish law to rest and worship. From these definitions it is evident that our Saturday is undoubtedly the seventh day of the week.

Several years ago a prince and bishop from Ethiopia traveled through the United States. In his lectures he said that the Hamites of East Africa have kept the seventh-day Sabbath (our Saturday) without any break since Noah's time and throughout the Christian era, since they accepted the gospel of Jesus Christ through a great Ethiopian, a treasurer of Queen Candace, who received it at his visit in Jerusalem from the evangelist Philip. (Acts 8: 26-40.) Also Mosheim in his "Church History on Ethiopia" says, "They celebrate Saturday." So they kept the Sabbath hundreds of years before the name of Jew existed. They kept the Sabbath before the flood, and

weariness, hardship, and danger—Israel entered into the rest of the promised land. And yet, they failed to enter wholly into the rest "because of their unbelief." Even the new generation, under Caleb and Joshua, those two great heroes of faith, did not enjoy the rest completely. Hebrews 4: 8 says that "if Joshua had given them rest, then would not he (God) have spoken of another day." Canaan was not the "rest that remaineth."

In the ninth verse a different word for "rest" is used. In the other verses the Greek is *katapausis*, which is simply "cessation from labor." Here we find *sabbatismos*, which takes us back to God's creation rest. It is a word which implies rest both of body and soul—a religious and sacred rest. It is not merely stagnation, but "sabbatizing"—a "keeping of a sabbath" (see margin). To be sure it includes rest from works—from self-effort. "I will give you rest" when you "come unto me." It is a gift, consequent upon the finished work of Christ, as the Sabbath is a gift, consequent upon the finished work of God in the creation. By the finished work of Christ we are made a part of the new creation. As the rest of God did not come until his creative work was ended, so this rest is not complete until the new creation is finished.

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

The Sabbath in the New Testament holds a high and exalted position. It is the weekly day of rest and worship, of joy and peace, of ministry and preaching. It is unique, being a type and promise of the "rest that remaineth."

Another six days' work is done,
Another Sabbath is begun;
Return, my soul! enjoy thy rest,
Improve the day thy God hath blessed.

This heavenly calm within the breast,
Is the dear pledge of glorious rest,
Which for the church of God remains—
The end of cares, the end of pains.

—(J. Stennett, 1711.)

that is not very far back to the Sabbath in Paradise. Genesis 2: 1-3.

In Genesis 4: 3, 4, we read that Cain and Abel brought an offering unto the Lord. Verse 3, in the margin, says that was "at the end of the days." I believe that was the last day of the week, the seventh-day Sabbath which was made in the beginning as a day of special worship for man and for his welfare. Genesis 2: 1-3; Mark 2: 27.

In Horne's introduction to the "Critical Study and Knowledge of the Holy Scriptures," Vol. I, page 69, edition 1841, we have the following: "One of the most striking collateral confirmation of the Mosaic history of the creation is the general adoption of the division of time into weeks, which extends from the Christian states of Europe to the remote shores of Hindustan and has equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans, and Northern Barbarians—nations some of whom had little or no intercourse with others, and were not even known by name to the Hebrews."

"Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks from the beginning. The original of this was the Sabbath of God, as Moses has given the reason for it in his writings." (Brief dissertation on the first three chapters of Genesis, by Dr. Lyman Coleman, page 26.)

"Note—Some years ago the late Dr. William Mead Jones, of London, published a 'Chart of the Week,' showing the style of the weekly cycle and the designations of the different days of the week in one hundred sixty different languages. This chart shows very vividly that the seventh day period, or week, was known from the most ancient times, and that in no fewer than one hundred eight of these languages the seventh day (our Saturday) is designated as the Sabbath, or holy day. The following is from this chart:

English	Saturday	The Sabbath
Greek	Sabbaton	Sabbath
Hebrew	Shabbath	Sabbath
Latin	Sabbatum	Sabbath
Arabic	Assabt	The Sabbath
Persian	Shambin	Sabbath
Armenian	Shapat	Sabbath
Turkish	Yomessabt	Day the Sabbath
Abyssinian	Sanbat	Sabbath
Russian	Subbota	Sabbath
Polish	Sobota	Sabbath
Hindustani	Shamba	Sabbath
Malay	Ari-Sabtu	Day Sabbath
Afghan	Shamba	Sabbath
German	Samstag	Sabbath
Prussian	Sabatico	Sabbath
French	Samedis	Sabbath Day
Italian	Sabbato	Sabbath

Spanish Sabado
Portuguese Sabbado
Sabbath Sabbath

The Sabbath commemorates God's finished creation. He rested, or ceased from all his creative works. The Sabbath is a sign (Exodus 31: 13, 17; Ezekiel 20: 12, 20) that God is the creator of the universe, and our Father. He is the only One that can sanctify us and grant forgiveness of our sins, give us a new heart, spiritual rest, and peace in our souls, and eternal life into which we enter through faith in the Lord Jesus Christ, his Son, when we cease from our own works, as God did from his, and trust in God and in the Lord Jesus Christ as our personal Savior. It is a privilege to spend the Sabbath in grateful enjoyment of God's gifts, in admiration of his wonderful creation, in consideration of his redemptive work for mankind, and in proclaiming freedom in the Lord to ourselves and our fellow men. Isaiah 58: 13, 14.

THE SABBATH

BY REV. S. S. POWELL

The unity of the sacred Scriptures is well expressed by the words, "The New Testament lies concealed in the Old, while the Old Testament is revealed in the New." The one is essential to the other. Without the New Testament the Old is a riddle and ends in questioning without an answer; but from the New it is lighted up with a splendor which satisfies. Without the New it is a ship without a rudder, a lighthouse without a light, and a body without a spirit; but the New Testament without the Old is a light without a candelabrum, a spirit without a body.

The unity of the entire extent of the Scriptures is to be maintained as authority for Baptist belief and practice. Law is the expression of God's good pleasure and we go to that blessed Book to find out what is well pleasing to him. Of Enoch it was written that "he had this testimony that he pleased God." "Great peace have they which love thy law." If we find that this is and has been the experience of hundreds of Christian men and women who love and keep the Sabbath, is not this evidence enough that it is right to keep it, that it is pleasing to God, rather than to be quibbling and trying to divide Sabbath observance, after the inventions of men, into a ceremonial part, casting it out of the Decalogue, and the institution itself imposed upon another day?

Christ himself in the New Testament magnified the law and made it honorable, and shall we crucify the holy and the beautiful Sabbath day between two robbers, Friday and Sunday? Rather, let us find out for ourselves that the Sabbath is a delight, honorable, honoring God and pleasing him in its observance.

Not one word is there recorded in the New Testament spoken by our Savior abrogating the Sabbath or substituting Sunday in the place of it. That was done by the inventions of men.

The Sabbath opens the gates to us for all manner of spiritual replenishment, if we avail ourselves of our heaven-bestowed privileges, church attendance, meditation, prayer, the loving reading of the holy Scriptures, and Christian fellowship.

Hammond, La.

JESUS AND THE SABBATH

BY REV AHVA J. C. BOND

Luke 4: 16; 4: 31; Mark 1: 21; 6: 1, 2.

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

"And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: and they were astonished at his teaching; for his word was with authority."

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

"And he went out from thence; and he cometh into his own country; and his disciples followed him. And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things?"

Mark 2: 23-28

(See also Matthew 12: 1-8; Luke 6: 1-5)

"And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him? How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful

to eat save for the priests, and gave also to them that were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath."

Matthew 12: 9-12

(See also Mark 3: 1-5; Luke 6: 6-11)

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

Matthew 19: 17; 23: 1-3; Mark 7: 8, 9

"And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments."

"Then spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not."

"Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition."

John 5: 19, 30, 45-47

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

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

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

John 10: 37, 38

"If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father."

John 14: 23, 24; 15: 10

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

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

QUOTATIONS

NEW CONCEPTIONS, NOT NEW TRUTH

"There is perhaps no truth in the New Testament which does not lie in germ in the Old; and conversely, there is perhaps no truth in the Old Testament, which has not been expanded and had new meaning put into it in the New. The Old Testament contains the same truths as the New Testament, but in a less developed form.

NEWLY DISCOVERED "SAYINGS OF JESUS"

"Except you fast to the world [or "from the world"], ye shall in no wise find the kingdom of God." "Except ye keep the sabbath [Taylor "sabbatize the sabbath"], ye shall not see the Father." . . . "Wherever there are two they are not without God, and where there is one alone I say I am with him [after Blass]." "Raise the stone and [there] thou shalt find me: cleave the wood [Taylor, "the tree"] and there am I." "Thou hearest with one ear but the other thou hast closed [largely conjectural but almost certain]."—Smith.

NOTES

NEW COMMANDMENTS FOR OLD

The first four precepts of the Decalogue are often referred to as the first table of the law, and they set forth in a comprehensive way certain fundamental duties of man in view of his relationship to God. A reconstruction of this table in the words of the Master may be illuminating. It demonstrates the fact that Jesus recognized the enduring

character of the Ten Words. They could be fulfilled but not destroyed. He expressed them in statements positive and constructive, and filled them with a richer content.

Table of the Law

1
Thou Shalt Have No Other Gods Before Me.

2
Thou Shalt Not Make for Thyself Any Graven Image.

3
Thou Shalt Not Take the Name of the Lord Thy God in Vain.

4
Remember the Sabbath Day to Keep It Holy.

Words of Jesus

1
Thou Shalt Love the Lord With All Thy Heart.

2
They That Worship Him Must Worship in Spirit and Truth.

3
Swear Not at All.

4
The Sabbath Was Made for Man.

"AS HIS CUSTOM WAS"

It is sometimes said that since Jesus was a Jew, therefore in attending the synagogue worship on the Sabbath he was simply following the family custom. Over against this statement may be set this other saying which seems equally pertinent: "While Jesus was a Jew, what he said he said for the world to hear."

It is true that Jesus was brought up in a Jewish home and was reared in the Hebrew faith. It could not have been by a mere accident that the Son of God should have come of Hebrew stock, but it was manifestly in the plan and providence of God. No other race than the Jewish race could have given him birth; in no other home but a Hebrew home could he have received his early training; in no other school except in a Jewish synagogue could he have learned the truths which became the basis of his teaching; for they were to be found only in the Hebrew Scriptures.

While it was as a Jewish boy that Jesus was taught the law of Moses and the religion and ethics of the prophets, it will be remembered that in him these teachings found unique understanding and profound acceptance, and that in his life they were given their true interpretation.

At the age of twelve years he felt himself peculiarly at home in his Father's house. If

at that early age he was conscious of his unique relationship to his Father in heaven, what may we not very properly imagine with respect to his personal and vital communion with the Father during the eighteen silent years following this experience in the temple at Jerusalem.

Because of the insight and understanding Jesus displayed at the age of twelve, we may confidently assume that when he had spent eighteen years of maturing life in preparation for his public ministry, nothing in that ministry could have been contrary to his Father's will, or out of harmony with the principles and practices of the kingdom which he came to establish.

The evangelists who set out to give an account of the life of the Master in order that those who should come after them might find in him the way of life, record the fact that it was his custom to attend public worship on the Sabbath day. And this was his custom not only during his early years, but after his baptism, and when he was speaking for the world to hear, and living his life as the acknowledged Messiah.

JESUS WENT BACK OF THE PHARISEES FOR HIS SABBATH SANCTIONS

The Sabbath which is meant to be a help may become a hindrance to man in his approach to God; meant to be a means of worship, it may become an object of worship, and thus defeat the spiritual ends for which it was instituted.

The Pharisees had so hedged the Sabbath about with their own traditions that it had ceased to symbolize to them the abiding presence of a Father, or to promote reverent and joyous worship. Instead of helping them to find spiritual rest it had become a burden and a hindrance.

But the Sabbath of the Pharisees was not the Sabbath of the Old Testament. The rules which governed their Sabbath keeping were the product of the spiritually barren years which intervene between the date of the last of the Old Testament writings and the birth of Jesus. Jesus, who came not to destroy the law or the prophets, went back to the Old Testament teachings and history for his Sabbath sanctions. This brought him into repeated conflict with the Jews of his time. But the question at issue was never the sanctity of the seventh day, but always the man-

ner in which it should be kept. The conduct of Jesus on the Sabbath, and his claims for the day, all are such as we would expect from one who held it in high regard.

To keep the Sabbath according to numberless set rules imposed from without is to secularize the day. Jesus who is Lord of the Sabbath would make it a day for doing good. The Jews who sought to condemn him by their own strict Sabbath rules could find no fault with him beyond the fact that he healed the sick on the Sabbath day.

The very fact that he justified his conduct, so greatly at variance with that of his accusers, and took great pains to make clear the grounds of his justification, is evidence that he held to, and believed in, the spiritual value and the permanent character of the holy day.

OUR CONSTANT AND UNCHANGING GOD

There are men who seem obliged to think of the kingdom of God always in the terms of dates and dispensations. To them the "ages" of God are separated by sharp divisions and are marked by radical differences in the method by which God at different times governs the world. They seem to think that God's "grace" did not operate during the "reign of law" as it does in this "dispensation of grace," when the "law has been done away."

The God in whom the Christian believes is constant and eternal: the unchangeable God. He does not experiment with the race, and, when one method of solving its problems has failed to fetch the answer, rub the sum off the board and begin all over again, working by another rule. Neither does he deliberately use one method in one age and a different method in another age. His method is constant, for it always is that of love.

He who knows the end from the beginning has at no time changed his method in dealing with his children here on the earth. The Christ who was with the Father from the beginning came into the world in the fullness of time to fulfill the law and not to destroy. The purpose of his coming was not to effect a change in God's method with men, but to enlarge men's conception, alter their motives, and change their attitudes. When men's lives have been transformed by the grace of God, mediated through the atoning blood of a crucified Savior, surely they will go on being good just as far as they know how, and will render

glad obedience to the commandments of God just so far as these may be revealed. They will not seek to evade the laws or minimize the principles which govern man's relation to God and to his fellowmen.

The commandments of God are for all time, and they are for every man. And his commandments are not grievous, but are holy and good. Through the grace of our blessed Lord they become not rules of conduct by which men *must* walk, but are rather guideposts along the way in which men *do* and *will* walk who love God.

There is no commandment better calculated to bind the soul to God in intimate fellowship than the precept which calls upon men to reserve and use for spiritual ends his holy day.

SABBATH KEEPING A MEASURE OF LOVE

Near the close of the earth ministry of our Lord, during that last intimate discourse and conversation around the table, Jesus said to his disciples from whom he was about to depart: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall love the Father . . . and the word which ye hear is not mine, but the Father's who sent me."

Near the beginning of his public ministry he had asked the disciples this solemn question: "And why call ye me Lord, Lord, and do not the things which I say?"

Professions of love are empty apart from expressions of love. Our declarations of love must be confirmed by deeds of love.

Surely no one would wish to fool himself in so serious a matter as that of his relationship to Jesus Christ.

But how can one assure himself so that he may certainly know that his love is genuine? How can he prove his loyalty true and unfaltering? The test is in the keeping of the commandments of God. No statement of Jesus is clearer or more explicit than that. The one who truly loves, welcomes every opportunity to prove his love. The token which he brings as an evidence of his love, is a witness in his own heart of the depth of his love.

