

3. Must have that personality which will make her live winsomely, femininely, capably, and understandingly.

4. Must have a common interest in her husband's work.

5. Must dedicate her life to the cause of Christian endeavor.

6. Must have a permanent inspiring character.—*Methodist Protestant Recorder.*

MARRIAGES

SUTTON-BOTTOMS.—Edna Ruth Bottoms, daughter of Rev. and Mrs. A. T. Bottoms, was united in marriage to Francis Orlan Sutton, both of Berea, W. Va., October 12, 1935, at the Methodist parsonage at Bridgeport, W. Va., the pastor performing the ceremony.

WHARTON-DAVIS.—Armistead Wharton and Miss Virginia Davis, both of Providence, R. I., were united in marriage at the Bethany Baptist church, Pawtucket, by Rev. Arthur Jennings, April 11, 1936.

OBITUARY

BEE.—Azariah, son of Josiah and Priscilla Davis Bee, born at New Milton, W. Va., August 27, 1844, died at the home of his son, Zed Bee, at Auburn, W. Va., May 5, 1936.

Since thirteen years of age he lived in Ritchie County. In June, 1869, he married Venia Law, who died ten years ago. He is survived by three sons: Zed, Roy, and Hays, all of Ritchie County; and three daughters: Mrs. Alice Goff, Mrs. Martha Batson, and Mrs. Nancy Rymer; besides a number of grandchildren and great-grandchildren.

Funeral services were conducted by Rev. A. T. Bottoms assisted by Rev. Mr. Fowler of the local Methodist Protestant Church. Burial was in the Ritchie Seventh Day Baptist Cemetery.

A. T. B.

BURDICK.—Margaret Louise, daughter of T. Le-land and Margaret Davis Burdick, was born in East Aurora, N. Y., April 9, 1931, and died of scarlet fever in a hospital in Rome, N. Y., where she had been taken for special treatment, April 29, 1936.

Due to the mother's illness the children had been taken to the home of the grandparents, Mr. and Mrs. T. B. Burdick, in Little Genesee, and later brought to the home of their grandparents, Rev. and Mrs. A. L. Davis. Here the mother came to care for her.

Margaret Louise was a beautiful, talented, lovable child. She loved flowers. She had unusual artistic ability which expressed itself in many ways.

Private funeral services were held from the undertaking parlors in Rome, on May 1, conducted by Rev. A. E. Curry, a friend and neighbor of the family, and Margaret Louise's

"chum," assisted by Rev. Paul S. Burdick. The floral tributes were beautiful. The body was laid to rest by the side of the mother's baby sister in the Verona Mills cemetery.

"We miss her in our joys and in our sorrows; She was our life, our center, and our sun; And yet we would not call her back, but whisper, 'O God, thy will be done.'"

A. L. D.

LANGWORTHY.—Ulysses S., only son of John S. and Lavinia Langworthy, was born in Ashland Township, Minn., July 29, 1866, and died at Dodge Center, April 13, 1936.

He united with the Seventh Day Baptist Church when fourteen years old, remaining a faithful member till death. He married Charlotte Irene Langford October 29, 1890, and the greater part of their wedded life was spent on the farm where he was born. Six children blessed their union: Myron, Mrs. Mildred Swenson, John, Mrs. Charlotte Lindahl, Mrs. Edith Kramer, and Mrs. Ethel Bartel. They and nine grandchildren with the widow and two sisters—Mrs. Jennie Babcock and Miss Edna Langworthy—survive him.

Funeral services were conducted by Pastor Charles W. Thorngate, Albion, Wis.

C. W. T.

LAWTON.—Charles D., son of Giles and Sarah Potter Palmer Lawton, was born January 1, 1850, on Albion Prairie, Wis., and died April 24, 1936, at Milton Junction.

On February 1, 1873, he was married to Mary Wood of Albion. Survivors include three daughters; Mrs. Geo. Palmer, Mrs. Jessie Freeborn, Mrs. G. Merton Burdick; and one brother, Fred Lawton.

Funeral services were conducted by Pastor Chas. W. Thorngate and burial was made in the Albion Evergreen Cemetery.

C. W. T.

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.

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, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 25c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHE, 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

JUNE 8, 1936

No. 12

PRAYER FOR PEACE

From the murmur and subtlety of suspicion with which we vex one another

Give us rest.

Make a new beginning.

And mingle again the kindred of the nations in the alchemy of love.

And with some finer essence or forbearance

Temper our mind.

—Aristophanes (448-385 B.C.)

Contents

Editorial—Can Seventh Day Baptists Repeat?—Public Worship: The Consciousness of the Presence of God.—The Value of a Smile.—What With?—The "Motorist's Prayer."—Liquor Interests Frightened	314-317
Mariboro Celebrates One Hundred Twenty-fifth Year	317
Eastern Association	319
Missionary—Let Us Remember.—Basic Considerations of a Church.—Denominational Boards.—Evangelism the Work of the Pastor and His Church.—Treasurer's Monthly Statement	320-322
The Western Association	322
Supplement	XLI-XLVIII
Young People's Work.—Yes?—Ideas of Amos and Hosea.—Doctor of Medicine	325-328
Alfred's Centennial	329
What Does Our Church Need?	329
Children's Page—Our Letter Exchange	330
Our Faith—The Exodus as a Type of Redemption	331-334
Denominational "Hook-up"	334
Change of Association Date	336
Marriages—Obituary	336

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. 12—WHOLE NO. 4,686

THEODORE L. GARDNER, D. D.,
Editor Emeritus

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. Orville B. Bond

Luther W. Crichtlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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.

Can Seventh Day Baptists Repeat? by Bishop Edwin D. Mouzon as published in a recent *Christian Advocate* in answer to the question, "Can Methodism Repeat?" suggest the consideration of the query of this theme. Some of the things he said will be adapted here to our own needs in this discussion.

Without the general obvious record of the great Methodist Episcopal Church, it may be that something should briefly be stated concerning Seventh Day Baptist achievements.

An honorable history of more than two hundred fifty years in England and America furnishes our background. One need but mention the names of the Stennetts, Chamberlen, Trask, John James, and Bailey among the illustrious proponents of Seventh Day Baptist truth and activity in England; the names of Hiscox, Ward, Hubbard, Stillman, Bailey, Whitford, Rogers, Lewis, and Gardner in this country, to call up a category of noble achievement and success. The fields of education, science, economics, business, and others hold as their own the names of Seventh Day Baptist leaders. Early in the

missionary movement in this country Seventh Day Baptists organized and sent heralds of the cross through mountain passes and across seas. The early field of evangelism found our men among splendid soul winning messengers—Campbell and Griswold, C. M. Lewis, and John Huffman.

In manufacturing, great industries were built up by George H. Babcock and Charles Potter in Plainfield, while in Rhode Island the Cottrell Press Works, employing hundreds of men for more than three generations, has been highly successful. It is said on good authority that C. B. Cottrell often alleged the success of their plant was due to the fact that it was a Seventh Day Baptist institution.

At the General Conference, a few years ago, the president in his message pointed out the distressing fact of the losses in recent years in membership, interest, and support of the work. Confessing our losses, acknowledging that there may be no "giants" these days in our pulpits, schools, colleges, industries, publishing house, business—admitting all this, can we come back—"Can Seventh Day Baptists Repeat?" Can we do as well as we have done again—or better? Can we make as good a record, give as good account of ourselves, and justify our existence as a separate people?

Some of the things said by Bishop Mouzon we may say of Seventh Day Baptists. As he said of Methodists—one can say of Seventh Day Baptists—"Yes—if." When such answer is given it is not meant that we can go back and do precisely what Seventh Day Baptists originally did. No call for a minister's head to be severed, his body dismembered and set up at the gates of a city, as in the case of John James—whose martyrdom it was once said by a thinking historian was enough to perpetuate Seventh Day Baptists for a thousand years. Times have changed and systems have been worked out, and world achievements been well made. In this country the geographical outposts have been pushed back till there are none; the gospel has pretty much gone to the ends of the earth. Once Seventh Day Baptists were the only heralds of the Sabbath truth, while today there are several groups—some larger and more aggressive than we—who are zealously promoting the gospel of the Sabbath.

Seventh Day Baptists can "repeat" if we Seventh Day Baptists preachers and people

can get back that experience of divine grace and conviction that sent our fathers out singing. If we preach again the gospel of salvation for all sinners; if we can recover that love for our fellows and passionate power for lost men and zeal for the Sabbath such as gripped Saunders and Lewis, Seventh Day Baptists can come back; they can "repeat." We can repeat if we will recapture that spiritual reality of an experience of redemption from sin, and unless we do, Seventh Day Baptists will die.

"Yes—if" we will go back to the true sources of power and quicken our faith again at the altars where our fathers found courage and strength and vision to go out obediently to live and push on. We preachers must recover that personal love for individuals, though strenuously engaged in socializing the gospel, and passionate love for their salvation—if we repeat.

The superficial must be done away. The time is here when Seventh Day Baptists must retrieve their lost power. The love of truth must predominate. Let us make sure we are right with God—no matter what it costs—know surely that we are children of God, then we shall "repeat"—build up the "old waste places," become "as a watered garden" in these needy days. Yes, we can repeat—"if."

Public Worship: An exhortation to the **The Consciousness of early church was The Presence of God** made that there should be no neglect in assembling of the members for public worship, a neglect that had already been noticed in some instances. From the earliest times, buildings began to be built and used exclusively for religious services in which the idea and object of worship were prominent. Through the centuries, churches have been designed and ornamented to promote worship. The purpose of worship is to make real the consciousness of the near presence of God.

We know God is everywhere, and always and unchanging. But we are changeable in our thinking, in our impressionability, in our attitudes and positions. What are the proper and relevant features of a worship service, such as will be most useful and potent to induce in us the consciousness of the presence of God? The Federal Council has proposed some helpful suggestions in "Seven Principles of Public Worship."

These principles appeared in a recent *Sabbath Recorder*, but we wish to re-emphasize the importance of the element of worship suggested in the first principle. "The consciousness of the presence of the living God should determine the relevancy or irrelevancy of everything that is done in public worship." The idea of this paragraph is given freely, without quotes. While God is constant, human beings are changeable. Our mental and spiritual states of mind are partially, at least, under the sway of time and place and circumstances. One's appreciation of God fluctuates, just as does his appreciation of nature and other people. Nature is wonderful in all its most common manifestations, but we are more likely to be stirred by a cataract or a majestic mountain or an exquisite flower, than by the no less marvelous grass under our feet. Our fundamental affection for those near and dear to us may be constant, but there are times when we are moved by an especial tenderness for them. In a similar way, at certain times and under certain circumstances, we find our deepest being vibrating to the presence of the Eternal Spirit. Such circumstances and times may to some extent be arranged, and it is the primary business of the church to do so. In doing this the church is exercising its all-important function of providing public worship.

In worship, the consciousness of God is central. Everything that lends itself to the heightening of this consciousness truly belongs to worship. Everything that dims or deflects this consciousness is a hindrance to worship and has no place there, whatever its value in other respects. Worship is man seeking God in response to God's call to man. "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." The church exists to lead and enable men to make room for God and to bring them into the mental and emotional state where they are ready to say, "Speak, Lord, for thy servant heareth."

There is a part every individual must take if he shall experience this consciousness of God's presence. The church may furnish the opportunity and the helps to worship. The true worshiper must come with "Clean hands and clean heart," with reverence, and heed of where he is and whom he would meet in worship and service.

The Value of a Smile One may not be able to write a book, make a large bequest, or save some one from drowning; but who is not able to give a smile? There may be occasion when such an effort would require considerable force of the will. But usually it comes easily. It is said that many more muscles and nerves must be used in a frown than in producing a smile. Certainly God so made us.

Smiles beget smiles. Try it on the next person you meet. Should one frown upon a child, the shadow quickly clouds the young face as surely as the echo comes back from the hillside or glen. Smile upon him, and a wreath of smiles will be a rich reward. The editor likes the quite invariable reply of one of our officials to the query on meeting of "How are you?"—"I am able to smile." Why not more smiles as we go about our tasks?

A year or two ago as the writer sat in the office of a friend in Pennsylvania, there was espied a card in a prominent place bearing a message on this theme, taken from the *Tarheel Banker*. He had never heard of the paper before, but with the sentiments expressed he was somewhat familiar. Here is what this message contained:

"SMILES" is the longest word in the dictionary—there is a mile between the first and last letters.

He smiled—and his home was a place of happiness, his, and other children left their play to greet him.

He smiled—and his business clients and callers spoke well of him, his business increased, his co-workers worked better than in any other place of employment.

He smiled—and all who entered his office door were pleased to be greeted as friend and equal.

He smiled—and followed the smile with a brotherly handclasp; and those who were discouraged and downcast went out and took a new grip on life and their work.

He smiled—and while the years rolled on, he grew younger, because—he smiled.

What With? There is a story about the barber who asked the stranger what he had come to town for. The reply was, "I am here to supply the pulpit of Main Street Church." The barber asked, "What with?" Of course it seemed a good joke, and any of us would laugh over it. But as Justus Timberline, who tells about it in a recent *Messenger*, says, like many a joke, under the skin it is serious.

What is the preacher supplying his pulpit with? With something that will just please "itching ears"? With mild platitudes that

will not offend or stir anyone to be or to do something? With an easy-going philosophy that lulls conscience and makes folks feel they are not so bad after all?

Or does he supply it with the presentation of a dynamic gospel that dynamites people awake? Christianity is a high explosive, if men really preached it and people really practiced it. Christianity's "emphasis on the individual is safe enough as long as no one attempts to act on it," as the churchman points out.

What with? Does the preacher supply just what others have thought out and believe, or does he supply it with the gold tried in the fire of his own thinking and experience?

But the question can carry further. With what are we supplying the pew, the home, business—every human relationship? Earnest consideration of this question will, or ought to, send men and women to their knees. This is not just a question for the preacher. It is for the layman. What does he supply the pulpit with, and the home and community?

Jesus Christ has done something for us. He has enlarged life and hope and love. Too often his followers live on levels far below their rights and opportunities, and become poor and naked and blind. In such impoverished condition it is little wonder that our supply is meager and without power.

What with, friends, what with?

The "Motorist's Prayer" One Seventh Day Baptist pastor known to the writer—there may be others—never starts on an extended motor journey without reverently reading or listening to the reading of the "Traveler's Psalm." Its devotional spirit and beautiful trust should inspire one and have a quieting influence against rashness and undue speed and chance on the road. Perhaps fewer accidents would occur if more drivers took time to think on these things.

One of our dailies recently printed "The Motorist's Prayer," which appeared originally in the *London Church Times* and which has been printed and distributed to the public, both in England and America. The prayer follows:

Grant me a steady hand and watchful eye,
That no man shall be hurt when I pass by.

Thou gavest life, and I pray no act of mine
May take away or mar that gift of thine.

Shelter those, dear Lord, who bear me company,
From the evils of fire and all calamity.

Teach me to use my car for others' need,
Nor miss through love of speed

The beauties of thy world; that thus I may
With joy and courtesy go on my way.

Liquor Interests A case of "jitters" has frightened seemed to seize upon the liquor-making and selling trade. At least these interests have become frightened at the trade's "headlong return to old law-defying methods." One does not need an ear close to the ground to discover that there are abundant reasons for this panicky fear. Discretion has been thrown to the wind by makers, distributors, salesmen, and dispensers alike. Opportunity to flood the country with liquor has been run away with since the repeal of the Eighteenth Amendment, and now the heads of this legalized business are apprehensive lest the flood conditions will call for drastic measures that will deprive them again of their nefarious rights. As the American Business Men's Research Foundation points out, "this headlong pace is rapidly manufacturing a boomerang, the menacing import of which the wisest heads of the traffic now clearly see."

Multiplying dissipation, alcohol incited accidents and fatalities, liquor-bred crime, inefficiency, destitution, debauchery, and disease, since repeal, are provoking such a spreading resentment on the part of the public as to give the wet spokesmen a cold chill, induced by fear of impending disaster.

Liquor leaders are therefore issuing emergency appeals and brewers are being lashed by their whisky allies, as well as being castigated by their own men. The fear of what may happen is reflected in a bulletin issuing an emergency appeal to the trade; it reads in part:

Much of the hope of the dries for return of prohibition depends upon the conduct of the retailers of alcoholic beverage. . . . It is indisputable that if beer is sold in disreputable surroundings, no matter how few may be the instances, it suffers severely in public estimation and incalculable harm is done the entire industry. There is a time-proven adage that "A chain is no stronger than its weakest link!"

The panic is easily observed in the high pressure being brought to bear in advertising

in our once most respectable papers. The handwriting on the wall is plain. Let him who runs, read.

THE UPPER ROOM

A young man in a large city is studying the Sabbath question. Pray that he find this truth, and be given courage and conviction to trust the Lord in ~~trusting~~ that the Lord will be with him in caring for ~~his~~ pendent family.

MARLBORO CELEBRATES ONE HUNDRED TWENTY-FIFTH YEAR

One hundred twenty-five years ago, twenty-six members—fifteen by the name of Ayars—withdrew from the membership of the Shiloh Seventh Day Baptist Church to be an organization apart. The request to be set apart was reasonable and in perfect accord and agreeable to all when the change was made. Soon a building was erected in the part of the district where most of the members had their homes.

The first "conference" or meeting of the brethren dismissed from Shiloh was held May 5, 1811. One hundred twenty-five years later, May 15, 16, and 17, the church celebrated the occasion by fitting services and exercises.

Four sessions were devoted to matters of interest such as appertain to such occasions. The Shiloh people had part. On Friday evening, the Shiloh choir had charge of the worship period and brought inspiration and uplift by their music, Scripture messages, and prayers, under the leadership of Mrs. Bert Sheppard.

Pastor Leon M. Maltby spoke in an interesting manner of the conditions making the withdrawal from Shiloh expedient. He emphasized the harmony and sympathy among the people as indicated by the phrase in the early petition, "if agreeable." Some merriment was excited by his account of the report made of Pastor Jacob Ayars' sermon on "the ointment upon the beard, even Aaron's beard." It seemed to come all right—I mean the pastor's explanation.

Miss Julia Davis, whose life has been so inextricably interwoven through so many of

the years of Marlboro history, charmingly told of early recollections of men and women. She spoke, as did others, of the great influence of deacons John C. Hummel and Joseph C. Bowen, the latter later ordained and for eight years pastor. These men, it seemed, during depressing experiences, held the church together when some thought they might just as well, or better, give up. One of the early pastors—1858-1862—was Elder Geo. R. Wheeler, father of the Elder Samuel R. Wheeler known to many of the older people or today, himself a pioneer pastor, evangelist, and missionary through a long life, and pastor of Marlboro from 1904 to 1909. Geo. R. lived at Salem, twelve miles from Marlboro church. He and his wife walked every week to service. They were entertained at homes of nearby members. Merriment again broke out when it was related that Elder and Mrs. Wheeler liked to separate for the Sabbath midday meal, "so they could both talk." I just wonder whose idea that was. Another incident related was that this couple walked in the middle of the road because in England they were taxed for walking on sidewalks. One might venture the opinion, however, that they walked there because there were no sidewalks.

Miss Davis as a girl attended church at Shiloh, and the prayer meeting and Sabbath school at Marlboro. She bore testimony to the value of early learning hymns and Scripture passages. Her life had been enriched by reading the wholesome books in the Sabbath school library. Elder Gillette, she said, was a very kind and good man, who said of himself he was "a graduate of the still house."

Pastor Herbert L. Cottrell spoke very helpfully on "Our Heritage." He viewed the church's background as significant, but our greatest heritage is spiritual even more than material. Our heritage, he urged, is one of obligation and of opportunity and responsibility. In closing, he earnestly urged that we must not forget our heritage to "do faithful service."

At the conference meeting following, many interesting reminiscences and remarks were made.

SABBATH DAY

At ten-thirty the house was well filled and later comers overflowed the vestibule. The Shiloh services were dismissed and the two churches worshiped together. A Salem Col-

lege student, Roy Tomlinson, and the pastor's daughter rendered a beautiful duet, and a promising choir of young folks led in the worship music. We were blessed by the presence of Doctor Hancock, a recent new member of the Salem, W. Va., Seventh Day Baptist Church, and professor of modern languages of Salem College.

The morning sermon was preached by the editor of the SABBATH RECORDER. He spoke from the text, "Others have labored and ye are entered into their labors." A church with such a background as that of Marlboro has added responsibility to complete its unfinished tasks and to accept the challenge of the present age with its problems of unbelief and skepticism. Scientific research, inventions, and discoveries, in an intensely materialistic age, an age dominated by "things"—things we can secure for ourselves—create elements of a grave problem of a life denying the reality of the existence of God, or of man's need of a God. A great task of the Church today, then, is to make the need and presence of God real, and as helpfully expressed by Doctor Coffin of New York City, "place the hands of man in the hand of God." Jesus came to make God a reality in man's life. The Church must carry on this task of Jesus the Christ—till the beauty of Jesus shall be seen in its members.

AFTERNOON AND EVENING

In the afternoon, an informal pageant was presented, covering the first fifty years, when three people—Joseph Bivins, Mrs. Emma DuBoise, and Miss Harriet Cottrell—acted as a committee reviewing records and preparing the celebration. Many quaintly worded records were read. "Joe" displayed the spittoon used years ago—remarking that in spite of our "fast young people," spittoons are not needed in churches today.

From this pageant we learned that this church was not recorded as the Marlboro Church until 1844; that the name was spelled "Marlborough"; that the present site was first occupied by the church in 1836, "after consultation with the mother church." Its first pastor elected after the church was moved to this site, was Elder David Clawson; the first pastor, in 1811, was Jacob Ayars, who served continuously for more than a quarter of a century.

A singing school was held very early (I did not get the date) to train singers, and

three men were appointed to keep order. An official at church meeting was regularly elected for "raising the singing unit."

For raising funds for church expenses men were taxed twelve and one-half cents per year, and women six and one-fourth cents. But in 1829, it was voted that the tax be doubled on each member, for one year. At that time "Sisters Patience Ayars, Tamar Ayars, and Eunice Moore agreed to sweep and sand the floor every two weeks for a year free gratis." At about that time the records show a tax on the church of seventy-one cents for General Conference.

The period covered by the last seventy-five years, from 1861 to the present, was presented by Pastor Cottrell. For five years the services were held in the basement, and it was a red letter day, the pastor said, when in 1861, the first meeting was held in the auditorium.

In 1862, it was voted to quit renting the pews and to "contribute according to our ability." Mr. Cottrell paid loving tribute to the deacons, Hummel and Bowen, already mentioned, who carried on under most trying conditions to maintain the church. That their courage and faith were justified is seen in the splendid present day Sabbath congregation and fine group of boys and girls every Sabbath morning coming forward to listen to the children's sermon.

Letters from several former pastors or their representatives were read, and the daughter of one, Rev. R. J. Severance—Mrs. Alberta Godfrey—was present and spoke earnestly for a few minutes.

Brother Eber Davis, one of the oldest, was introduced as "one of our youngest members." He said he would be like an old aunt who used to begin in the middle and go both ways. He spoke feelingly of many hours at meeting spent on the question of "closing the doors of the church and going to Shiloh," but "no one dared make the motion." He told of the hard times, financially, endured by members and pastors alike, and of the patience and faith in working out the problems together.

In the evening, histories of the various organizations within the church were interestingly presented. The editor's notes on the closing meeting have been misplaced. But the representatives of the Christian Endeavor societies and Ladies' Aid gave good account of

their various organizational activities. There will doubtless be some reports of the celebration coming from the church people themselves. ~~Who attended can honestly say,~~ "I am glad I was there." EDITOR.

EASTERN ASSOCIATION

NEW MARKET, N. J., JUNE 11-14, 1936

OUTLINE PROGRAM

Theme: Let Us Be Worthy of Our Heritage—
REVIEWS 11-12-12-2

Thursday Evening, June 11, 8.00 P. M.

(Eastern Daylight Saving Time)

Devotional service	Rev. Leon M. Maltby
Welcome	Rev. Neal D. Mills
Response	Albert N. Rogers
President's address	A. Burdet Crofoot
A History of the Association	Rev. W. L. Burdick

Friday Morning, 10.00 A. M.

Business session	
Devotional service	
Sabbath Schools in the Eastern Association	Mrs. J. C. Bowden
Educational Movements in Eastern Association	Rev. James L. Skaggs

Friday Afternoon, 2.30 P. M.

Devotional service	
Publishing Interests in the Eastern Association	Rev. Herbert C. Van Horn
Symposium—Where Do We Go From Here?	
Publications and Missions	Rev. William L. Burdick
More Attractive Literature	Courtland V. Davis
Possibilities of Tomorrow	Mrs. Herbert C. Van Horn

Friday Evening, 8.00 P. M.

Vesper service	Miss Ethel Rogers
Sermon	Rev. Harold R. Crandall
Conference meeting	Rev. Herbert L. Cottrell

Sabbath Morning, 10.30 A. M.

Church service	
Sermon	Rev. Hurley S. Warren
Sabbath Afternoon, 2.30 P. M.	
Centennial celebration for Piscataway Church building	
Historical paper	J. Alfred Wilson
Missions in the Eastern Association	Rev. W. D. Burdick

Sabbath Evening, 8.00 P. M.

Devotional service	Miss Harriet Cottrell
Young People's Organizations in the Eastern Association	Miss Elizabeth Hiscox
Sermon	Rev. Paul S. Burdick

Sunday Morning, 10.00 A. M.

Business session	
Deceased Leaders: Pastors, and Professional and Business Men	Dr. Corliss F. Randolph

Sunday Afternoon, 2.00 P. M.

Devotional service
Women's Organizations in the Eastern Association
Summarizing Sermon *Mrs. Mary Dixon*
Rev. Everett T. Harris

A. BURDET CROFOOT,
President,
NEAL D. MILLS,
Corresponding Secretary.

MISSIONS

LET US REMEMBER

Let us remember that June is the last month of the Conference year.

Let us remember that the results of the year's work are going to influence the future of all our churches in a tremendous way.

Let us remember that while we may not be able to change very much at this late date in the year our spiritual attainments as individuals and churches, there is one thing we can greatly change, namely, our contributions to the Master's work.

Let us remember that "the liberal soul shall be made fat," that the stingy soul can neither be Christian nor happy, and that "It is more blessed to give than to receive."

Let us remember to pray for the work and workers with the assurance that prayer is the greatest source of power given to man.

BASIC CONSIDERATIONS OF A CHURCH

(Recently the Church League published its "Basic Considerations" and these ten statements are given below because they are suggestive and apply to all churches.)

1. That the success of the Christian program rests chiefly upon the churches.
2. That the churches can succeed only as they are inspired and directed by the Holy Spirit and preach Jesus and him crucified for the sins of the world.
3. That the Bible is the Word of God.
4. That prayer is the Christian's vital breath and the secret of his power.
5. That the spirit of evangelism provides both the inspiration and the method of the Christian's private influence and public service.
6. That the ministry must provide inspiration and leadership in spirit and in work.
7. That the membership of the churches must accept their personal responsibility as members of the body of Christ to represent him, in their communities and in the world at large.
8. That group organizations should be used more widely to inspire, enlist, and train workers.
9. That more people should be enlisted in Christian work and their efforts made more

effective in meeting new and changing conditions.
^{10. That permanent funds should be secured so that churches may be stabilized in their communities and their programs enlarged year after year as befits an overcoming gospel.}

DENOMINATIONAL BOARDS

The denominational boards are not only the creatures of the churches but they are the result of many decades, even centuries of ~~struggle~~ ^{and struggle}. None of the present boards are yet a century old, but their predecessors date back 125 years, and we might say three centuries in this country.

Take for instance the Missionary Society: There were at least four denominational missionary societies before the founding of the present one in 1843. The previous societies were attempts to do what the present society has done for ninety-three years. The people who formed them, though devout and intelligent, did not know just what was needed and they had to learn by experience, something as did our forbears regarding a constitution for the Federal Government—the Articles of Confederation, with all their weaknesses, prepared the way.