If keeping the commandments is an expression and a measure of our love to God, then once every week, regularly and without fail, the opportunity is given us to testify to our love to him. The one who loves God, therefore, with a true and holy love, will welcome the Sabbath day, and will prepare

to use to the full its sacred privileges. Our Sabbath dawns with the setting of the sun, and cannot be hastened or stayed by the will or act of man. Like all the movements of the Eternal, quiet and sure, the Sabbath inevitably steals upon us at the twilight hour every sixth day evening and bids our labors cease.

The Sabbath brings us rest—rest of body and of mind. The Sabbath brings us the privilege of divine praise and of holy worship, and gives us the opportunity to learn more about God and his Son, Jesus Christ our Savior, and more of the work of the Holy Spirit in the world. The Sabbath calls us to a recognition of the soul-life, and to deeds of mercy, and to the blessings of fellowship in family life, and, at proper times, of friendly visitation.

In all these ways the Sabbath of Christ is indispensable to the spiritual welfare of man. But separate and apart from all these, the simple setting apart of God's Holy Day, and making it different from other days, is to witness to our love of the Father who both sent Jesus into the world, the supreme revelation of himself, and gave to us the Sabbath to be a constant reminder of his own abiding presence in the world. The degree of faithfulness and devotion with which we give its holy hours to the things of the spirit is the measure of our love.

If it costs much to keep the Sabbath, then it becomes a surer test of our love. If the sacrifice that we make seems great, then to make it gladly measures a greater love.

This is the high level upon which Jesus would pitch our commandment keeping. It is upon that lofty plane of Sabbath keeping that the Sabbath becomes one of our greatest spiritual assets; a frequent and regular reminder of the love of God for his children; a faithful and constant expression of our love to him.

Our souls demand a Sabbath. Only the holy seventh day of Scripture can answer that demand.

—From *Helping Hand*,
January - March, 1926.

THE SABBATH RECORDER
HERBERT C. VAN HORN, D.D.
Editor

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

the first state coming into the Union after the thirteen original colonies. Near the site is a fine specimen of colonial architecture, of a church built following the original church, and erected in 1806.

Later the Bennington Battlefield, across the New York State line, was visited, where Burgoyne's advance was checked by General Starck. It has been thought that this victorious engagement made possible the later signal victory over Burgoyne at Saratoga. One who has seen the devastation of the big guns in France could hardly help thinking of what might be done to this hill top, once occupied by the enemy, by one well placed shot from a modern gun.

Beautiful, indeed, was the day. The drive furnished needed rest and recreation. Blessed be such a "day off."

YOUNG PEOPLE'S WORK

A PRAYER

BY MARION C. VAN HORN

Jesus Savior, guide my thought
As day comes to its close.
In battles I have fought
I have tried to think of those
Who too have fought their fight.
Though they may not agree with me,
O Lord, I know they strive for right.
Give me greater sympathy,
And broader mind to share
The joy I have more gracefully.
And then to really care
That all find peace and rest in thee,
Who all our burdens bore. Amen.

CHOOSING CHRIST IN BUILDING A CHRISTIAN WORLD

BY ELIZABETH MC WILLIAM

A Christianity that does not work on Monday as well as on Sabbath day or Sunday is counterfeit.

One of the chief reasons why we have not won the world to Christ long ago is that we talk about Christianity rather than practice it. "What are we doing?" asked E. Stanley Jones. As someone else has also suggested, "We are inoculating the world with a mild form of Christianity; so that it is now practically immune against the real thing." Over and over again Hindus and Confucians who have seen the white man snatching land and riches from the black, yellow, or brown man in the sacred name of "civilization," say some-

thing like this: We respect Christ, but we don't want Christianity. And why should they?

Yet Christ is bigger than all of these imitations. "Though today," says a great Hindu, "Christianity but feebly reflects the spirit of its Master, the personality of the Master himself stands before the world in compelling grandeur. Never before have so many earnest minds of all races and creeds turned to him for light and guidance in perplexities." Here then is the great opportunity of the Christian endeavor—to make the Christ life real in the world today. Not merely to be labeled "Christian," but to live Christ.

God indeed made a firm foundation upon which to build a Christian world when "He gave his only begotten Son, that whosoever believeth in him should not perish." The spirit of giving is very essential for the person who desires to live Christ—giving in the sense that Lowell meant when he said, "The gift without the giver is bare."

Before leaving his disciples, Christ gave them the great commission: "Go ye into all the world and preach the gospel to every creature." The gospel of Christ is the power of God unto salvation to everyone that believes. It is the Christian endeavorer's sincere hope to be able to teach God's word faithfully to the world.

The Christian endeavorer, in order to help build a Christian world, will also try to follow the example set by Christ as a Shepherd. He was often called the Chief Shepherd, which implies that there are under shepherds. As a good shepherd sets before his flock a pattern of good works and feeds his flock on good food, so does the Christian endeavorer try to follow the pattern of good works and profit by God's Word.

In addition to the pattern of God's works, the Bible tells us that to every man has been given talent according to his individual ability. It is a Christian's duty to fulfill his task so that it is acceptable in the sight of God. It is the Christian endeavorer's duty to help in building a Christian world. Our Christian Endeavor rallies—which are held bimonthly—do much to keep young people interested in their work. Our speakers are most interesting and give us much encouragement. We also enjoy social times at these rallies, which, I think, are necessary to make young people more eager to attend the meetings.

Since the Christian endeavorers' motto for 1936 is, "We choose Christ," and my sub-topic is "To Help in Building a Christian World," I would like to close my essay with a poem which is a very good check-up for Christians.

"Has someone seen Christ in you today?
Christian, look at your heart, I pray;
The little things you have done or said—
Did they accord with the way you prayed?
Have your thoughts been pure and words been
kind?
Have you sought to have the Savior's mind?
The world with a criticizing view
Has watched, but did it see Christ in you?"

"Has someone seen Christ in you today?
Christian, look to your life, I pray;
There are aching hearts and blighted souls
Being lost on sin's destructive shoals,
And perhaps of Christ their only view
May be what they see of him in you.
Will they see enough to bring hope and cheer?
Look to your light! Does it shine out clear?"

YES?

DEATH PENALTY

BY EDGAR A. GUEST

'Tis strange that mortals will not heed
The motor laws which govern speed.
The violation code outlines
A punishment of fees and fines;
But motorists who laws defy
May also be condemned to die.

A farmer, leaving his abode,
Swung recklessly into the road,
He failed to stop! All unconcerned
Across the highway main he turned;
Looked neither to the left nor right,
And died for just that oversight!

At eighty miles an hour he sped,
His eye upon the road ahead.
He failed to see, until too late,
That farmer swinging through his gate,
On right or wrong why waste a breath?
The penalty for both was death!

SEVENTH DAY BAPTIST CHURCH

BATTLE CREEK, MICHIGAN
Washington at Aldrich Street
SABBATH, FEBRUARY 1, 1936
WORSHIP, 11:00 A. M.