About the same statement can be made regarding societies to furnish denominational literature—tract and publishing societies. Our present Tract Society is the result of efforts through many years to form a denominational society adapted to furnishing the churches the printed page needed in carrying on their work local and world wide.

The present Seventh Day Baptist Education Society was, at least, the third attempt to form a society, embracing all the churches, for the purpose of promoting education among us. In fact, there were missionary, publishing, and education societies in the local churches long before any of the present societies came into existence.

There were woman's societies in the churches to promote missions and publications more than a century ago, and these prepared the way for the Woman's Board; and in the associations there were boards and committees to promote Sabbath schools half a century before the present Sabbath School Board.

Thus we see that our denominational boards are the achievement of wise, earnest, and devout Seventh Day Baptists in the churches. That which prompted them was a

passion to build up the churches and accomplish the work that no church can do alone.

It is possible to have more boards than necessary, but our fathers were careful in this respect. It is possible to consider the work of one board as important at all times as that of any other, and while guarding against this fatal mistake, no board should be neglected.

The boards are the creatures of the churches organized to help them do the work Christ has committed to them. That which prompted their formation was a passion that the churches should do the Master's work. Through the Tract and Missionary Societies, organized after years of experimenting by our fathers, churches have been maintained, new churches have been established, and the gospel of Christ carried to the ends of the earth. Through the other boards the churches have been aided in promoting Bible schools, young people's work, and education. The work of the boards and the perpetuity of the churches are inseparably linked together.

EVANGELISM THE WORK OF THE PASTOR AND HIS CHURCH

(Taken from an address by Rev. Charles L. Goodell, D.D.)

When I went to my first parish, my father, with six generations of New England blood in his veins, said to me, "My son, you are going into the ministry. I have no doubt you will get a congregation, but I want to say to you that it will not make any difference how large your audience or your salary, or how many of the first families occupy your pews, if you do not win men to Jesus Christ as their Savior from sin, you are a cumberer of the ground and ought to make way for a better man." Believing he was right, I never passed a month in forty years without receiving some one into the church.

In his "Apologia pro Vita Sua," John Henry Newman gives us the history of his religious opinions. In many of them we are not particularly interested, but some of them are fundamental. He says that when he was fifteen years of age a great change of thought took place in him which, through God's mercy, had never been effaced or obscured. He calls it "an inward conversion of which I am as conscious as that I have hands and feet." So there came early into my consciousness a conviction that there was an infinite distance "between him who serveth God and him who

serveth him not," that while God was of purer eyes than to behold iniquity, he would not that any should perish, but that all should come to him and live. I saw that however much men might suffer on account of their sins, God suffered more — doing the best which infinite love could suggest, even for devils and the devilish, and bringing to all men who would have it a new life of joy and peace and holy fellowship. I soon saw that there was no quarrel between a personal and a social gospel, that they were related to each other as cause to effect. I think we are all assured that it is better men and women who will bring in a better age.

We are in a time of crisis in Church and State. New occasions bring new duties. Nothing seems good enough to last forever. I have seen half the signs over the store doors on Fifth Avenue and the offices in Wall Street come down. The names I used to hear have been carved for many a year on the tomb. The masters in literature are gone. We have come to another age "where Rudyard's cease from Kipling and Haggards ride no more." But sin and sorrow and shame and death have not gone out of fashion. If we have a religion that can lead captivity captive, now is the time to use it. Nature and human nature have not changed. Still "night lets down her sable robe and pins it with a star." The sun drives its golden steeds up the eastern sky and the mountains unwind their misty veils and darkness hastens away! I believe that there is a new day dawning.

How feverish is the age in which we live! We are out of breath trying to keep up-to-date and are dying of heart failure at fifty. If you are only going to the grave-yard, what's your hurry? On the human side, what is there at the end of it all but a few short planks in the "windowless chamber" of silence and death, and on these lips of ours, so avid of praise, there will rest at last but a puff of dust. The peaceful stars in the far spaces look down upon us and seem to say, "Whither so fast, little men? We have long kept watch over this earth. We saw it wrapped in primordial mists. We watched it change from chaos to cosmos. We saw the earth carpeted with green. We saw nations and dynasties come and go. We saw the Pyramids builded and Babylon overthrown. We saw Nineveh buried in its winding sheet of sand, and we saw the ships of Tarshish

broken. And then we saw a lonely skull-shaped hill with a great central cross.

"That cross like a far seen beacon stands
In the midst of a world of sin,
And stretched out are its bleeding hands
To gather the wanderers in."

"We saw the unmatched Galilean nailed to that central cross. We heard him say, 'And I if I be lifted up will draw all men unto me.' With his riven hand we saw him lift the world, crosses and all. We saw him march across the centuries with a gospel that is as changeless as himself—the same yesterday, today, and forever.' He is mounting to his final triumph! Some day his riven hand will hold the sceptre of universal dominion and he will reign King of Kings and Lord of Lords."

TREASURER'S MONTHLY STATEMENT

April 1, 1936, to May 1, 1936

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

Dr.	
George W. Thorngate, Phoenix, Ariz.	\$ 15.00
Julie E. H. Flansburg (foreign missions)	1.00
Dodge Center Ladies' Society	5.00
Salemville, Pa.	8.25
Memorial Board income for quarter ending February 28, 1936	77.79
Milton Sabbath school (Jamaica)	12.69
Milton Sabbath school (China)	10.08
Milton Sabbath school (Dr. Palmborg)	5.05
Denominational Budget for April	574.09
Riverside (China)	1.00
Second Hopkinton	1.00
New York City	25.00
First Hebron	11.00
Seventh Day Baptist C. E. Union of New England for native Jamaica workers	8.00
Second Brookfield	16.00
Permanent Fund income	89.57
	\$ 860.52
Less Waterford Ladies' Aid society gift in February, given this society, but belonging to Woman's Board	10.00
	\$ 850.52
Cash on hand April 1, 1936	7.44
Overdraft May 1, 1936	290.32
	\$1,148.28
Cr.	
Interest	\$ 82.15
Transfer to Debt Fund savings account to be applied on reduction of debt as follows: ½% interest on \$6,500 note to July 6, 1936	\$ 8.22
Share budget receipts for April	56.91
	65.13
Dr. Rosa Palmborg (special gift from Milton Sabbath school)	5.05
G. D. Hargis, April salary, rent, travel expenses, native workers, and children's allowance	188.52
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native worker	8.00
William L. Burdick, April salary	112.50
William L. Burdick, house and office rent, clerk and supplies	68.52
E. R. Lewis, salary and travel expense	45.42
V. A. Wilson, salary	22.92
W. L. Davis, salary	22.92

R. W. Wing, salary	41.67
A. T. Bottoms, salary	33.34
S. S. Powell, salary	22.92
R. H. Coon, salary	22.92
A. L. Davis, salary	10.00
Trevah R. Sutton, salary	12.50
E. E. Sutton, travel expense	8.79
Treasurer's expenses	20.00
China payments for April as follows:	
H. E. Davis, salary and children	\$125.00
Principal Boys' School	33.33
Boys' School	16.67
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmborg	41.67
Anna M. West	41.67
	313.34
L. R. Conradi	41.67
	\$1,148.28

THE WESTERN ASSOCIATION

For some years the Western Association has followed a plan independently of the other associations, setting its time to suit its own convenience and discarding the custom of interchange of delegates. It still co-operates with the Eastern and Central in sending a delegate to the Southwestern Association. It invites the boards, according to its needs, to send their representatives, over a course of years covering the major boards and societies. Instead of sending a delegate to other associations and paying his expenses, it pays the expenses of the invited representative. On its program the guest is given opportunity to appear several times, and to present a constructive series of addresses or sermons, should he choose to do so. After some four or five years of such experience, some express approval and satisfaction with the plan; others not. It has its disadvantages as well as its strong points.

This year the Western Association met at Independence, May 29-31, with Rev. Robert Wing, pastor of the Hebron, Pa., churches, as moderator. He did well, too, and most helpfully but unostentatiously conducted the various orders that needed official attention. The program was well planned and was carried out, with few minor exceptions, as arranged. The Tract Society had been invited to send its representative, and Secretary Herbert C. Van Horn was present, preached three times, and conducted a symposium. His sermon on the night after the Sabbath was a part of the program of the Young People's Board, and on their special request.

The sessions opened Sabbath evening with some seventy-five or eighty present, including a goodly representation from the Alfreds, First Hebron and Nile churches. Naturally the

largest attendance came on Sabbath day, when people from all the churches of the association, in numbers estimated around three hundred fifty, were present and gave interested attention to the message of Dean Ahva J. C. Bond.

Cool weather discouraged visitors from many long conversations outside the church, or long walks over verdant hills and fields. Serious evidences of last winter's ice storm were apparent in orchards and sugar groves. The Independence Church is a prosperous one, meeting the many needs of a beautiful rural section. It celebrated its centennial two or three years ago. For the past twenty-two years Rev. Walter L. Greene has been its efficient, consecrated pastor and leader. Some of us wonder how it would seem to be able to serve in one place so long and helpful a ministry as he has done.

WORSHIP SERVICES

Rather outstanding were the worship periods conducted by various people or groups. These services were well prepared and designed to lead us into a consciousness of the nearness and presence of God. Song, meditation, Scripture, directed prayer, and well chosen words of encouragement, instruction, and inspiration were conducive of helpful results. Rev. Edgar D. Van Horn of Alfred Station led the first of these services, setting a high standard which others successfully measured up to. We were able to secure his written program and that of the Young People's Board, which appear here. We were sorry not to get the "service" led by Mrs. Harley Sutton and the Little Genesee group.

OUR RESOURCES VISIBLE AND INVISIBLE

And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servants said unto him, Alas, my Master! how shall we do?

And he answered, Fear not: for they that be with us are more than they that be with them.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and even unto the uttermost parts of the earth.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come to you.

And when he is come he will reprove the world of sin, and of righteousness and of judgment.

Of sin because they believe not on me.
Of righteousness, because I go to my Father and ye see me no more;

Of judgment, because the prince of this world is judged.

I have many things to say unto you but ye cannot bear them now.

Howbeit when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself but whatsoever he shall hear, that shall he speak: and he will show you things to come.

Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

MEDITATION

In the light of these statements I think I am right when I say that vast resources lie untouched within the reach of any church in a community—resources visible and invisible; resources in man-power, personality, and unconsecrated wealth, waiting the bidding of men and women who are consecrated to God.

I also venture the suggestion that had these resources been used rightly, instead of being misused, our denominational boards would not be in debt and there would be great rejoicing among our people.

The trouble is we have kindled strange fires upon our altars. We have made things our idols and forgotten God. The blessings which he has so bountifully given us have absorbed our time, our thought, our efforts, and we have allowed the Giver to fade into the background.

Again we have almost unlimited resources in our childhood and youth, educated youth, aspiring and enthusiastic youth, organized into great youth movements. There are infinite possibilities here. If it be said that large numbers of our youth have lost their interest in religion, their convictions, and purposes, let us remind ourselves that "they are living in an age influenced for evil by the unchecked and unchallenged pagan practices of the day; that the church has failed to present the moral challenge of Christian living in such appealing and adequate terms as to capitalize their fine spirit; that we have turned over to them the machine of modern civilization without having adequately trained them to master it by self control and obedience to law."

If the collapse of an outworn civilization has brought us face to face with new youth problems, it is likewise true that a virile and heroic Christianity still challenges our youth. Presented in its true light, it will recapture both the minds and imagination of our youth for the kingdom of God.

Again there are great potential resources in every community in the men and women of talent and personality who have seen the futility of mere materialistic progress. If the immediate past has taught us anything, it is that we must find our deeper satisfactions elsewhere than in those afforded by material things. We must find our satisfactions in the realm of the spiritual "where moth and rust do not corrode, and where thieves do not break through and steal."

Praise and Thanksgiving—for the goodness of our heavenly Father and his wonderful works for law and order in nature and the glory of life itself; for the assurance that truth is eternal and will ultimately prevail; for the power of

Christ; for those men and women in every community who are loyal to his cause and who give of their best to his kingdom; for the lessons we are learning in this time of crisis, reminding us that "righteousness exalteth a nation but sin is a reproach to any people."

Penitence and Confession—of our individual and corporate sin in trying to defeat the Divine order and delaying the coming of his kingdom by putting secondary things first; of our selfishness by seeking our own comfort and pleasure when so many are suffering and in need; of our vanity and self glorification instead of acknowledging that all things useful and good "cometh down from above." In truth, we have subordinated the clear teachings of the Gospel for the passing wisdom of the day.

Petition and Intercession—for Ourselves—for a quickened consciousness of sin, for a renewed assurance of forgiveness, and of the redeeming love of Christ, for the power to think honestly and unselfishly, for deepening loyalty to the things of Christ who is our Savior and Master, the power to choose the things worth while and let go the things not good, for a steadfast purpose to follow after righteousness and the things that belong to the eternal kingdom of Christ.

For Others—for the power to see as Christ saw the good in others, to see the spiritual values available for the highest life, that justice, mercy and true brotherhood will enrich our common life more than silver and gold, that the golden rule is the way of happiness and not the rule of gold, that Jesus and his high principles of human conduct may be given his rightful place in all social, industrial, and international relationships of life.

Young People's Program, led by Miss Ruby Clarke:

YOUNG PEOPLE'S WORSHIP SERVICE

JESUS THE LIGHT OF THE WORLD

Instrumental prelude—Mr. Luther Crichlow

Call to worship—

O come, let us worship and bow down,
Let us kneel before the Lord our Maker.
God is a Spirit, and they that worship him
Must worship him in spirit and in truth.
Thy word is a lamp unto my feet
And a light unto my path.
O Lord, send out thy light and thy truth,
Let them lead us to thy holy hill.

(In unison) Lord of Life, open wide the windows of our spirits, and fill us full of light; open wide the doors of our hearts, that we may receive and entertain thee with all our powers of adoration and love. Amen.

Hymn—

Scripture reading (responsively)—

Seek ye the Lord while he may be found;
call ye upon him while he is near.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For whosoever shall call upon the name of the Lord shall be saved.

If thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved;

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Even the spirit of truth! whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth in you and shall be in you.

Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me.

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father. And I will love him, and will manifest myself to him.

Special music—

An interpretation of Holman Hunt's "The Light of the World" Mr. Elmo Randolph

Prayer—

Closing Hymn—"O Jesus, Thou Art Standing"

Sermon—Rev. H. C. Van Horn

Benediction—

SERMONS

The sermons presented were thoughtful and inspiring. Dean Bond delivered a scholarly and encouraging message on Sabbath morning, using as his theme—The Church's Power of Continuance. In every Christian age, he said, the Church has been driven back to a revitalized conception, contact, and allegiance to Jesus Christ and the fundamental principles taught by him. Five periods of church history were reviewed by Doctor Bond, periods in which the Church found itself in a rediscovery of Christ. There was the age of the Martyrs, "Jesus worth dying for"; the age of Doctrine, when the emphasis was placed on "Jesus is very God"; the age of Empire, with its vision to make the political kingdom the Kingdom of God; the age of Imitation, when in the attempt to achieve perfection, men withdrew from worldly contacts—an age of monasticism. In the fifth period occurred the attempt of Reformation, an age when personality was first emphasized with liberty of life and conscience coming to the fore. Through all these trying centuries the Church proved all sufficient, finding in Christ the power to cope with its difficulties and disappointments.

THE SABBATH RECORDER

SUPPLEMENT

SABBATH PROMOTION

Vol. 2, No. 6

AMERICAN SABBATH TRACT SOCIETY

June 8, 1936

CREATION'S BIRTHDAY

BY REV. LESTER G. OSBORN

Genesis 2: 2, 3—And God rested on the seventh day from all his work which he had made; And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made.

Exodus 20: 8-11—Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the sabbath of the Lord thy God . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

Mark 2: 27, 28—The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath.

Introduction

The Bible was written for a religious purpose. It deals with the relation of God and man. It sets forth facts from which we deduce truths. The book of Genesis, as its name implies, is a book of "beginnings." Someone has called it the "seed book" of the Bible. The foundations of all truth are here. It is a book of religious fundamentals.

The account of God's chosen people begins at the twelfth chapter of this "seed book." The story of human history from man's point of view begins at the fourth verse of the second chapter. The thirty-four verses preceding this are cosmic in their scope. They record the origin of the universe, the earth, and life. As chapters one to eleven are an introduction to the whole Bible, so chapters 1: 1 to 2: 3 are an introduction to the introduction—or a prologue to the Bible.

Since Genesis is a book of religious fundamentals, it is small wonder that this matchless account of creation closes with a religious symbol—the institution of a sign or reminder of God, the Creator. This symbol is the Sabbath, the peak of the creation week.

It must be hard, when talking of the purpose of the Sabbath, its benefits, and man's duties in the matter of its observance, to have to spend so much time in apologizing for and

trying to explain the change of the day. We have no apology to offer, we need waste no time, we can go on, immediately, to talk of the manner of the origin of the Sabbath, its purpose, and the benefits accruing to mankind in its observance.

I. The Origin of the Sabbath

Nearly every people, ancient and modern, divides time into weeks of seven days. It is an arbitrary division — not natural like that of days and months, (for there is no heavenly body which goes around the earth, or to which the earth rotates, in twenty-four hours) but entirely artificial. Most ancient peoples, too, had "days of restriction"—peoples who were widely scattered, and who had no means of communication, or any contact with each other. Over three quarters of both ancient and modern nations and tribes call the seventh day of the week by some special name, usually "Sabbath." All these things point to a common, primeval origin for these things. The passage under consideration gives us the origin for which we search. All these weekly special days had their beginning at the time of the creation when God ordained the seventh day of the week as the Sabbath.

The Creator performed three acts in the making of the Sabbath. In the first place we read that "God rested on the seventh day." It was not because he was tired, but to lay the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We read in the fourth commandment (Exodus 20: 8-11) that the Lord rested, "wherefore the Lord blessed the sabbath day, and hallowed it."

God also "blessed the seventh day." To bless is "to bring good fortune or happiness"—to exalt and honor—to communicate some good. As Delitsch says, he "endowed it with a treasure of grace flowing from the rest of the Creator." God put into the seventh day blessings which we get from him by observing it.

The other act in the making of the Sabbath was the "sanctifying" of the seventh day. To sanctify is to set apart for a special purpose. The Creator set apart his rest day for a particular intent. The same word is used of the cities of refuge and other things publicly proclaimed. There seems to be in this sanctifying of the day the idea of proclaiming or announcing. Of no other day is it said that God set it apart. And every later reference is to this earlier sanctification of the seventh day.

So we see that the seventh day was given a peculiar distinction. On it God, the Creator, rested, and because of that fact, he blessed and sanctified it. Notice that it was the day which was blessed, not the institution. It was the seventh day, not the Sabbath, which was sanctified. It was the blessing and sanctifying of the day that made the institution of the Sabbath. Just as Adam was made of the dust of the earth, so the material of which the Sabbath was made was the seventh day.

II. The Chief Purpose of the Sabbath

When we come to the consideration of the purpose of the Sabbath, we must realize first that it is the "Sabbath of the Lord thy God." It is the true "Lord's day," the only day which he calls his own. It is the Creator's rest day—the day he set apart to himself and his own glory and honor.

The creation was an event so important that we are given a weekly day to commemorate it. The fourth commandment (Exodus 20: 8-11) finds its *raison d'être* in the rest of God at the completion of this great event. No other of the ten precepts tells us who is speaking. This one tells us who is the author and gives us facts about him—who is speaking, his position, power, and distinguishing attribute. It is the God who created the universe. The work of creation is claimed by the Creator as evidence of his deity and power, and as the thing which distinguishes him from all false gods. In Hebrews 3: 4 we read, "he that built all things is God." Jeremiah 10: 10-12 sets the gods over against the God who made heaven and earth. Paul shows his "eternal power and Godhead" from this in Romans 1: 10. So the seventh day is creation's birthday.

But the Sabbath is more than a memorial of creation. It is a continual reminder of God and a symbol of his presence and providence.

It is a testimony to the world of the true God, and a weekly rebuke to atheism and idolatry.

So we worship the Creator in whose image we are made, on the day which he himself set apart for his own honor and glory. Worship is the expression and proof of our love for God and for his will. God is to be served every day, but the seventh is especially dedicated to do him honor. "Bless the Lord, O my soul," says the Psalmist, "and all that is within me, bless his holy name." God blesses us by communicating good to us. We bless him by speaking good of him, in gratitude for his blessing.

The Sabbath is the Lord's day, but it was made for man (Mark 2: 27). Man was created that God might have a being in whom to find fellowship and joy, and to honor and glorify him. The Sabbath grew out of this proposed relation between God and man. It was made for man. It is just as much a provision for his good as all the rest of creation. It is a reminder to us not only of God's power and glory and deity, but of his love for us, and his interest in our welfare.

III. The Benefits of the Sabbath.

The underlying idea of the Sabbath is rest. It was ordained because of the Creator's rest. It was given to man as a time for the recreation of energies, both physical and mental. The Sabbath is a time for rest from earthly toil and care. How blessed, on Sabbath eve, to drop the burdens of life, to shut the door on the duties of the six work-days, doing only that labor which is necessary for preserving our bodies in a fit state for spiritual improvement. Man needs the Sabbath rest—he is so constituted physically and mentally. Six days' labor and one of rest is the "divine rhythm of a healthy life." It has been proved by many experiments that man is more efficient if he rests one day in seven. The "converse of the theorem" is that one cannot observe the Sabbath as he should except as he looks back on six days of labor of which he can say "it is very good."

But by far the most important benefit of the Sabbath is that it ministers to spiritual growth—nay is indispensable to it. A. H. Lewis said in one of his books, "When men conceive the Sabbath to be God's day, and come to its observance with glad hearts and loving obedience, finding him in it and its

duties, it becomes the most effective means of growth in all spiritual attainments."

It is a day for meditation on God, his wonderful work, his holy law, which is his will for our conduct, for contemplation of his goodness to us and our duty to him. This special consecration to God of a portion of our time is a reminder to us that all time belongs to him, which in turn brings to our mind that he is our All in All. Thus we grow in grace and in knowledge of him.

It is also a time for study and instruction. Here is time to read our Bible, to attend study classes, prayer meeting, church service—things which we allow our busy-ness to crowd out. Were it not for the pause and laying aside of the business of every-day life, we would seldom take time to look into God's revelation to man, his holy Word.

Then too, it is a time for services of worship—for we grow through worship too. We develop by exposing ourselves to the sunlight of his love, and by bringing to him our homage. One of the finest means of Christian growth is the united lifting of heart and voice in praise and prayer.

These things can be attained best through the day which God has ordained—into which he has put a definite blessing. How true it is that to leave the day which God singled out, which he blessed and sanctified, is a long step down the road which leads to loss of spirituality. For not only is it leaving a principle, and compromising, which is deadening to the spiritual life, but it is to remove oneself from the promised blessing. To leave the true Sabbath, even for a substitute, is in most cases to lose regard for any day, and loss of Sabbath conscience is a sure road to immorality and spiritual ruin.

Conclusion

God ceased from his work on the seventh day. Jamieson, Fausset, and Brown's commentary says this is "an example equivalent to a command." The command itself is given, with the reason, in the Decalogue. Thus the law of God and the needs of man combine to make the observance of the Sabbath an absolute necessity. Remember, too, that the Sabbath was instituted before sin entered the world. If it was necessary in a state of primal innocence, how much more so now when it seems that everything tends to make us forget God, and to allow the things of the Spirit to be submerged in the things of man

—in the struggle to make a living and have a "good time."

"Remember the rest day to keep it holy"—so it reads literally. God's rest day was "set apart" for a special purpose. God made the seventh day holy, we must keep it so. Our honoring the Sabbath is a debt which we owe to God, the Creator, our Lord, who sanctified it.

IN LIEU OF SABBATH SPORT

BY LOIS R. FAY

A few months ago, on a sunny Sabbath afternoon, a young man aged nineteen years, with Sabbath-keeping parents and grandparents, said, "Oh, I wish I could go skiing!"

Such is the popularity of sports, that when sunshine and exhilarating snow-cleared air are present, the human mind misinterprets these gifts.

A young woman, not far from the same neighborhood, is suffering from compound fracture of a limb and possibly other permanent injuries, because she happened to permit the good gifts of pure air and sunshine to intoxicate her to excess, so that she failed to see a root loosened in the ski trail, which threw her down with violence.

This intoxication in the use of good gifts has many victims. Not only are God's gifts so misused, but new inventions of man are misinterpreted and misdirected. From the wonderful ozone of the fresh air to the wood fibres polished and shaped into good skis, there is no lack of God's power. Instead of the excesses of sport for sport's sake, these gifts of God are for deeds of gratitude and devotion to him. It is not the act of traveling with strips of wood on the feet that would be sin for a young man or woman; else a Pharisee would not wear even a shoe. To save life, or to lose life, that is the rule. To go skiing for just the fun of it, when one's parents have devoted the day to the special honor of the Creator of all good gifts, will lead to other developments just for fun; and in the blind intoxication of the process, there is no escape from the pitfalls by the way.

Skis and snowshoes have helped youth to be present at church when roads were too drifted for large congregations; or helped carry some sunny ministrations to shut-in sufferers or lift a burden of sorrow from some weary soul by a cheerful message of God's love. There are also the wide fields of

research, prayer, and study of the Word of God, in different languages—"Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongue the wonderful works of God." Why pine for sport, O youth!

If we sift the chaff in our libraries we find different records of the acts of Christ's disciples in many lands, where the wonderful works of God are being performed, eclipsed by the great world of secular interests; and those wonderful works are just as operative as in Bible times. Yet only a favored few have eyes to see them. Deep visions of truth are often vested in the minority.

In some important change, as for instance the establishment of a new calendar, the minority seeks to mold the majority. This is one of the side streams in the river of evangelization. Thus the gospel of the kingdom of God is spread to distant places, but in ways sometimes that are a surprise to the evangelists.

Almost three hundred years ago, in England, Theophilus Brabourne wrote a book of arguments in favor of the Sabbath of the Bible and dedicated it to King Charles I, requesting him to use his influence for the restoration of the ancient Sabbath.

The result of trusting in royalty was disappointing, for the monarch appointed a church dignitary to prepare a treatise to settle his subjects in the "old and good way of the ancient and orthodoxial Catholic Church."

We may imagine how cast down the minority were to have their hopes thus blasted, but this disappointment no doubt influenced the emigration of a few to America. For with other Puritans, Sabbath keepers suffered much in old England, and after arriving this side of the Atlantic, they suffered somewhat at the hands of their fellow Puritans in New England, so that little groups migrated still farther westward.

There, as pioneers, that excitement loving spirit of youth found activity without the diversion of sports, and gave energy to the establishing of Sabbath-keeping homes. It lends a bright aspect to that early disappointment to think how out of it grew the impulse to

carry the seeds of precious truth to new soil. Now, if youth will use courage and love of adventure to establish new homes where the seeds of truth may yield a happy harvest, the results will be more satisfactory than if life is lived just for sport.

THE SABBATH AND EMPLOYMENT

BY NELLIE REIMERS KIMSHEL

DEAR BROTHER VAN HORN:

A long time ago you asked me a question which as yet I have not answered, but this seems to be the proper time to do so. That question was, "How do your people find employment and have the privilege of keeping the Sabbath?" Of course the Sabbath (Saturday) is the busiest day of the week in much of the business world and usually when one has any kind of a position he is expected to work on that day. So according to worldly reasoning many use that argument, "I can't afford to keep the Sabbath—I couldn't support my family." Of course that is the way it seems when not seen through the eye of faith.