Christian Endeavorers Assisting
Lois Babcock, Presiding

Piano Prelude—"Largo" Jeanice Crandall
Call to Worship—"Coronation"
Invocation—"Lord's Prayer" All uniting
Responsive Reading—No. 967 Led by Betty Lynd
Hymn—No. 220
Scripture Lesson—John 3: 1-21

Wilna Crandall

Young Ladies' Quartet—"To Build a Better
World I Will Be Christian" E. M. H.
Pastoral Prayer
Doxology
Offertory Prayer—Leon Lawton, Yvonne
Langworthy
Offertory—"Meditation" (violin) *Thois*
Betty Lippincott
Duet—"Teach Me to Pray"
Arabeth and Madelene Lewis
Historical Sketch—"Then and Now in C. E."
Polly Boehm
Sermonette—"Building a Better World"
By Pastor Holston
Hymn—No. 594 (two verses)
Mizpah Benediction
Recessional—No. 594 (last verse)

MARLBORO CHURCH ANNIVERSARY

The Marlboro Seventh Day Baptist Church will celebrate the 125th anniversary of its organization on Friday evening and Sabbath day, May 15 and 16, 1936. On Friday evening the music will be furnished by the Shiloh choir and the Shiloh Church will give items of interest from their church history in regard to the withdrawal of the Marlboro people from the Shiloh Church. The service will be closed by a conference meeting on the subject, "The Blessings of Our Spiritual Heritage." The regular church services will be held Sabbath morning and the anniversary sermon will be delivered by Rev. H. C. Van Horn of Plainfield, N. J. During the remaining services of the day, the history of the church and its different organizations will be given in story or pageantry or represented by some part on the program. Dinner will be served in the basement of the church after the morning service for all members and visitors present.

A cordial invitation is hereby extended to all the friends of the Marlboro Church to be present on this occasion.

Fraternally yours,

Herbert L. Cottrell.

SOUTHWESTERN ASSOCIATION

The Southwestern Associational meetings will be held at Hammond, La., August 6 to 10. The theme will be "Why Do We, as Seventh Day Baptists, Need Associational Gatherings?"

MRS. JOHN CAMPBELL,
Corresponding Secretary.

600 S. Olive St.,
Hammond, La.

QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches was held with the Milton Junction Church, April 17 and 18.

The Friday evening meeting opened with a vesper service in charge of the Milton Junction choir. Rev. C. L. Hill of Farina, Ill., preached the sermon on the topic, "Instinct of Circumference," with his text Mark 16: 15—a stirring appeal to get away from the simple self center of things and seek the circumference of expanding horizons, others. This service was followed by a short testimony meeting conducted by Pastor Carroll Hill.

Pastor John F. Randolph presided at the Sabbath morning worship. Rev. Erlo E. Sutton gave the Scripture reading and prayer. Music was furnished by the Milton Junction choir. Pastor Thorngate of the Albion Church gave the sermon using as his subject "The Bible"—an earnest appeal for more careful and considerate reading of the Bible in order that our Christian life be more consistent with the teachings there taught.

There was a large attendance at this service. Dinner was served at noon in the church basement.

The afternoon session at two o'clock was in charge of Pastor Donald Gray who preached on the subject, "The Search for God."

At three o'clock the young people gave the program under the leadership of Miss Elizabeth Greene. After a piano and organ duet played by Mrs. Maurice Sayre and Mrs. Robert Randolph, and a quartet number sung by Robert Randolph, Donald Gray, Kenneth Babcock, and Loren Shelton, Mr. Stanley Kemp talked on the subject, "Following Jesus."

Without any previous selection of a general theme, the Sabbath's program seemed to follow the theme of "A Closer Walk With God."

At the business meeting held at 7.30 in addition to the regular business, Professor D. N. Inglis was chosen delegate to attend the June meeting of the northern Wisconsin and Minnesota churches.

It was voted to appropriate a sum of money from the quarterly meeting fund to help pay the expenses of several young people from this group to the Young People's Training Camp at Lake Geneva, and also the executive committee was empowered to assist in the payment of expenses for a delegate to the Na-

tional Council at Lake Side, Ohio, if it seemed advisable.

Respectfully submitted,

DOROTHY M. MAXSON,
Correspondent.

FUNDAMENTAL

What makes a home?
I asked my little boy,
And this is what he said:
"You, mother, and when father comes,
Our table set all shining,
And my bed;
And, mother,
I think it's home
Because we love each other."

You who are old and wise,
What would you say
If you were asked the question?
Tell me, pray.
And simply,
As a little child, the old
Wise ones can answer nothing more:
A man, a woman, and a child;
Their love
Warm as the gold hearthfire
Along the floor;
A table, and a lamp for light,
And smooth white beds at night:
Only the old, sweet fundamental things.

And long ago I learned:
Home may be near, home may be far,
But it is anywhere that love
And a few plain household treasures are.
—Grace Noll Crowell,
in "Good Housekeeping."

MOTHER

You painted no Madonnas
On chapel walls in Rome;
But with a touch diviner
You lived one in your home.
You wrote no lovely poems
That critics counted art;
But with a nobler vision,
You lived them in your heart.
You carved no shapeless marble
To some high-soul-design;
But with a finer sculpture
You shaped this soul of mine.
You built no great cathedrals
That centuries applaud;
But with a grace exquisite,
Your life cathedraled God.
Had I the gift of Raphael
Or Michelangelo,
Oh, what a rare Madonna
My mother's life would show.

—Thomas W. Fessenden.

"There is no better looking glass than an old friend."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR FRIENDS:

Our Junior society is a very nice one. There are about twenty active members and there are other members that do not attend regularly. Some member of the society usually leads. Sometimes some of the juniors play the piano.

We have very good times at our socials. The older juniors have socials by themselves; the younger juniors have socials by themselves, too. We have picnics and hikes in the summer, and wiener roasts in the winter. We have socials together, too.

Yours truly,

JOAN BARBER.

North Loup, Neb.,
April 17, 1936.

DEAR JOAN:

Your Junior society must indeed be a very nice one, and we were very glad to read your good description of it. How I should enjoy attending some of your meetings—yes, and your picnics and wiener roasts as well. I'm quite partial to wieners, especially.

How many of your juniors are also members of the church and active workers in the service of Christ? I hope in your next letter you will tell us about that. You see I'm sure there will be a next letter.

No doubt you will soon be having one of your picnics, if it is as warm in your part of the country as it is here. We can almost see the grass grow and the trees bud, and summer vacation is just around the corner. Today is especially warm and sunny.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

You know my father and mother and me, but I have a baby sister, Miss Barbara Anne Warren, that you do not know.

We have just moved to Plainfield from North Loup. We came on the train. It was a long way and I had never been on a train.

I went over to the publishing house with my Daddy to see everything. I saw Mr. Frank Langworthy clean up an old press, and I wanted to buy it but we couldn't move it because Mr. North's doors were too small.

During Easter vacation Mr. Courtland Davis took his boys and Daddy and me to see the new science museum in Radio City, and we sat in a real air ship. I was getting ready to start it, but it was on standards and might have run off. We saw the first gas engine, and one like they use in oil fields today. There were electric buttons to make it run and I liked to push them.

We went over the Hudson River on the ferry. I was afraid the boat was going to sink so I stayed near a life saver. We saw a boat from England. We came back through the Holland Tunnel and all the lights stayed green. They all turn red when anything goes wrong.

I go to kindergarten at Evergreen School, where Mr. Courtland Davis is principal. I made a boat like the one from England, but it had funny smokestacks—they were square instead of round.

I am going to have ice cream for supper and I am going with Daddy to get it.

Goodby,

DAVID WARREN.

Plainfield, N. J.,
April 29, 1936.

DEAR DAVID:

I was both surprised and delighted to receive your splendid letter, and here it is in the RECORDER this very week for all the RECORDER children to enjoy as I did. Indeed I do know you and your father and mother, and think you are all pretty nice; of course Barbara Annie is just right, too, and I am very anxious to have a chance to know her.

I think you are having the chance to see many interesting things since you came to Plainfield. I have been there but I really believe you are having more experiences than I did. When I was there last, our big boy Claire was just about your age and Stanley over three years older. They liked Plainfield very much.