Let us study Abraham's attitude toward God's commands. Abraham was living in Haran and his friends and family and relatives were about him. He was also what we would call an old man, being seventy-five years old, but he loved his God and he knew his voice when he spoke. Let us read the story here in Genesis 12: 1, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." You see Abram had loved ones and a home and many earthly ties to think about. Did he make excuse to God because of these? Did he let his home and loved ones come in between him and his God? The fourth verse gives us the answer, "So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran." The New Testament also speaks of Abram's faith and obedience in Hebrews 11: 8—"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." He did not know the way nor what was ahead of him; he only knew that his God said "Go," and that was sufficient for him. He had always been in the habit of trusting God; he knew that what

ever God told him to do would be for his own good. So he obeyed, and he knew his God would take care of the rest.

Now the Christian life is one of faith, and when we begin to doubt God and try to reason things out in our small minds, then we make a failure of the whole thing. And so when God tells us to keep his day holy, the best and only thing for me to do is to say "Amen, Lord, by thy grace I will." And then I will trust God to care for me and mine while I am endeavoring to obey his will. And will he fail? Never; God's promises were never known to fail. David gave a beautiful testimony to God's wonderful care over his people in Psalm 37: 25. He says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." And I say, "Amen. I never have either." I have seen many start out to keep the Sabbath and after awhile become discouraged and give it up and blame God that they could not make it go. But let me tell you in every case of that kind of failure, I have not known one who was a righteous person. They accepted the Sabbath truth as a theory which could not be denied. Their own common sense and reason told them that the seventh day on their calendar was Saturday, and so wishing to be religious and hoping for a future reward, they started out to keep that day. But what a miserable failure we make of things when we try to do them ourselves. We start to figure out the *how* of things and see that it can't be done. And according to our reasoning it *can't* be done. Nearly all the truths of the Bible are contrary to human reasoning. In one instance we read of how Jesus put clay in a man's eyes before he healed him of blindness. Is there any reason to that? Of course not—human reasoning. Then in another place we read of Elijah—how he made a sacrifice and to prove to the priests of Baal that his God could do things absolutely contrary to rule and reason, he soaked his sacrifice with twelve barrels of water, and then showed those wicked people how his God could prove his power by licking up the water and consuming the sacrifice. And so today we expect great things from our God and we receive them.

"Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed," Psalm 37: 3. And when it says "thou shalt be fed," it means actual food. And I

prefer to trust God for that food instead of worrying as to how I am going to earn it. Let me first busy myself with God's things and then he will take care of my affairs much better than I can do it myself. Matthew 6: 33—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Maybe you won't have the opportunity to *earn* them—but they shall be *added* unto you. These things—what things? Why the things that Jesus was talking about in the thirty-first verse—actual food and drink and clothes. He says, "Take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" Does he mean by this that we should live a lazy life and expect God to feed us? No, the thirty-third verse gives us plenty of work to do. It says, "Seek ye first the kingdom of God, and his righteousness." In other words, he wants us to exchange with him. He says, "You seek my kingdom and busy yourself with acquiring my righteousness (all thy commandments are righteousness. Psalm 119: 172) and I in turn will provide for your needs." And how wonderfully he does provide for his people. How he did feed the children of Israel in the wilderness for forty years and even their clothes did not wear out—Deuteronomy 8: 4. And he fed and clothed them all that time just to teach them that his law must be kept—Nehemiah 9: 14, "And madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant. And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst." God was particular that they should keep his law, so he made the manna fall from heaven to feed them—but on the sixth day he made twice as much to fall and on the Sabbath, none at all. So they had to trust God on the sixth day of every week, that he would send down twice as much as on other days so that they would not have to go hungry on the Sabbath. Many people believe that we should look to God for spiritual bread to feed the soul, and that is true; but God's promise to provide us with temporal bread is also sure and we can expect him to keep his word. When Jesus was here he proved by certain miracles that he is greatly concerned about our physical necessities and wants to help us. At one time there were four thousand men, beside women and chil-

dren, who had been so touched and blessed by the loving words of Jesus that they had followed him for three days and forgotten all about food and the common every day things of life. To hear his gracious words was more to them than food or drink. But even though they overlooked the fact that they had not eaten for so long, Jesus did not forget it. He knew that they needed food and real physical food. Even though he had been feeding them with the wonderful words of life, yet he realized that man is frail, and we read in Matthew 15: 32, "Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way." And so it goes on to say that he performed a miracle that they might be fed. I thank God that "we have not an high priest which cannot be touched with the feeling of our infirmities"—Hebrews 4: 15. He who sees the sparrow fall says, "Fear ye not, therefore, ye are of more value than many sparrows"—Matthew 10: 31.

If God gave us the greatest gift of all, will he not give us the lesser ones if we trust and obey him? Romans 8: 32 gives us this beautiful promise, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

I personally do not know of any one who is unemployed as a result of Sabbath keeping. But I know of several who have been promoted and whose wages have been increased while those working at the same job have been sent home and were out of work, even though they felt free to work on Saturday if they only had the chance. My own husband went through that very same experience, and even though he worked in the state capitol he always left his work when the sun set on Friday evening, and that is quite early during winter months. But God blessed him and while others all around him lost their jobs, he was pleased to find his pay raised and he praised God for keeping his promise to him and bringing him financial prosperity. That was before he entered the ministry. I also know of others who are holding fine positions and whose salary is being raised, every now and then. We have a practical religion and a God who cares, and it is not a burden to serve the Lord, but a pleasure and a privilege because we love him. You remember the tabernacle, way back in

the wilderness, and the ark that was in it. And Moses told Aaron to put a pot of that manna which God had so miraculously provided for them into the ark beside the Ten Commandments, so that future generations might see that God provided for all those people when they sought to do his will. And so when one saw the Commandments there he could also see the manna there, as a proof that no one will starve to death who keeps his law. You can read about it in Hebrews 9: 4 and Exodus 16: 31-35.

God cared for his people in the past and he is doing the same today. But what are the requirements? What must I do to be sure of this divine care and protection? Just this: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." But be sure to seek his kingdom first—not last—not any time that is convenient—but F-I-R-S-T. Then God will prove himself and keep his word.

One seventh of our time and one tenth of our income belong to God, and if we appropriate it for ourselves we are stealing from God, which is much worse than stealing from men, even though the world does not consider it so. Malachi 3: 8-12 promises us such a blessing that there will not be room enough to receive it if we obey God. There is nothing there that sounds like depression. No, nothing but the blessing of abundance on the obedient child of God.

Psalms 34: 10, "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing." Praise God for such a promise, and praise him that he is keeping his word to us who love and trust him.

Durham, Conn.,
May 7, 1936.

SABBATH REVIEW AND DEFENSE

BY BURT F. MARRS

Periodically there is some one who bobs up to deliver a crushing blow to those people who follow after the commandments far enough to keep the Sabbath which God made for man (Mark 2: 27), and now after so long a time we feel justified in coming to their defense with argument designed to meet the attacks of these "sky-pilots."

We have before us such a tract as was scattered among our brethren in a certain locality for the supposed purpose of weakening their cause, and while it may seem to some that we should pay no attention to such matters, it is our firm opinion that soldiers of Christ should always be ready to give an account of themselves in this fight for the word of God and in defense of truth for righteousness' sake.

In the opening statement of this tract the writer says, "The Sabbath is the seventh day and not the first day. The Sabbath was first mentioned in Exodus 16: 21-30." In this statement the writer is half right; the Sabbath is the seventh day, but the mention of it in Exodus is not the first time it is mentioned. Webster gives the primary definition of "sabbath" as a "season or day of rest." Now go with us to Genesis 2: 2, 3. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Now, in Mark 2: 27, Jesus says plainly that the Sabbath was made for man. Then, who made it? God made everything that was created in the beginning and Jesus says that the Sabbath was made for man—not for the Jews only). God's resting that day made it a Sabbath, so you see that the Sabbath was mentioned before Exodus.

The next error we note in this tract is that he states that Nehemiah 9: 13, 14 shows that the Sabbath was never observed by anyone till after they were written on the tables of stone. Wrong, again, as usual when belaboring Sabbath keepers, and if the writer will but take the trouble to examine the first reference he makes to the Sabbath, he will find in Exodus 16 that God said very plainly that they were to observe the seventh day as a Sabbath when picking up manna, and he also stated that he wished to, "Prove them whether they will walk in my law or no, and it shall come to pass that on the sixth day they shall prepare that which they bring in; and, it shall be twice as much as they gather daily," in verses 4, 5. Now, get the 22nd and 23rd verses in connection with this and notice that this was before they had reached Sinai. In verses 28-31, "The Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

Seeing that for the Lord hath given you the sabbath, therefore he hath given you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Does this look as though no one ever kept the Sabbath before they reached the mountain Sinai? In case you may be skeptical about the time of this incident, please read the first verse of chapter sixteen and note that the events of this chapter occurred in the second month; then read the first verse of chapter nineteen and you will see that they came to Sinai in the third month; so, Elder, you are just about a month wrong, which is just a slight mistake for some of your army—see Revelations 12: 17. Now, please note the statement, "Hath given," and this was before they reached Sinai, happening on the fifteenth day of the second—a month. Now, let us see if the people hadn't been given the commandments before they were written on the tables of stone. See Exodus 15: 26: "If thou diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee." And this was before they left Egypt, if you will but examine the Scriptures. We therefore conclude that God did but write on the tables of stone the commandments he gave them previously and which he was proving them in before Sinai. Abraham was a commandment keeper three hundred years before the tables of stone were given the people with the commandments written on them. See Genesis 26: 5.

The tract writer truly states that the Sabbath was given as a sign between God and Israel forever. How long would this be, dear reader? Exodus 31: 17. Verse 17 shows that it was a perpetual covenant. It would seem to us that something perpetual would be never ending. How, then, shall we say that it ended at the cross?

Another point mentioned by the writer of this tract is that God gave the commandments (particularly the Sabbath, we suppose) because he had brought them up out of the land of Egypt, and further states that we have not been brought up out of Egypt. (Deuteronomy 5: 15.) Now, it so happens that Egypt is

used as a type of sin in which we were bound as slaves prior to conversion and liberation, and, of course, if one hasn't been brought up out of Egypt (out of sin) we are not insisting on his keeping the commandments, for the carnal mind is not subject to the law of God, neither, indeed, can be, so Paul declares. Likewise, the contention of the writer that the Gentile people were never expected to keep the commandments may have some grounds for contention. But the fact is, if you are not really a literal descendant of one of the twelve tribes, then, when you leave sin and enter into covenant relationship with Christ, you become a child of God and hence a child of Israel, or a member of Israel, hence no longer a Gentile as such. We read that there was one law for the home born and the same for the stranger (Gentile) who joined himself unto the Lord. Isaiah 56: 6, 7 shows that the Gentile who kept the Sabbath was to be blessed for so doing.

But God stated his reasons for his people keeping the Sabbath even in his commandment. Please read the commandment in Exodus. "Remember the sabbath day to keep it holy . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: *wherefore* (for this reason) the Lord blessed the sabbath day and hallowed it."

The writer's plea that because he is a Gentile he is under no obligation to keep the Sabbath is a thin excuse for violating God's holy commandment. Let me ask if the Gentile as such ever had any hope of life eternal? Let us read Ephesians 2: 11, 12: "Wherefore, remember, that ye being in time past Gentiles in the flesh . . . being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:" etc. Do you not see that they were without the law—that they became a law unto themselves and their conscience, either accusing or excusing them, etc., as Paul declared in another place? Would you like to remain separated from the Jews and other Israelites just because you hate God's holy Sabbath so much? I wish you would note that Gentiles (strangers as Paul called them) were commanded to keep the Sabbath as is so stated in the commandment itself. Read Exodus 20. You will see that God's people and the

stranger that was within their gates as well were to keep the Sabbath. Of course the writer will come back with the argument that their cattle were also to observe the Sabbath. Now, is that true? Truly they were told that their cattle were not to work, but in order for them to work it would have been necessary for some human being to have labored to get them to work. I have never known of a cow failing to give milk on the Sabbath nor hens to quit laying on the Sabbath, but this is rather straining at a cow and swallowing a counterfeit Sabbath as the writer does when he tells us that the first day of the week is the proper one to observe in this dispensation. Few people are not able to understand the commandment who are willing to try to harmonize God's word with his will toward man.

When a Gentile became the property of a Jew he had to be circumcised in the flesh, and then he became subject to the laws and regulations which ruled the Jews themselves. Now, it so happens that Christ was a Jew. He has purchased you with his own blood if so be that ye are Christ's, and you are circumcised (at heart) if you are Christ's as Paul gave us to understand, and you are therefore obligated to obey all the commandments that the Jews are.

But, why is it that so many people wish to make so clear a distinction between themselves and the Jews? It seems to me that Isaiah 56: 3, 4 clearly foresaw your plight when he pleaded with you, saying, "Neither let the son of the stranger that hath joined himself to the Lord speak saying, The Lord hath utterly separated me from his people." And in the sixth verse he stated the exact thing that men would separate themselves for; to wit: the keeping of the Sabbath; and he pronounced a blessing upon them that kept it. Why it is, then, that men of intelligence will stand before a judgment-bound people and tell them that *no Gentile was ever told to keep the Sabbath, before or after the cross?*

—From Bible Advocate.

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

In our own time as the Church rediscovers Christ for itself, it will find the power of continuance. For "The gates of Hades shall not prevail against it."

Secretary Van Horn spoke on Sabbath evening on The Need of an Unbelieving World; his second message was on the theme—Living Offering as Exemplified in the Ideals of Christian Endeavor; and third, The Way of Escape Is Not by Neglect of the Plan of Salvation. The theme of the program being evangelism, these sermons were of evangelistic nature. A good conference meeting followed the first of Mr. Van Horn's messages, when many took thoughtful part in testimony. These are always good meetings, without which something would be missed by those who attend these gatherings. It is always thought of as the people's meeting. In passing, we might report the fact of helpful services and studies having been conducted Sabbath morning and afternoon for juniors and intermediates by Mrs. Ray Polan, Elmo Randolph, and Mrs. Mark L. Sanford.

Pastor A. Clyde Ehret brought a helpful message from Matthew 6: 30—"Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Materialism of the present, he said, with its fleeting nature, could not be considered as sufficient for the world's great need. It is like the grass. This is true in all phases of life, economic and political. Our age is the better and not the worse for criticism. Religion based on truth need not be afraid of criticism, for truth is indestructible. Vital and significant is the truth that "Christ came to make men equal to their task."

The sermon by Rev. Harley Sutton, pastor of the Little Genesee Church, was based upon the Sermon on the Mount, with the theme "Do More." We can do more, he said, if we want to do so. To do this, however, a man must have an adequate philosophy of life. The Sermon on the Mount, he said, was really the portrait of personality. The gospel was lived out rather than "spelled out." The sermon contained not so much a set of laws, as an invitation and challenge to loyalty to the personality of Christ. Discipline is one of man's greatest needs; it leads to perfection. A new type of man is demanded. Life cannot be lived on the circumference, but at the center. Jesus touched centers that were vital.

He came, quoting E. Stanley Jones, "not so much to get men into heaven as to get heaven into men." "To say that men are the 'salt of the earth,' or the 'light of the world' has either cosmic effect or is comic." The person to be perfected must have new moral standards based on reverence for personality, than which in Jesus' mind nothing else was more sacred. Personality of one's enemies sacredly regarded leads to the turning of the other cheek instead of to retaliation. "Retaliation loses even where it seems to win." "Love is victory" even in defeat. Personality must be unified—a divided personality cannot win. "Ye cannot serve God and mammon." "Whatever gets your attention gets you." In finishing the portrait Christ chose the rock to symbolize the stability of Christian character. Tried from above, by the rains, from beneath, by the floods, from the side by the winds, Christian character is like the rock, if on the inside there is the Christ. Defeat can come only from within, filled with the world instead with Christ. Loyalty to Christ is demanded and must be experienced if we are to be more and "do more."

ADDRESSES

On Sunday afternoon there were three splendid addresses. "The Duty of All Christians to Propagate Their Religion" was treated by Rev. Walter L. Greene. We look for a résumé of this excellent, logical address furnished by the speaker himself. The second address was by Miss Nellie Bond, on "Youth Speaks on the Church and Its Missions," and will be given in full, in later pages of the SABBATH RECORDER. The third address was by Professor Ray Polan on the subject, "A Layman's Conception of the Recruiting Work of the Church." These three addresses, while not further commented upon, are worthy the careful consideration of all our readers who are interested in the on-going of the Christ's Church.

The afternoon session was closed by a forum discussion led by Secretary Herbert C. Van Horn, who spoke briefly of tract publication, Sabbath evangelism, and the SABBATH RECORDER, pointing out the alarming drop in its support by subscribers, and more extendedly of the work of the Agency, appointed the past year by the Tract Board in following the wishes of General Conference, in making contacts with individuals and groups of unattached Sabbath keepers in need of denomina-

tional and church affiliations. Brother Robert Wing spoke out of his own experience, and many others asked questions or offered comments and suggestions. Encouragement was felt on the part of many by this presentation of new and vital interests with opportunities being afforded.

IN THE LINE OF BUSINESS

The few items of business, reports, and other details were handled expeditiously. Two or three points in the report of the Missionary Committee are here passed on to our readers. Rev. A. C. Ehret reported that the members of the committee had spent some time in visiting and counselling with the few members of churches now no longer operating actively. As directed by the association last year, investigations were carried on at Main Settlement, Hartsville, and Venango. "Some years ago the members of the Main Settlement Church met and voted to tear down their church, which they did. Since then they have considered themselves disbanded and without an organization." The opinion of the committee that this church should be no longer considered in existence was approved by the association. The few members still living at Hartsville, because of age and sentimental attachments, did not want to disband. They would not feel at home elsewhere, even though the Alfred Station Church had been most kind and considerate in ministering to their spiritual needs. The recommendation that Hartsville be still counted as a church until such time as changes may justify other action was adopted by the association. Somewhat similar conditions exist in the Venango Church matter, and since the few faithful ones who remain wish to retain their church's existence, recommendation in favor of their doing so was approved also.

AND SO FORTH

Many expressed the thought of the association being one of unusual interest, power, and spirituality. All the pastors and ministers of the association were present at all or the most of the sessions. Many of the university faculty and other church workers from various churches were present.

Meals were served free at the parish house, the local churches of Independence and Andover furnishing tureen dishes with milk, tea, and coffee to supplement the sandwiches and

cakes and other sweets brought by families from other localities.

It was observed by some in an appreciative manner that social fellowship opportunity had been afforded by a program not too heavily crowded. This would doubtless have been even more enjoyed had the weather been a bit warmer.

The officers elected for next year are: moderator, F. J. Pierce of Alfred Station; recording secretary, Rev. Clifford A. Beebe, Coudersport, Pa.; corresponding secretary, Marion Van Horn, Alfred. The next session will be held with the Friendship Church at Nile, at the call of the executive committee.

YOUNG PEOPLE'S WORK

YES?

Did you ever stop to think — that hard times mean nothing to the hen? She just keeps on digging worms and laying eggs, regardless of what newspapers say about conditions. If the ground is hard, she digs deeper. If she strikes rock, she works around it. But she digs up the worms and turns them into hard-shelled profits, as well as tender broilers. Did you ever see a pessimistic hen? Did you ever know of one starving to death waiting for worms to dig themselves up to the surface? Did you ever hear one cackle because times were hard? No! She saves her breath for digging and her cackle for eggs.

IDEAS OF AMOS AND HOSEA

BY MARION VAN HORN

At the beginning of the eighth century B. C., the idea of God among the Hebrew people had reached the stage of narrow nationalism. The relationship of God to people was thought of as being natural and unbreakable. God was the King back of their king; and since a king without subjects is hardly to be conceived, God must have worshipers. Following this idea through, it was only natural that God would favor his people with prosperity and protect their interests and society in order to maintain his own interests.

It is not at all difficult in the light of these beliefs to imagine what bomb the prophet Amos must have exploded on the thought of the people when he declared that the relationship between God and the people was

purely voluntary on God's part and not at all necessary, as they had come to believe. According to Amos, God had chosen that particular relationship of his own volition, and it could at any time be broken because the people were not essential to the existence or the well-being of God. This explosion caused only a trifling tremor compared to the shock left by his next idea which projected God as a personality, a moral being who would deal out justice. And that justice might bear the weight of disfavor as well as of favor. It meant that punishment and even destruction were included in the conception of God and disloyalty to the standards he set forth.

Amos denounced the people for the insincerity in their worship. They were not faithful to the idea of God which they made claim to believe, and lack of justice was all too evident in their dealings with one another. He did not fail to strengthen his argument by the play upon the element of fear which was so prevalent in the lives of all peoples of that early day. The recent solar eclipse and the frequency of earthquakes in the land are effectively used to this end, since such phenomena were regarded as ominous warnings of the disfavor of God. Thus he admonished the people to seek good and to love justice that they might live.

Amos in the presentation of his message was rather domineering and harsh and appealed to the fear of the people. Hosea, a little later, brings practically the same message, though he fills and rounds it out in some respects, appealing as he did to love rather than to fear.

Both men denounce the faithlessness of the people in their religion and their lack of love shown in the injustices in their social order. Hosea, however, goes a step farther than this and deplors the lack of knowledge of God.

In their revolt against the injustices of their day, these men gave rise to ideas of almost revolutionary character and added a great deal to the conception of God. Through them God became a moral being who demanded justice between man and man and between man and God. He would deal out justice whether it meant favor or punishment. He would even destroy his chosen people if they merited such severe treatment. They also approached a world conception of God in setting forth the idea that he might use the

enemies of Israel to punish them or otherwise bring about the fulfillment of his purpose.

In this pleading for justice and love and the declaration that God did not want hollow, faithless sacrifices, but the keeping alive of those social virtues making for social stability, we observe the laying of the foundation that is to support the Christian conception of God and his relationship to his people, which came centuries later.

DOCTOR OF MEDICINE

One of my correspondents has just sent me a letter that has given me extraordinary gratification and delight; for I regard it as one of the finest compliments that one man can pay another. After mentioning the number of honorary degrees that I have received in letters, philosophy, and theology, he says that I ought to receive the honorary degree of M. D.—Doctor of Medicine—for he really believes that my methods of expressing them have been of positive physical benefit to him during a serious illness. Now, I hope this is true. I think all of us teachers, writers, ministers, and spiritual guides often envy physicians and nurses. We hope that we may do a little good, that we may add something to the happiness of others. But, as a rule, we have small or no evidence of this; we sow, but we do not reap.

Physicians and nurses, on the other hand, plainly see the improvement in their patients; they see pain quieted, the broken leg made whole, the horizontal sufferer walk the streets again. It was interesting to me once to watch a physician and his friend lunching together heartily at a club, and roaring with laughter over some funny story; and I remembered that only three months before, that physician's hands had been inside the body of his companion, working busily and rearranging his entrails.

It must be an immense satisfaction to see the definitely good results of one's efforts.

Now, I cannot receive the degree of M. D. for two cogent reasons: It is, quite properly, one of the very few degrees that are almost never given except on examination; and, secondly, my knowledge of medicine, surgery, and physiology is so slight as to be ridiculous.

But I was elated by this letter, and I am grateful to my correspondent; and I was reminded by a friend not long ago that a suf-

fering man, consulting a famous nerve specialist in New York, was advised by this doctor to attend my public lectures.

—William Lyon Phelps.

ALFRED'S CENTENNIAL

Rev. Herbert C. Van Horn, Editor
Sabbath Recorder,
Plainfield, N. J.

MY DEAR HERBERT:

A number of times during the past winter I have had my conscience prick me quite seriously because I was not keeping you better posted as to our preparations for celebrating the one hundredth anniversary of Alfred University's founding. Now we are within two or three weeks of commencement and I have not made good my neglect. Doubtless you received the formal invitation to the convocation and the outline program of the commencement activities which accompanied it.

I would like to give you a little bit of the atmosphere created around here by the preparations for the celebration. These remarks will also indicate more in detail than the outline program can what preparations are being made and what we are emphasizing. We had hoped to have the historical volume ready covering the activities of the century. That being my task and having come to me very late, it has not been completed, and will not be for a couple of years probably.

The outstanding features of the centennial celebration will be a big alumni dinner Saturday evening, June 6. It is expected that it will be held in the gymnasium and that preparations must be made to accommodate some four hundred alumni and friends. The usual baccalaureate sermon will come on Sunday evening. Monday will be given over in the forenoon to reunions, class breakfasts, etc., and the class day exercises. Monday afternoon there will be an alumni public session with some slides showing the buildings and people at different epochs in Alfred's history. Two or three addresses will be given dealing with Alfred's contribution to her alumni and Alfred's prospective contribution to the future and just what Alfred can do in solving some of the problems of the social order.

Monday evening a fine musical program or a concert is to be given under the direction of Mrs. Seidlin and her sister. Mrs. Seidlin is a member of our music department.

On Tuesday at eleven o'clock will occur one of the outstanding events of the week, the centennial convocation. We hope to have numerous representatives of other colleges and universities and learned societies and other organizations interested in associating with Alfred University and her work. They will make with our faculty and seniors a rather imposing academic procession. President Dixon Ryan Fox of Union College, which in a certain sense is the mother of Alfred University, will give the address on that day, entitled "Have We Improved in a Hundred Years?" Two or three honorary degrees will be conferred and other items in the exercises will prove interesting, I am sure.

On Tuesday afternoon at four o'clock will occur the centennial pageant. It has been written by Miss Elsie Binns, the last half of it being written in blank verse. A cast of one hundred fifty to two hundred people is at work practicing in preparation for that great presentation. I am sure any one who sees and hears the pageant will feel thoroughly imbued with the spirit and background of Alfred University. This will be a most outstanding event.

In the evening there will be a musical program again by the reunion of glee clubs including the present glee club and other students and men who have sung in the glee clubs of earlier years.

On Wednesday will come the regular commencement exercises with the speaker whose name should be kept confidential until you see it announced in the newspapers. That speaker is Miss Frances Perkins, United States Secretary of Labor.

We have this year 135 graduates in the College of Liberal Arts and the College of Ceramics, the largest graduating class by one third that the university has ever had.

On Wednesday afternoon the commencement exercises will be concluded by the president's reception. In addition to this series of events there will be some sports, a soft ball game on Monday afternoon between the seniors and the alumni, and a series of exhibits will be on display. The central exhibit will be a historical exhibit of documents and pictures and will be in the library, occupying one half of the building. Long preparation has been made for this and an enormous amount of work has been done on it. It is now nearing completion. There will be at

WHAT DOES OUR CHURCH NEED?

(A paper prepared and read by Mrs. Almira Warner at the church night service at Verona, N. Y., April 4, 1936)

What does our church need? Perhaps there are as many answers to that question as there are people present. I think our church needs may be divided into three groups—(1) financial needs, (2) social needs, and (3) spiritual needs. However, no definite line can be drawn to separate these groups, for each is dependent on the other two, and as the needs of one group are met so are the needs of the other groups affected.

Our financial problems have been cause for concern and worry on various occasions, but we always seem to solve them by the time of the annual meeting. The various organizations connected with the church carry a good part of the financial burden, and their help is appreciated.

Of course we need money, but it seems to me the real need is not so much more money pledged as it is a more systematic paying of the pledges. If the money could be paid more regularly into the church treasury, our pastor could be paid more regularly and the work of the finance committee simplified. In addition to our regular expenses there are always improvements and changes that may be made in the church building and equipment. Many such changes have been made in the past one hundred years. And the chief need to accomplish them seems to be someone with vision and vim to work toward that end.

The social needs hold a particular place in our church. Because so many of the school social events are dated for Friday nights, when our young people cannot conscientiously attend, we need to build up an interesting social activity to fill that need in their lives and to bring our groups together. Surely our social needs can be met if we recognize them and make the effort to deal with them.

However, we must guard against allowing the social side of church life to crowd out the spiritual. We must take care that we do not come to church more to visit than to worship; more to hear the news of the community than the sermon; and more to see the folks than to make a study of our inner Christian lives. Yet most of our social activities have their religious and educational values also, and I believe that nothing does more to create and keep up our loyalty to the church than

another point on the campus three model campuses with buildings made to scale, modeled in clay painted and glazed and burned. One of these campuses will represent the campus as it was in 1850, another as it was in 1870, and the third as it was in 1910. Any one desiring to see the campus as it is in 1936 can step out of the building and look at it.