Well, how was the ice cream? I like it pretty well myself. Our kitty, Skeezics, likes it, too, but fusses a bit because it is cold; pokes it with his paw to see what is the matter, but finishes every drop. Have you a kitty or a boy's good friend, a dog?

Your true friend,

MIZPAH S. GREENE.

PACIFIC COAST ASSOCIATION

What many considered the best meeting of the Pacific Coast Association ever held was enjoyed at Riverside, April 17-19, 1936. When one considers the number in attendance, the spiritual atmosphere manifest throughout, and opportunities for service which continually open, and which were brought still more forcibly to our attention during these sessions, he is sure the meetings were a real blessing.

Between seventy-five and eighty delegates were present from about a dozen cities outside of Riverside. Twelve came six hundred miles to attend this association, and Brother Easterly writes, "I think our little band never had a more enjoyable time than they had in Riverside during the meetings." And judging by the interest and enthusiasm of the others, they would probably say the same.

Four German-speaking Sabbath keepers were among the most interested of all in attendance. Rev. B. B. Friesen, Mr. Penner, and Mr. Barck of Dinuba, with Mr. Brehmer of Chowchilla made up an enthusiastic group. One said, "I never saw anything like this. Where I have gone, before I have paid for my bed and my meals, and then was asked for every dollar I would let go. But you furnish our beds and meals, offer us your good fellowship, and then ask, 'Is there anything we can do for you?' Such hospitality we have never seen before." Another said, "If you Seventh Day Baptists knew how hungry the world is for such a gospel as we have heard here, you wouldn't be able to keep still."

It was a real gospel they heard on the theme "Grace, the Gift of God." Brother Geo. P. Andreas spoke on "The Effects of Grace"; Brother Easterly on the theme, "Not Under Law"; Brother Ballenger on "Grace Not the Result of Merit"; Brother Henry C. Lewis on "Grace and Liberty"; Pastor Hurley on "Contrasts in Works and Grace." It was a theme big enough for, and received treatment worthy of, a General Conference. We commend it to some good Conference President for consideration. Another message not directly connected with the theme, but vitally and spiritually related with it, was the one by Brother Friesen on "The Sufficiency of Christ." His text was 1 Corinthians 1: 30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

DEAR MRS. GREENE:

I have been reading the children's letters and am glad to see so many lately. I notice Leora Sholtz asks for suggestions for nice ways to spend Sabbath days when one is deprived of church and Sabbath school. I think it is nice to remember that the best part of the day should be devoted to memorizing some part of the Bible, or reading some special subject from references in concordance or margin. This can be done alone or with others. After that there is a sort of a game of letters that we have used often. These are individual letters of the alphabet of quite large size, which can be used in various ways. Alone, one can arrange them into memory verses. With others, one can select letters that spell a word, a name, or a verse, jumble all the letters and see if another person can guess and arrange the letters in correct order. My mother had a set of letters for us when we were young, and I am sure it helped us in many ways. We never wanted our ordinary toys on the Sabbath, but something that helped us understand God and the Bible. Mother used to read aloud to us in a book called "Ministering Children," after we had done our Sabbath lesson all right. When I grew older and learned Latin, French, Hebrew, and Greek, I spent time comparing different languages of the Bible, or reading books especially about people who did special work for God. With such a variety of Sabbath interests do you wonder I think it is "Day of all the week the best?" You are free to use these comments any way you wish. I am glad you are doing such a good work with the children.

Sincerely,

Princeton, Mass.,

LOIS R. FAY.

DEAR MISS FAY:

I am using your comments, as you see, just as you sent them, and I thank you heartily for your very good suggestions; also for your words of appreciation and the splendid cooperation you have always given me in the work I am trying to do. Any other suggestions you may have to give will be gratefully received.

My dear old grandmother used to make Sabbath day by far the nicest day in the week, just as your mother did, so I can appreciate your childhood experiences.

Very sincerely yours,

MIZPAH S. GREENE.

Brother Friesen told us he couldn't speak freely in English, as he can in German. Probably that is true; but he spoke so clearly and forcefully in English, and with such good English enunciation that many of us wished we might understand him in German. He gave us a strong gospel message that ought to stir any heart. And it fitted into the spirit of those other themes so nicely that we scarcely realized it was not part of the main theme. The sessions were ended with a program by the Dorcas Society, which brought our meetings to a very practical close. The only worthy response to him who gave his life for us, is to give ourselves in a service of loyal stewardship to him.

This association brought again to our attention the opportunities that lie about us on this western coast. Pray that we may be guided aright as we attempt to meet them in the spirit of the Master and for his glory.

LOYAL F. HURLEY,

Corresponding Secretary.

OUR PULPIT

CHRISTIAN MOTHERS

(Prepared by request for Sabbath Recorder.
Preached at Seventh Day Baptist church,
Garwin, Iowa, May 9)

BY TREVAH R. SUTTON

Text: John 2: 1—"The mother of Jesus was there."

We Protestants do not give much attention to Mary, the mother of Jesus. The Catholics consider her in a sacred way, giving to her the rank of saint. While we Protestants do not consider her in this way, we can do well to pause on this Mother's Day and notice her love and care for her son Jesus. With Mary we find a fine example of motherhood.

At this incident in the life of Jesus from which our text is taken we find his mother present. There was a wedding feast being held and Jesus was among the guests participating in the social life of his friends. At this feast "the mother of Jesus was there." She was enjoying the same event as her Son, for neither one felt that the other should not mix in the same social life.

Then again, during the Passion Week we see the mother of Jesus following her beloved Son, even to the foot of the cross. Yes, "the mother of Jesus was there," and no heart

was any more saddened that day than hers. As in his childhood and in his ministry, she followed him with interest to the very end. There from the cross Jesus saw her and we hear him telling a disciple to care for her. A mother's love was gratefully acknowledged.

Tribute to Mothers

Like many other special days of the year, Mother's Day has been commercialized so that much of its significance has been lost. Constantly we are urged to buy some beautiful greeting card with stereotyped sentiments, instead of writing a letter. Then other advertisements tell us to "say it with flowers" or to "send a telegram" or to telephone. These methods of expressing a greeting to mother are all right, yet we know the chief reason for their urging our thoughtfulness is to get business.

So on this day, which should be sacred in the hearts of every son and daughter, let us pay tribute to Christian mother from the depths of our souls. Who is it that watches so tenderly over the beds of sleeping infants, or cares for them during waking hours? It is mother. The mother of Jesus during his infant days carefully cared for him. So our mothers, with their love for us, brought us into this world and sacrificially cared for us. They cared for us and prayed for us that we might grow in stature and wisdom.

Days of childhood come, and as we play around the home it is mother who comes to our help in times of pain and sorrow. She seeks to train us into Christian manhood and womanhood. She follows with interest as we go to school, placing a great trust upon our educators, striving to develop the good acquired from school and counteract the evil acquired. During those days when the child is so free from real cares, mother is filled with anxiety lest evil forces will lead him astray. Mothers often realize that those days of childhood may determine the future and they seek to lay foundations which will not be weakened by storms of recklessness and doubt which come in the days ahead.

Now come the days of youth, that great period of transition from childhood to adulthood—the transition from dependency to independency. How our mothers pray and hope that good foundations may have been laid and that their influence may still help youth to hold true to right. Many a young person

has been saved from disaster because of faithful, godly mothers.

So now on Mother's Day let us pay tribute to her for her faithfulness, and give credit for whatever is in our lives due to her influence. If we send letters or go to her in person, or if we send flowers or cards or telegrams, or greet her by telephone, let it be a greeting from the depths of the soul for one who has done so much for us. At the same time let us not forget her companion who has been a helper at her side—our fathers—for our tributes to Christian mothers are also paid to Christian fathers. May God bless them all.