Other interesting features of the exhibit will be found in the College of Ceramics, the School of Agriculture, the alumni office, the gymnasium, The Brick, and the Gothic. In The Brick we hope to have a room furnished about as the rooms were sixty years ago. The Gothic exhibit will specialize in old Bibles.

A great deal of color and atmosphere is to be created by having faculty and students and townspeople to quite an extent dressed in regalia of an earlier day. Students and faculty and townsmen are, in considerable numbers, raising beards, mustaches, goatees, sideburns, etc.

The headquarters will be in the Green block, and we hope to have a few people in the garb of an earlier day in front of the headquarters, some promenading on Main Street and others hanging around the entrance to the campus. They will also appear in other places.

Perhaps what I have said will give you a pretty good introduction to what will happen at our centennial. Last night the Wee Playhouse, a dramatic organization, put on a reproduction of a joint jubilee session of the four lyceums. These organizations have been dead for twenty years, but a most interesting program was put on. Papers written by lyceum members thirty, forty, and fifty years ago were read. Two quartets also sang old lyceum songs.

Well, you will be weary enough by this outline. Remember it is not an article, it is a letter.

I may see you before you get this letter, but it will be in your hands anyway for whatever use you may care to make of it.

With very best regards, I am

Very sincerely yours,

J. NELSON NORWOOD,

President.

Alfred, N. Y.,

May 21, 1936.

"An irritable person never lacks cause for annoyance."

our social contacts. Let us continue to encourage and build up a clean, entertaining, and invigorating social life in our church by being alert for new ideas, and lead and take part in such work.

I feel very incompetent to attempt to discuss the spiritual needs of our church. We have a very able pastor who brings us fine and inspiring messages. We have an active Sabbath school with interested and trained teachers. Our children have the opportunities of a Vacation Bible School. We have a reputation in the community of being an active, consecrated group.

But I wonder sometimes if we haven't been lulled into a sense of easy contentment by too much praise; if we haven't drifted into a rut of satisfaction with conditions as they are. Perhaps we do keep a greater per cent of our young people in active membership than some other churches, but do we keep all of them we might if we made greater efforts? Perhaps we did send as much money to the Denominational Budget this year as last, but couldn't we be of greater help to the denomination if we tried? Perhaps we need to be stirred up and wakened to the possibilities of our church group, and the great need of accomplishing more for our Master.

Let us not be satisfied with neutral goodness, with just not doing any harm; but let us respond to the need of helping others who may be weaker, and giving them a rousing example of making the better—best. In this lie growth and increasing strength.

CHILDREN'S PAGE OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am sorry I have not written to you for such a long time. I hope you will understand that it is because I have been busy in my school work so that I can go to Wellsville High School next year.

Miss Sherwood, our teacher, says that if Otto does not snap into his work he will not pass his grade. I am sure Kyra, Durward, and Hilda will pass. We have only two more weeks of school.

Aunt Harriette, mama's sister, is going to stay over here a week. She came over today.

Two weeks ago today Uncle Will Grover, Aunt Alice, Jeany and her husband, Will II, Maude, Will III, Melvin, Uncle Murt, Aunt

Agnes, Georgiana, Marie, and I were all up to Grandma and Grandpa Greene's. Uncle Will was eighty-nine years old that day.

Last Sunday, the twenty-second, we were down to Wellsville to the Sunshine Club, and many other schools were there also.

I am glad to see the letters in the SABBATH RECORDER and hope to see the answer to mine.

I must close now before my letter gets too long.

Yours sincerely,

JUANITA GREENE.

Wellsville, N. Y., S. R. S.

DEAR JUANITA:

Well, I am beginning to have some faith in my guessing ability. Did you notice that I said two weeks ago, "I'm hoping some of my RECORDER boys and girls will find time to write before the next issue of the RECORDER." Then I mentioned that I thought I could guess who would be the first one to write, and you were the one I guessed. Now don't you think I ought to pat myself on the back? Now I'll guess once more and let's see how I'll succeed this time. I guess that a certain child in central New York will be the next one to write.

Thank you for taking time to write when you were so busy with your school work. It is almost always the busy people who get things done, isn't it? I am just sure you will be a high school girl next year, for you are doing your very best. Please tell Otto that I'm hoping that he, too, will do his level best from now on so that he will also pass his grade. I am glad Kyra, Durward, and Hilda are doing well in school.

Your Uncle Will surely had quite a birthday party, and I know it must have been a very enjoyable occasion, because I never fail to have a pleasant time when I go to your Grandma and Grandpa Greene's.

What a happy time rural school boys and girls had in Wellsville last Thursday and Friday. Thursday was the day the children near Andover went. They had ice-cream cones and went to the movies in Andover before they started for Wellsville, and such a happy looking bunch as they were.

I am expecting other good letters from you when school has closed and you are not so busy.

Very sincerely yours,

MIZPAH S. GREENE.

OUR PULPIT

THE EXODUS AS A TYPE OF REDEMPTION

BY REV. LESTER G. OSBORN

Text: Titus 2: 14—"And purify unto himself a peculiar people."

There is an amazing unity and progress in the historical books of the Old Testament. Let us survey them briefly, especially the early history. The book of Genesis is the book of beginnings, as the name indicates. In it we find the record of the beginning of the world, man, the Sabbath, sin, the roots of the plan of redemption, and the beginning of the chosen people. The close of Genesis leaves the Children of Israel in captivity in Egypt. Exodus tells of the going out of the Israelites from Egypt under the leadership of Moses, their wilderness wanderings, and their system of organization and law. Leviticus gives the ceremonial laws, to govern their religion and worship, an elaboration of a part of the legal portion of Exodus. Numbers records the enumeration of Israel, and gives further history of the wilderness wanderings after Sinai and the failure to enter the land at Kadesh-Barnea. Deuteronomy is a recapitulation of the law, being composed of addresses of Moses on the borders of the promised land. The Pentateuch ends with the children of Israel ready to cross the border, with their leader Moses, dead, and with Joshua appointed in his place. The book bearing the name of Joshua tells of the entry into and the conquest of the promised land. Judges gives the history of the people in the land of Canaan under the judges. Ruth is a beautiful story of the times. First Samuel records the personal history of Samuel, the last of the judges, and the beginning of the kingdom under Saul, ending with the death of this first king. Second Samuel tells of the reign of David. First Kings tells of David's death, Solomon's reign, and the history of the people up to the reign of Ahaziah. Second Kings covers the period to the captivity. The two books of Chronicles are a history, from another source, of the period from the death of Saul to the captivities Ezra and Nehemiah tell of the return from captivity of the small remnant, of the restoration of law and ritual, and the rebuilding of the walls and restoration of civil authority. Esther is a historical story, showing how God watched

DEAR RECORDER CHILDREN:

As you see, I have only one letter for the RECORDER this week. I did think I had one from Jamaica, but it proved to be a letter from Mrs. Hargis and not intended for the Children's Page. However, I am sure she will be willing for me to quote a part of her letter at this time. She writes: "I am writing to each society of young people in our home churches in an appeal for books for a library for our young people here in Jamaica. There is not one public free library in the island, and as ninety-nine out of one hundred homes have no books or magazines, the need of good, clean stories is great. We have been sorry to see some of the cheap, trashy magazines in the hands of young people here, who are hungry for something to read, and cannot afford good reading material."

Mrs. Hargis also suggests, "If the juniors wish to send books for a children's library, that would be fine also."

Now I'm wondering if our RECORDER boys and girls would like to help in this good cause, by sending books, either for the young people's or the children's library; either new or used books which are in good condition would be very acceptable. Mrs. Hargis suggested the following: Good stories, books on art, music, nature, history, home-keeping, sewing, and cooking.

I am sure many of you have good books which you would be glad to send to the Jamaica boys and girls. Think about it.

Sunday morning I am starting for Washington, D. C., to attend a conference of the Associated Country Women of the World. Perhaps I can find some interesting things to tell you about my trip next time. In the meantime, I'm looking for more letters, my constant desire.

Before I close I must tell you about my new bird family. A year ago last Christmas, Carrol Burdick, one of the boys in my Sabbath school class, gave me a very attractive bird house, which Pastor Greene fastened in a tree back of the house. The other day I saw a little wren building a nest in it. How hard he did work, carrying nest material into the small opening. It is the first bird I have ever seen go into it, so I was very much pleased.

Sincerely your friend,

MIZPAH S. GREENE.

over the Children of Israel who did not return to Jerusalem.

It is a wonderful history, and full of significance to us of "spiritual Israel." The event which I wish to treat in this article, is the Exodus, in which portion of history, we see such an analogy to our redemption. So marked is it, that Bible scholars consider it a type of our salvation through Jesus Christ. The book of Exodus records the deliverance of Israel from bondage, being led forth by the power of God, and the establishment of a new relationship with Jehovah.

I. Wholly of God.

We read that God said, "I have seen their afflictions," "I have heard their cry," "I know their sorrows," "I am come to deliver them." Even in their captivity and hopelessness, God did not forsake and forget Israel, but watched over them, and planned their deliverance. And, the author says, "thus the Lord saved Israel." The deliverance of the Children of Israel from the Egyptian bondage was wholly from God.

And this is true of our redemption. We read in John 3: 16, "For God, so loved the world," and in Hebrews 1: 1, 2, "God . . . hath in these last days spoken unto us by his Son." Many other passages ascribe to God the authorship of our salvation.

There is an old Hindu legend which tells of a terrible famine in a large district in the country. A princess went to see for herself the conditions. Upon hearing the saying of the wise men, that only through the death of some noble person could the famine be broken and the people saved, she went into the hills, had a grave dug, and crept into it and was buried. From her grave, so runs the legend, gushed forth a river, which swept on and on, growing larger as it went, watering the fields, and bringing life wherever it went. The river of life in the legend did not originate in the grave of the princess, but in the warm loving heart of a noble maiden, who gave her life. And just so, the gospel of Jesus Christ did not have its beginning in the earthly ministry of Jesus, nor in the manger, nor in the cross, but in the loving heart of God. "For God so loved the world, that he gave his only begotten Son." Redemption is wholly of God.

II. Through a Person.

To one of the captive families in Egypt was born a baby boy. In spite of the attempts of

Pharaoh to wipe out all the male children, this boy was preserved, and taken into the court of the emperor himself, receiving the best education possible at that time. Not being willing to live in luxury as the son of the princess, he cast his lot with his own people, giving up royalty to do so. One day, as he was about his daily task, came the call to take the responsibility of leadership of the people, to deliver them from their bondage. And it was through Moses that God delivered his chosen people. Moses spoke to Pharaoh for God; Moses stretched forth his hand and the waters divided; Moses received the law from God and gave it to the people. Moses was their leader. We read in Acts that Moses "supposed his brethren would have understood how that God, by his hand, would deliver them." The exodus was accomplished through a person, Moses.

When God saw evil waxing worse and worse, and his people turning away from the true worship, he again sent a person to deliver them. "For God so loved the world, that he sent his only begotten Son." So Jesus, not willing that his people should perish, came into the world in bodily form, identifying himself with them, giving up royalty to do so. He came "out of the ivory palaces" that he might lead his people out of their bondage to a new relationship with God in a promised land. Jesus was the person through whom God wrought our deliverance. It was told to Joseph that "Thou shalt call his name Jesus, for he shall save his people from their sins." He himself said, "The son of man is come to seek and to save that which was lost." Paul tells us, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Timothy 1: 15).

The story is told of a shipwreck, and of one man who put out from shore in a row boat to save whom he could. His boat was soon filled, and another person would sink it, and he had to start for shore, hearing all around him the cries of those still in the water. In his agony he cried, "Oh that I had a bigger boat." But he didn't and had to go on, leaving many more to their fate. It is not so with the person whom God chose as the one through whom to deliver us. There is no limit to his "capacity." "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

III.—By Blood.

But Pharaoh was a stubborn master. Over and over, no matter what he suffered, he hardened his heart and refused to let his profitable captives go. It was only when the first born in every household and every stable and sheep fold in the land died that he relented. And then, after the Israelites had gone, he hardened his heart again, and went after them, but it was too late, they escaped.

It was only the blood of the lamb on the lintel of the door that caused the death angel to pass over the houses of the Israelites there in the land of Goshen, when he entered every other house to take the first born. Truly, the deliverance of the chosen people from Egypt was by blood.

And this is true also of our salvation. "The blood of Jesus Christ his Son cleanses us from all sin" (1 John 1: 7). Paul said, "Whom God sent forth to be a propitiation through faith in his blood" and "in whom we have redemption through his blood." Our salvation is by blood.

D. L. Moody tells of a man who once came to him, saying, "I hate your God; your God demands blood. I don't believe in such a God. My God is merciful to all. I do not know your God." Turning to Leviticus 17, Moody showed him why God demands blood, "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh atonement for the soul." If there were no penalty attached to the law against stealing, thieves would not be restrained, and would snap their fingers in our faces when we demanded restitution. And so, God has never made a law without a penalty, continued Mr. Moody. The penalty is death, "The soul that sinneth it must die." That is where the atonement of Jesus Christ comes in, dying for us.

It is not a pleasant thought, the thought of punishment and death. Many today say that blood has nothing to do with our salvation, and yet the Bible clearly teaches that "without the shedding of blood there is no remission of sins" (Hebrews 9: 22). And this is true, even though such writers as G. B. Smith declare that to say this is "both foolish and futile" today (Guide—p. 519). Many call it the "religion of gore"; but take it out of the Bible, and the whole plan of redemption falls. In denying it, we also discredit the direct statement of Jesus, and make him a liar, for he

said, as he instituted the Last Supper, "This is my blood of the New Testament, which is shed for many for the remission of sins."

Yes, our redemption is by blood.

IV. From _____ To _____

Salvation is redemption or deliverance from something to something else. It was true in the case of the Israelites. The exodus delivered them from slavery and bondage to freedom; from hardship and suffering to ease and comfort; from a cruel task-master, who forced them to labor with the stinging lash, demanding more and more bricks, even forcing them to a new relationship to Jehovah, under which they worked from other motives; from sadness and mourning and dissatisfaction, to joy and peace and contentment; from a strange country to the "land flowing with milk and honey," the promised land; from death as a nation to a history that is a marvel to the whole world, even in the dispersion of today.

And all these changes in the condition of the Israelites are pictures of the changes that come to us through redemption. Are we not delivered from slavery to sin and a cruel task-master, Satan? Do you know the power of bondage to evil? It is stronger than any bondage in which mankind ever found itself, and seemingly cannot be broken. In fact, its shackles cannot be thrown off by human effort. But thank God, a stronger than Satan has "broken every fetter," and we can today enjoy freedom from it, looking back in derision at the forces of evil, as the Israelites must have looked at the helpless pursuing army of Pharaoh, as God kept them from being retaken. In place of Satan, who drives his subjects with the stinging lash, with intense suffering, we find a new relationship to Jesus Christ through his indwelling, constraining us in his service by his great love. In place of sadness and mourning and hardship, come joy and contentment and the peace of God which passeth all understanding.

Yes, and we too are taken out of a strange country—the world—and set apart in a world of our own. And we too have our promised land, to which we shall attain some day—what we call heaven. True, we are still in the world, but we do not partake of its evil. We are separated from it.

But best of all, we are delivered, as were the Children of Israel, from death unto life.

Satan is the "god of this age" (2 Corinthians 4: 4) and blinds the eyes to light, striving to keep from God all he can; for God is light, and Satan is darkness. Light makes life—and God is both. With Satan, as his servants, we are in darkness, in a condition of death, spiritual death. There is in us no life. But through our Lord Jesus Christ, we are "passed from death unto life"—the life of God, eternal life which is both for now and for hereafter. Such is the result of the new relationship with God.

Conclusion.

What a picture of our redemption is the exodus of the Children of Israel from Egypt—wholly from God, through a person, by blood, from bondage, a strange country, and death, to freedom and life and joy.

They were called out from Egypt by God, who wished to make of them a peculiar people, through whom to reveal himself to the world. So he says to us, "Come out and be ye separate . . . and I will receive you, and ye shall be my sons and daughters." He wishes to "purify unto himself a peculiar people," through whom, to tell the world the story of redemption to a lost world.

"For God sent not his Son into the world, to condemn the world, but that the world might be saved through him."

DENOMINATIONAL "HOOK-UP":

MILTON, WIS.

On Wednesday, May 13, a group of college girls, accompanied by their own mothers or ones adopted for the evening, gathered together in the basement of the Seventh Day Baptist church for the annual Y.W.C.A. Mother-Daughter banquet.

The theme chosen for this year was nature and was very aptly carried out during the entire program. Elizabeth Greene performed the duties of toastmistress very charmingly. Many of her thoughts were expressed by reading carefully chosen selections of poetry. The tribute to mother was given by Virginia Loofboro, and as a response from the mothers, Mrs. W. D. Burdick expressed their appreciation for daughters.

The main speaker of the evening was Miss Lela Stillman, who chose for her subject nature, which included health and sunshine. Miss Stillman chose to emphasize the physical benefits received by being close to nature as

one of the primary advantages. A vocal solo, "Down in the Forest," was rendered by Byrna Comstock. She responded to the applause with an encore.

The basement was beautifully decorated in spring colors with huge bouquets of lilacs in the center of the room and birds flying non-chantly overhead.

Each year the Y.W.C.A. sponsors the Mother-Daughter banquet so that the mothers and daughters may meet each other and become acquainted. Miss Aliceon Stillman, as chairman of the social committee, assumed the responsibility for the banquet and made all arrangements.—Milton College Review.

GARWIN, IOWA

Rev. E. E. Sutton, Milton, Wis., director of religious education for the Sabbath School Board, spent last week-end, May 22-25, in Garwin at the request of the church. On Friday evening a special union community service was held at the church with vespers and a sermon, "True Worship," by Director Sutton. After this service a few remained for a forum. Sabbath day the Marion, Iowa, people joined with us in three services, when Mr. Sutton was the guest speaker. At the morning worship service he brought a sermon, "The One Great Task of the Church." At the Bible school hour he gave a ten-minute review of the lesson and used the rest of the time for a forum on the work of the Sabbath School Board. Following the dinner in the basement another special service was held with a song service led by Herbert Saunders, following which were three talks: "The Home and Its Relation to the Total Work of the Church" by Mrs. E. E. Sutton, Milton, Wis.; "The Place of the Church in the Rural Community" by C. B. F. Michel, Marion, Iowa; and "Preparing for Our Tasks" by Rev. E. E. Sutton. At the High School Baccalaureate, Sunday evening, held at the Christian church Director Sutton gave the sermon "Facing Our Tasks." This inspiring week end was brought to a close with a church social, Monday evening, in the basement, with supper, music, and games.

CORRESPONDENT.

STONEFORT, ILL.

In May, according to long-established custom, Stonefort held its annual communion service. This is a time of spiritual and social uplift, to which resident and nonresident

members alike look forward, from year to year. Some of the members from a distance meet with the home church at no other time.

We were glad to have, with us from Farina, the nearest church of like faith, their pastor, Rev. Claude L. Hill, his mother, Deacon and Mrs. Lincoln Crandall, and Arthur Burdick.

In the morning service Brother Hill brought an appropriate message ably delivered, from John 10: 1-18; theme The Abundant Life. There was special music by the visiting brethren and our own home group. Mr. Burdick led the singing. In the intermission, dinner and a social hour were enjoyed. In the afternoon the things of greatest importance were the testimony and covenant meeting, followed by the Lord's Supper in which Deacon Crandall assisted our deacons. Brother Hill had charge of this, assisted by the acting pastor, Oliver Lewis.

The new church, built about fifteen years ago, underwent its usual spring cleaning inside; at the same time some minor repairs were made, and the grounds were put in better condition by thinning the trees, removing underbrush, and cutting the grass. Willing and capable hands from our church group freely gave this service "for the people had a mind to work."

The Christian Endeavor society is being carried on with the attendance and co-operation of first-day friends, though Seventh Day Baptists fill the offices and lead the meetings, the others preferring to take a secondary place.

CORRESPONDENT.

MARION, IOWA

Mr. and Mrs. C. B. F. Michel, Mrs. Paul Michel, Mr. and Mrs. George Michel and son Gene, and Mr. and Mrs. Charles Nelson and son Nolan drove to Garwin Sabbath, May 23, for the services of the day.

CORRESPONDENT.

FARINA, ILL.

We at Farina enjoy reading about the affairs of other churches and trust they enjoy hearing occasionally from us. Prior to the Easter season we enjoyed a series of sermons from the general subject, Lessons From the Cross, and following that date we have been following the general theme, The Cross in the Christian Life.

The second Sabbath in April we celebrated our seventieth anniversary and had the

pleasure of having with us Mr. Howard Bond and family of Napoleon, Ohio; Mr. Paul Green and family of Corning, N. Y.; and Dr. and Mrs. Crosley and Miss Maxson of Milton, Wis.

We have been enjoying a series of church socials, the first held in the month of February, and they have been proving very helpful in a social way.

Mother's Day we gave over the preaching service to a program given by the intermediate society, in which a little play was given entitled, "Mother's Helpers." I am always impressed with the fact that our youngsters know a great deal more than I think they do, and are capable of much better performance than I give them credit for. God bless these boys and girls who make the men and the women of tomorrow.

The third Sabbath in May, an auto load of people went to Stonefort and enjoyed the annual meeting with the church there. There was the preaching service and Sabbath school in the forenoon, the basket dinner at the noon hour, and in the afternoon the communion service and the fellowship meeting that followed. It is setting something of a record when one makes a drive of two hundred eighteen miles, conducts three religious services, eats dinner, enjoys a social two hours, and drives home—all between the hours of 7 a.m. and 7 p.m. That record stands, however. The people from Farina enjoyed the privilege, and I am sure the Stonefort people enjoyed having us with them.

For the past two years the churches of the village have held a union Daily Vacation Bible School in the public school buildings and have had an attendance of about eighty-five to ninety. We plan to hold such a school again this year. During the past two years we have acquired some equipment and this we aim to add to each year until we have sufficient material to do really good work.

This article is already too long, so will close by saying: The month of May has been as dry as though Farina were in the "Dust Bowl." It has been so dry, in fact, that what few strawberries there are have never known what rain water feels like.

CORRESPONDENT.

HAMMOND, LA.

Audrey Forbes was announced as the highest ranking student in the 1936 graduating class of Hammond High School, closely fol-

lowed by Frances Ruth Joiner. Fifty-five students received their diplomas. The baccalaureate sermon was delivered by Rev. S. S. Powell of the Seventh Day Baptist church. It was an inspiring service.

—Condensed from a Hammond paper.

ALFRED, N. Y.

The Young People's Board of the Seventh Day Baptist denomination met for a tureen supper at the home of Professor and Mrs. L. R. Polan Sunday evening. Rev. H. C. Van Horn of Plainfield, N. J., a guest, gave some excellent suggestions for Young People's work for Conference, which is to be held in August at Boulder, Colo.—Sun.

VERONA, N. Y.

The Mothers and Daughters banquet was held in the church parlors on the evening of May 16. The theme of the evening—"Train of Memory," was effectively carried out in table decorations and the program.

Mrs. Iva Davis was conductor.

Duet—Agnes Smith and Harriet Franklin
The First Stop, Juniortown—Muriel Sholtz
Solo—Helen Davis

The Second Stop, Young Peoplesburg—(original poem)—Marjorie Beaver

Group singing, leader, Gertrude Hyde
Third Stop, Mothersville—Jennie Sholtz

Duet—Zilla Vierow and Eula Sholtz

Fourth Stop, Grandmother's Place (an original poem)—Mrs. Ida Thayer

The program and menu were contained in miniature depots at each place and a train was attached to the favors. The program committee was Harriet Franklin, Geraldine Thorngate, Ada Dillman; banquet committee, Florence Stucky, Mildred Lennon, Genevieve Stone.

The Vernon and Vicinity Ministers' Association, of which Pastor Davis is a member, met in our church Monday, May 25. The Pearl Seekers class served the dinner.

Mr. and Mrs. Allen Lennon celebrated their twenty-fifth wedding anniversary at the home of Mrs. Lennon's sister, Mrs. Claude Sholtz, on the evening of May 23. A literary and musical program was presented and light refreshments were served. Mr. and Mrs. Lennon were the recipients of a case of silver.

Several of our young people attended the County Convention of the Young People's Council of Religious Education, held in the Presbyterian Church in Verona, May 9.

CORRESPONDENT.

CHANGE OF ASSOCIATION DATE

There exist conditions which make it impossible to hold the Southeastern Association the date previously announced. Therefore the date is changed to the third Sabbath in July, or the 16th to 19th.

A. G. T. BRISSEY,
Moderator.

MARRIAGES

McSPARIN-LEWIS.—On April 15, occurred the marriage of Carlos Lee McSparin and Miss Emma Kathryn Lewis, daughter of Mr. and Mrs. Ralph Lewis, Charles Murphy officiating. All live in the vicinity of Stonefort, Ill.

OBITUARY

GREENE.—Miss Mary Titsworth Greene, daughter of the late Halsey B. and Sarah Titsworth Greene, was born in Berlin, N. Y., October 10, 1870, and died at her home in Plainfield, N. J., on April 11, 1936.

For some years ill health kept her closely confined and prevented her taking part in her usual activities. Within the past two years, she has taken great pleasure in again participating in some of these interests, particularly her work in the church.

She is survived by an only sister, Miss A. Mildred Greene, and many close friends.

Rev. Hurlley S. Warren officiated at the services held in Plainfield. Burial was in Berlin, N. Y., Rev. Luther A. Wing officiating. M. G.

REUTERSKIALLD. — Olivia Clarinda Reuterskiald, third daughter of Asher and Amy Phillips Krapp, was born April 17, 1855, in Truxton, N. Y., and died at Milton Junction, Wis., May 4, 1936.

She was a member of the Utica, Wis., Church and was given her letter when that church disbanded, but never joined any other church. She was twice married; both husbands preceded her in death. She leaves to mourn her loss, one sister, one daughter, and many nieces, nephews, grandchildren and great-grandchildren.

The farewell services were in charge of her pastor, C. W. Thorngate, assisted by Rev. J. F. Randolph, and Elder A. G. Johnson of the Seventh Day Adventist Church. Interment was made in Milton Junction cemetery. C. W. T.

FOR SALE

At reasonable price, house and lot in Seventh Day Baptist village. Excellent opening for good physician. Address Box R, Sabbath Recorder, Plainfield, N. J. 2t

The Sabbath Recorder

VOL. 120

JUNE 22, 1936

No. 13

AN UNCONVENTIONAL PRAYER

BY ONE SUFFERING FROM RHEUMATISM

Dear Lord of Courage and Fortitude, if I must have rheumatism, so help me by thy divine grace to bear it in such a manner that I do not make every other person in the house feel the pain. Give me the grace to refuse to describe over and over again the pangs and misery that belong to me alone. Strengthen in me the desire to get well, that I may not even be tempted to live in the pity and sympathy that is expected to be extended to an invalid. May I remember continually that pains in nerves are multiplied by pains in descriptions. Amen.

—From Christian Century.

Contents

Editorial—Cause for Concern.—"After Many Days."—L. Richard Conrad	338-341
Honored.—Cost, Too High.—Item of Interest	341
Denominational Budget	342
General Conference	343
More About Boulder and Conference	343
Missions.—The Last Call.—Self-sacrifice.—Divine Constraint of Christian	344-346
Missions	344-346
Observations	346
More About Living Expenses in Boulder	348
Women's Work.—Worship Program for July.—Co-operative Spirit in the	349
Church and Community	350
The Fountain of Abundant Life	352
Young People's Work.—This and That.—Yes?	354
History of the Marlboro Church, 1861-1936	354
Letter From a Friend	355
Children's Page.—Our Letter Exchange	359
Centennial at New Market	360
Our Pulpit.—Our Inherited Responsibility	363-365
Mrs. Rosa Williams	365
Deacon Frederick S. Place	365
Denominational "Hook-up"	366
Marriages.—Obituary	368