Another consideration we can give our mothers is respect for their point of view. Many times we who are younger think that we know better, yet find in later years that she was right. Youth may sometimes be more progressive, but often conservative attitudes of those older are based upon experience. Even though mother may be mistaken on some matters, her point of view should be respected just the same, for any truly Christian mother will have an attitude that allows for differences in education, knowledge, and experiences.

Challenge to Mothers

Perhaps it is not customary on Mother's Day to speak to mothers, yet it should not be out of the way to throw out a challenge to them at this time. Whatever challenge is given to them also should be a challenge to fathers. We have paid tribute to Christian mothers and that in itself should be a challenge to any mother to so live and serve in ways of a true Christian that her children will be an honor to her and to God. We need in this world more Christian mothers who will devote themselves to the duties of motherhood.

Mothers, how are you caring for the physical development of your children? God has given them to you as trusts for you to bring into manhood and womanhood, and so much depends upon their physical being. Will you not so care for them that they may develop with sound bodies and minds? Those that are weak will need special care in order to overcome or surmount the weakness. Those that are strong need to be guarded against disease and accident.

Are the children receiving the best educational advantages? We have today in most of our communities excellent elementary and

high schools. Mothers can often relate knowledge with religious experiences and lead the young over apparent and real conflicts. Thus on through college or other schools of higher learning, mothers may show interest and lend encouragement for thorough preparation for life.

Mothers, are your children and young people receiving proper religious training? Secular education may be compulsory, but not so with the religious. With the separation of church and state, as it should be, religious training rests upon the church and home. Are the children and youth being properly grounded in the basic truths of Christ? Mothers, can you not see the responsibility that is yours? The work of the church in presenting Jesus Christ depends so much upon your accepting your responsibility. Will you not take the challenge?

There are many trends that strive to grasp at youth today, and sometimes even with the best of training youth may be caught. This ought to be a challenge to Christian mothers to combat the forces of liquor, atheism, and similar evils. While we have excellent schools, some dangers are there. Christian mothers need to awaken to the fact that there is a tendency in some educational circles to grasp supreme power over childhood and youth, crowding out the home and the church. Mothers, shoulder your duties in home and church and show the schools and state that they come second, that by divine right the home and church come first. The school has no right except as an agent of the home, for it is the home that supports the school through taxes. It is time that parents demand that schools relinquish those rights that belong to the home, and then see that those rights are used to teach those things which, under the separation of church and state, cannot be taught by the schools. Let the home, church, and school each have its rightful place in society, and if any must be supreme, let it be the Christian home.

So on this Mother's Day let us pay tribute to our own mothers, and all Christian mothers, praying that more mothers may be like them. Christian mothers and fathers, we honor you today. God bless you all.

"In Christian service, plan without prayer is dead, and prayer without plan is but aimless and fruitless life."

DENOMINATIONAL "HOOK-UP"

VERONA, N. Y.

Members of the Rome Free Academy debating team, coached by Miss Jean Woodcock, won the state championship at the recent tournament at Poughkeepsie.

The team with Slingerland prize-speaking winners furnished a fine program of dramatic orations, humorous selections, and a debate on the question, "Resolved, that the several states enact legislation providing adequate medical care for all citizens at public expense." Four vocal solos were given by young people of the church. Following the program light refreshments were served. The Pearl Seekers Class sponsored the entertainment. An offering was taken to help toward their trip to Oklahoma City. The Rome Chamber of Commerce is conducting a campaign to raise \$1,000 to send the team to the national tournament in Oklahoma City, May 4-8.

The Religious Life Committee of the General Conference met at the parsonage with Pastor and Mrs. A. L. Davis for an all-day meeting, April 20. Their work was not all completed and they plan to hold another meeting next month.

The Town Council of Religious Education met at our church Tuesday evening, April 21. The annual election of officers was held.

CORRESPONDENT.

HEBRON, PA.

The quarterly meeting of the First and Second Hebron Seventh Day Baptist churches was held here Sabbath, April 18. A fair-sized crowd listened to an excellent sermon by Pastor Wing in the forenoon. At dinner about sixty-five were served. In the afternoon Rev. Clifford Beebe preached from the text, "We are saved by hope," and many took part in a fervent testimony meeting, after which Elders Wing and Beebe and Deacons Brock and Kenyon administered communion. We only wish more could have been out to this worth-while meeting.

This meeting was to have been held April 11, but was postponed one week, in order to give time for arrangements to be perfected after Pastor and Mrs. Wing's return from their Southern trip. On April 11, Pastor Wing gave us an interesting and illuminating report of the work done in Daytona Beach, Fla.; Savannah, Ga.; Fayetteville, N. C.; and Salemville, Pa., while they were away.

On Sabbath, May 9, the First and Second Hebron Churches will observe Mother's Day with an all-day meeting—preaching service in the morning, tureen dinner at the hall, and a program of music and recitation in the afternoon under the direction of the church chorister, Miss Rachel Carey, and helpers.

Rev. C. A. Beebe acted as supply for the First and Second Hebron Churches while Pastor Wing was in the South.

—Contributed.

GARWIN, IOWA

The severe winter which also hit the state of Iowa broke up the regular services of the church. Now that better weather has come, services are again being held each week. The church now has a pastor, having called Trevah R. Sutton who came here from Milton, Wis., the middle of March.

Sabbath evening, April 11, the church held a farewell reception at the home of Mr. and Mrs. S. G. Babcock for the Leigh Stewart family. The Stewarts are now making their home in St. Louis, Mo., where he has employment.

A READER.

NADY, ARK.

Hurrah! Here comes the Little Prairie Church at last. I know it will be a surprise to you, as it has been dead so long. I am glad that we are able to make a report once again. We are so glad to have Brother C. C. Van Horn and wife with us again. We have been having a nice Sabbath school since they have been with us, also prayer meetings Friday nights. We had a nice Easter program for the young folks. The twenty-eighth of February we joined in the world's chain of prayer for peace. Brother Van Horn is teaching our boys singing; they are getting along nicely. Last Sabbath, April 18, the church voted Brother Van Horn in as our pastor.

CORRESPONDENT.

MILTON JUNCTION, WIS.

Milton Junction and vicinity—March 29, spring day, some garden planted. April 1, winter again, six inches of snow. April 8, spring again. What next?

Attendance has been light through February and March on account of severe weather and a number being away for the winter.

Easter Sabbath service was well attended, there were seventy-three present.

The debt on the pipe organ has been paid (\$610) by a loan offered by Dr. H. L. Hulett,

without interest, a generous gift from Doctor Maxson for that purpose, a liberal pledge from the Ladies' Aid society, and many other gifts and pledges. The church and parsonage are to be painted soon. The funds are included in Doctor Hulett's loan. The church was given a thorough cleaning April 13, by the ladies and a few available men. Many hands made short work, especially of the picnic dinner at the church. Some work has been done on the lawn and shrubbery at the church this spring. We will wait a while for its beauty.

—April News Letter.

LOST CREEK, W. VA.

Dr. Theodore L. Gardiner, former president of Salem College, quietly observed his ninety-second birthday, last Thursday at the home of his son-in-law and daughter, Mr. and Mrs. W. E. Davis, near Lost Creek.

Doctor Gardiner served as head of the college from 1892 until 1906, and then later became editor of the SABBATH RECORDER, the Seventh Day Baptist official publication. He served as editor of the magazine for more than twenty years.

He is the grandfather of Coach T. Edward Davis, of Salem. He is a native of Allegany County, N. Y., and since young manhood has been active in the work of the Seventh Day Baptists.

—Salem Herald.

NORTONVILLE, KAN.

Fire early Sunday morning totally destroyed the two best business buildings in Nortonville and wiped out seven different business firms.

The buildings destroyed were the H. A. Gruner building and the First National Bank building. The bank building was occupied by the bakery owned by W. C. Koenig; the post office; the dentist's office, owned by Dr. E. L. Morton; the East Kansas Telephone Co., managed by W. C. Wilkin; and the First National Bank, the president of which is Henry Ring. The entire loss in stocks, fixtures, and buildings is estimated to be nearly \$100,000.

Men's Day last Sabbath was a decided success. Forty men and boys sat in the center section, enjoying an all-men's meeting. Music consisted of singing by the men's chorus, quartet, duet, and solo numbers. Fred Maris, Henry Ring, Lee Stephan, and Jay Wells presented a "man's eye view" of the church, discussing its tasks, faults, problems and needs.

Several men worked at the church Sunday

afternoon, patching the shingled roof, putting in new cords on the windows, and making other needed repairs. Thursday afternoon they lowered the bell out of the belfry and covered part of the parsonage roof.

—Nortonville News.

LIUHO, KU, CHINA

DEAR BULLETIN READERS:

As "I take my pen in hand" to send a message to this number of the bulletin, I think of how many of you are my personal friends; I will write as though writing to each of you.

It is the fifteenth of the Chinese first month, and though the government is trying hard to get the people to observe the "foreign" calendar, most of them stick to the old lunar calendar. According to that, today closes the New Year season and its festivities. Tonight children will go out into the fields with candles and burning incense and a few balls of rice flour dough in shape of dumb-bells, saying, as they offer them to the god of the fields, "Pray make our wheat and rice ears as high as the hills. Make our cotton bolls as large as fists, and other peoples' as small as peas." In many country homes the same kind of an offering is made at the well to the little god supposed to reside there so that the well water will be pure always; and as tomorrow is the wedding day of the rats, tonight a present will be put out for them on the bedroom table—a candle and the same kind of little rice balls for their feasts, a couple of cash done up in red paper (representing the dollars given at human weddings), and a tiny piece of red satin material, representing the red silk handkerchief worn in less modern times by the bride! Thus treated the rats are not supposed to gnaw the garments belonging to the people in that house.

These are a few customs my old friend, helper, and companion told me as I sat about our table in my living room last night.

My little home has been full of life this New Year vacation, for the older daughter and her sister, and Doctor Sinclair's protegee—Glenna—have made their home here. They have done the same before, but the sisters have eaten at home and Glenna at the hospital. But as I have had my chicken house (which seemed to be of no use except to keep chickens for thieves) converted into a little Chinese kitchen, they do all their own cooking, making it more convenient. Some of the time I have eaten with them. The girls have had

to work a little and have learned something about cooking and had a good time generally.

This is a family I have often thought of telling you about. The mother—Aung San Pak—came into my sewing class after the war of 1924, the beginning of the present industrial work. Then the women and girls were making clothes for themselves and families out of material given them. It was the beginning of winter and all had been lost in the war. As they worked I talked to them of God and his love for them, and of Jesus coming to bring us salvation. This woman immediately loved the story, gave up heathenism, and became a Christian. She has learned to read the Bible and has grown in the Christian life, and loves to witness for Christ. She has two sons who have always been a burden to her, one married daughter and these two younger ones. She did her best to give them a common school education. When the girls, at the ages of fourteen and fifteen, graduated from the country school, it was impossible for her to do more in that line. Her husband was a rather stupid man and a very poor provider. They could barely live. The girls had not enough education to be of any real value to them. So I suggested that she let me send them to our Girls' School in Shanghai. She assented with the proviso that the expenses would be a debt which they would repay when they were able.

Miss West has kindly let me send them at just the price of their board, tuition being given them free. Since her graduation a year ago last June, the older one has had a teaching position in an orphanage near here, and is now having her winter vacation. The younger one will graduate next June if all goes well. She is especially bright and quick, but has been kept back by a long period of illness.

Not long ago the father died. He had been at first very antagonistic towards their becoming Christians, but of late had made no objections. On his death bed the girls pleaded with him in tears to turn to Jesus. His wife and I also urged him to do so and explained away his fears. Just the night before he died he announced so all could hear that he did believe. It gave great joy to them and impressed the sons and their wives so that all were willing to have a real Christian funeral, at which the crowd of people listening were very respectful.

The sons are earning but little, and the fact that the three sisters made themselves responsible for the burial expenses had cleared away animosities and made the home happier. Will you join with me in the prayer that the sons and their wives may all become Christians?

Your friend,
ROSA W. PALMBORG.
—China Bulletin.

MINUTES WANTED

To complete its files of Minutes of the Eastern Association, the Historical Society is in need of such minutes for the following years: 1917, 1926-1930, 1933, and 1935.

Anyone wishing to contribute these, all or in part, will please send them to the following address:

Seventh Day Baptist Historical Society,
510 Watchung Avenue, Plainfield, N. J.

MARRIAGES

HOVEY-MAXSON.—Nelson K. Hovey of Modesto, Calif., and Esther A. Maxson of Denver, Colo., were united in marriage on April 17, 1936, in Modesto.

OBITUARY

BRIGGS.—Mary Louise, daughter of Ellen Babcock Saunders and Dr. James Manning, born in Hamilton, N. Y., February 20, 1850, died near Clear Lake, Wis., April 18, 1936.

Early in life she united with the Milton Seventh Day Baptist Church, and for years and at time of her passing was a member of the church of the same faith at Dodge Center, Minn. October 23, 1872, she married Lorenzo J. Briggs of New Richmond, Wis., who died in 1924. She leaves one daughter, Mrs. Leonard F. Davis, four grandchildren, and two great-grandchildren. Funeral conducted by Rev. Paul Peterson, and burial in Clear Lake Cemetery.

(From clipping submitted.)

BURDICK.—Mrs. A. C. Burdick was born in Alfred, N. Y., December 26, 1846, and died at the home of her son February 19, 1936. She was the daughter of Benjamin Franklin and Lucy Maxson Potter.

In 1868, she was married to William B. Irish of Farina, Ill. To them were born a daughter, Gertrude Elizabeth, who died in her early teens; and W. Arthur, who survives and lives at Alfred. Her husband died in 1875. In 1893, she returned to Alfred to live. In 1898, she was married to Asa Burdick, who died in 1907.

Farewell services were held in the church she loved, and burial was in the Rural Cemetery.

A. C. B.

CLARKE.—Dayton Charles Clarke was born in Brookfield, N. Y., March 16, 1878, and died in Alhambra, Calif., March 22, 1936.

He was the son of J. Lavern and L. Elora Babcock Clarke. After attending the Brookfield schools he taught four years and then attended Alfred University. He came West in 1902.

On April 6, 1908, he was married to Miss Alma V. Carlson of Santa Ana, Calif., who survives him. One sister, Mrs. Luella C. Worden, lives in Westerly, R. I. The farewell service was conducted March 25, by Rev. Loyal F. Hurley. Burial was in Alhambra.

L. F. H.

COON.—Adelbert E. was born in the town of Bolivar, November 16, 1877, and died at his home at Little Genesee, N. Y., April 4, 1936. He was the son of Avery and Mary Howe Coon.

Surviving are his wife, Mrs. Charlotte Hull Coon, two daughters, and one grandchild.

Mr. Coon joined the Little Genesee Seventh Day Baptist Church by baptism May 4, 1890. His life of integrity, honest dealings with all his fellow men, and that of being a good husband and father is a credit to his church and Master.

Funeral services were held April 7, at the church, with Rev. Clifford Beebe of Coudersport, Pa., in charge. Burial was in the local cemetery.

H. S.

KOLVOORD.—John, son of Jan Kolvoord, early pioneer from Holland, died at Battle Creek, Mich., April 16, 1936, in his 86th year.

In his early life he was a school teacher, and for many years an editor, for some time being connected with the *Review* and *Herald*. He has lived at Battle Creek since 1887. He was a member of the Seventh Day Baptist Church, although he had not been able to attend for some time on account of deafness.

He is survived by his widow, two daughters, seven sons, and two brothers. The funeral was conducted by his pastor, Rev. E. M. Holston and he was buried in Oak Hill Cemetery.

(From clipping submitted.)

NESSERLODT.—Anna Wander, daughter of Robert and Sarah Wander, was born June 5, 1897, and died in Bridgeton, N. J., March 20, 1936.

She was baptized and joined the Shiloh Seventh Day Baptist Church on February 28, 1908. On September 10, 1918, she was married to Robert C. Nesselrodt. Two daughters, Dorcas and Sarah, were born to bless this union. She later moved to Bridgeton and transferred her church membership to the First Presbyterian Church of Bridgeton on Easter Sunday, in 1932. She is survived by her husband and her two daughters.

The funeral services were conducted by Rev. Herbert L. Cottrell, assisted by Rev. Leon Maltby. Interment was made in Fernwood Cemetery.

H. L. C.

RAMSEY.—Ellen Webb, only daughter of Charles E. and Sarah S. Socwell, was born September 26, 1859, in Marshall County, Ill., and died at the home of her daughter, Mrs. W. H. Ewald, Harland, Ia., April 24, 1936.

She was a woman gifted in voice and broad in culture, being a graduate of Milton College in the class of 1888; a teacher and writer of unusual ability.

She was wed to Harry E. Ramsey July 3, 1890, the most of their lives being spent as "Ione Sabbath keepers" with their membership with the church at Garwin, Ia.

Besides the daughter already mentioned, she leaves to mourn her loss one son, Charles H. of Botna, Ia., other relatives, and many friends. Burial was made in the cemetery at Manning, Ia.

By W. H. E. (Condensed).

WELLS.—Frank Judson Wells was born in Hounsfield, N. Y., May 7, 1856, and died in Riverside, Calif., February 19, 1936.

In early childhood he came with his parents to Berlin, Wis., where they lived until 1880, when they moved to Milton to obtain better school advantages. Twelve years ago Mr. Wells came to Riverside, where he has since resided. While in Wisconsin he was ordained as a deacon in the Milton Junction Church, and for several years before his death had served as deacon in the church in Los Angeles.

One brother Welcome, of Riverside, survives him, with an only daughter, Mrs. Emma Lou Miller of Hayward, Calif., with her three sons, Stanley, William, and Edward. Funeral services were conducted by pastor L. F. Hurley assisted by Rev. E. S. Ballenger.

L. F. H.

WHITE.—Homer G., son of Herman and Corlin Greene White, was born in Adams Center, N. Y., May 11, 1872, and died in South Pasadena, Calif., March 28, 1936.

He had lived in New York all but the last six years. He was one of a family of four brothers and four sisters of whom only one sister is living.

He is survived by his wife; a daughter, Frances T.; a son, Lawrence H.; and a grandson, Lawrence M. White.

The funeral was conducted by Rev. Loyal F. Hurley on April 2.

L. F. H.

"A hypocrite is a zig-zag Christian who, when it suits his interest, stands on one foot for God, then on the other for the devil."

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THE SABBATH RECORDER
Plainfield, N. J.

A SPECIAL OFFERING IN JUNE

FACTS:—The figures below show the facts about finances. Compare, not churches, but years and totals. Note the decrease in average monthly contributions for 1935-36.

PLANS:—1. Each church, through its pastor, is being asked to set aside one Sabbath in the early part of June for a presentation of the activities, plans, and problems of our whole denomination.

2. A special offering will be given for the Denominational Budget at the close of the service.

3. Your committee is suggesting that each church member give the equivalent of one day's wage. This amount is to be over and above any amount already pledged to the Budget. If only we had 3000 people who could give at least a dollar each. Ten dollars each would meet the Budget!

4. This special Sabbath and its purpose should be early and frequently announced.

5. This leaflet can be sent to non-resident members and those not regularly attending the worship service.

Church Contributions to the Budget and Special Funds
(Funds from the various Associations are not included.)

	1933-34	1934-35	1935-36 (9 mos.)
Adams Center	\$ 454.59	\$ 363.35	\$ 226.50
Albion	95.34	175.00	119.00
Alfred, First	1,447.19	1,161.47	908.66
Alfred, Second	293.98	282.21	263.02
Andover	37.00	20.00	
Battle Creek	133.10	205.75	110.94
Berlin	184.81	170.38	143.20
Boulder	21.00	50.00	73.00
Brookfield, First	173.74	147.17	106.54
Brookfield, Second	113.94	120.40	138.98
Carlton	18.00	17.69	
Chicago	225.00	397.50	295.00
Daytona Beach	50.00	101.09	51.75
Denver	36.83	100.75	66.50
DeRuyter	249.00	273.00	179.50
Dodge Center	145.50	110.49	9.40
Edinburg	52.80	71.65	45.20
Exeland		5.10	
Farina	248.50	222.50	195.00
Fouke	23.00	30.00	9.50
Friendship	125.00	40.00	19.00
Genesee, First	413.95	349.23	402.32
Gentry	13.30	8.00	
Hammond	40.00	38.00	17.00
Hartsville	80.00	60.00	110.00
Hebron, First	107.15	145.15	40.24
Hebron, Second	10.00	118.75	15.50
Hopkinton, First	507.50	540.00	276.00
Hopkinton, Second	29.20	35.90	38.98
Independence	428.00	353.00	124.25
Irvington		50.00	160.00
Jackson Center	8.50	5.00	
Little Prairie	7.42	20.00	13.00
Los Angeles	132.00	247.00	78.00
Los Angeles, Christ's		2.59	
Lost Creek	115.58	48.64	72.58
Marlboro	135.33	163.31	123.30
Middle Island	17.50	27.00	25.00
Milton	1,203.58	1,383.53	1,077.12
Milton Junction	327.44	349.51	298.43
New Auburn	12.00	20.00	17.00
New York City	576.10	608.60	396.37
North Loup	189.70	138.63	25.50
Nortonville	20.00	15.00	15.00
Pawcatuck	3,119.65	3,052.60	2,177.00
Piscataway	251.88	235.40	229.50
Plainfield	1,273.25	1,459.68	545.97
Portville	8.00		
Richburg	68.00	94.00	8.00
Ritchie		5.00	15.00
Riverside	438.50	758.59	330.00
Roanoke	10.00	10.00	
Rockville	130.40	92.15	50.30
Salem	1,010.35	1,066.21	741.65
Salemville	11.25	9.45	
Shiloh	680.85	835.23	490.68
Stonefort	7.00	10.00	5.00
Syracuse	5.00	1.00	
Verona	180.00	206.18	118.48
Walworth	36.00		
Washington	6.00	38.00	
Waterford	240.00	200.45	111.50
Welton	111.83	153.40	47.30
West Edmeston	60.00	75.00	25.00
White Cloud	93.75	207.32	98.45
Totals from Churches	\$16,267.35	\$17,324.41	\$11,180.16
Monthly Averages	1,354.78	1,443.70	1,343.24
Totals—All Sources	16,972.46	21,737.79	14,668.75
Monthly Averages	1,414.37	1,810.64	1,556.52

Committee for the Promotion of the Financial Program.

The Sabbath Recorder

VOL. 120

MAY 25, 1936

No. 11



BOULDER NORTH JUNIOR HIGH SCHOOL

(Place where the General Conference will be held, August 18 to 22, 1936)

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