

ferences were also held with the Alfred workers. At the last of these it was voted to ask the men of the seminary to put on Standard Leadership classes for the nearby churches.

While working with the Alfred churches rooms were again furnished and we took care of ourselves, a plan which probably makes it easier for all concerned.

From our point of view, the plans made by the pastors and churches of this association for the work of this trip was the best planned and the most satisfactory of any that has ever been made for our work on the field since becoming director.

During the period for which this report is given, sixty-eight sermons and addresses have been delivered, four lectures given to seminary students, two Leadership Training classes taught, ten workers' conferences held, and 2,698 miles chargeable to the board traveled.

Respectfully submitted, December 15, 1935,

ERLO E. SUTTON,

Director of Religious Education.

## MARRIAGES

**BURNHAM-GREENE.**—Maud Lena Greene, daughter of Elwood Greene of Nile, N. Y., was united in marriage to Kenneth Daniel Burnham of Palmyra, N. Y., January 11, 1936, at the Seventh Day Baptist parsonage in Little Genesee, N. Y., Pastor Harley Sutton performing the ceremony.

## OBITUARY

**BABCOCK.**—Willametta Jane, youngest child of David R. and Angeline Davis Platts, born December 14, 1851, died January 1, 1936, at Milton, Wis.

(Extended obituary elsewhere)

**BOWLER.**—Mary E. Bowler was born at Little Genesee, N. Y., July 9, 1847, and died at her home in Little Genesee December 21, 1935. She was the daughter of William L. and Frances Ennis Bowler.

She was a member of the Little Genesee Seventh Day Baptist Church for over fifty-seven years. She taught a Sabbath school class for thirty years, and was church organist for twenty years. She was an alumna of Alfred University. For many years she was corresponding secretary of the W.C.T.U. in Allegany County. She is survived by one brother, W. F. Bowler of Little Genesee, and a sister, Mrs. Anne Greenman of Mystic, Conn.

Funeral services were held at her late home Monday, December 23, and burial was in the local cemetery. Pastor Harley Sutton officiated.

H. S.

**CARSON.**—Robert O. Carson was born at Winchester, Kan., September 20, 1881, and died at Elkhart, Kan., January 2, 1936.

At the age of sixteen he joined the Reform Presbyterian Church, of which he was a member at the time of his death. He was married November 10, 1909, to Miss Carrie Muncy, of Nortonville, Kan. Mrs. Carson has been a Seventh Day Baptist all of her life and he has often attended her church with her. He was loyal to his family and was loved by all who knew him in the community where he spent his life.

Farewell services were conducted at Elkhart by Rev. R. H. Coon, pastor of the Boulder, Colo., Seventh Day Baptist Church, of which Mrs. Carson is a member. Interment was in the Elkhart cemetery.

R. H. C.

**CRANDALL.**—Kenyon P., son of Henry and Maria Brand Crandall, was born in the town of Brookfield, N. Y., on March 11, 1848, and died at his home in Brookfield January 1, 1936.

Mr. Crandall joined the Second Brookfield Seventh Day Baptist Church in July, 1866, and again in July, 1919, after an absence in the West for a number of years. He was a kind man of high principles and strict integrity; he was faithful to his church and will be remembered for his helpfulness to others. He is survived by his wife and also by three daughters living in the West.

The funeral was conducted by his pastor, Rev. H. L. Polan, and burial was made in the Brookfield cemetery.

H. L. P.

**LANGWORTHY.**—Bailie W. Langworthy was born at Nortonville, Kan., on July 16, 1894, and died at Belle Fourche, S. Dak., January 5, 1936.

He was the youngest of seven children, three sisters surviving—Mrs. Lizzie Barthel of Atchison, Kan.; Mrs. Elsie Randolph of Farina, Ill.; and Mrs. Jessie Crouch of Nortonville, Kan. He was baptized and joined the Seventh Day Baptist Church at Nortonville when a small boy in the pastorate of Rev. Geo. W. Hills. Since 1919, he has lived in South Dakota, engaging in business there.

Farewell services were held at Belle Fourche by a minister friend, and at the Nortonville church by the pastor. Burial was at the latter place.

L. G. O.

**SPOONER.**—Sarah, daughter of Ephraim and Oliva Reed Berry, was born at St. Charles, Ill., September 13, 1851, and died at her home in Brookfield, N. Y., January 11, 1936.

When a child she came to live at North Brookfield. On December 28, 1870, she was married to Devillo Fitch and some years after his death she married Henry Spooner who died in 1907.

She has been a faithful and very helpful member of the Second Brookfield Seventh Day Baptist Church since she joined on May 12, 1877. We shall miss her daily presence greatly.

The funeral was conducted by her pastor, Rev. H. L. Polan, assisted by Rev. David Owen of the Baptist Church, and burial was made in the Brookfield cemetery.

H. L. P.

# The Sabbath Recorder

VOL. 120

FEBRUARY 17, 1936

No. 4



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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 120, No. 4 WHOLE NO. 4,678

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

Terms of Subscription

Per Year .....\$2.50

Six Months ..... 1.25

Papers to foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath 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 unless expressly renewed.

**Spiritual Cleansing** Considerable interest attaches to the "world's greatest washing machine" that is to launder the waters of the Colorado River. It will be a huge system of seventy-two separate clarifiers, which works on the principle of the family electric tub. When installed at the Imperial Dam, now under construction near Yuma City, Ariz., it will cleanse seventy-five per cent of the muddy Colorado's daily flow for irrigation purposes in California. Through six settling basins, containing twelve clarifiers each, will pass, daily, water "equivalent to one-twentieth of Niagara's flow" at the historic falls. Enough silt per day will be removed by the revolving arms of the gigantic "washing machine" to fill fourteen hundred gondola cars. Over a period of fifty days, it is estimated, enough dirt will be taken from the rushing waters to build the great pyramid of Cheops.

A more wonderful plan than this has been known for ages by which moral dirt can be removed by the mercy and love of God. "Come now and let us reason together, saith the Lord. Though your sins be as scarlet they

shall be as white as snow, though they be crimson they shall be as wool."

The blackness of man's sin and the debris of neglect and faithlessness are not too great for this cleansing power. God's great love was so complete that he gave his only Son for this task, "While we were yet sinners, Christ died for the ungodly." "He cleanses even me, and purifies from all unrighteousness."

Not merely should one wonder at the greatness of his love and the scope of his power, but he should yield himself to the cleansing, life-giving stream. A greater than earthly power is here.

Have you done anything recently to increase the circulation of the SABBATH RECORDER?

**Scatter Sunshine** How much the world needs sunshine. There are lives that are lonely and hearts that are carrying burdens often unknown to others. Indeed, many a sorrow or disappointment is borne without outward demonstration or complaint. So it were well for us all to spread a bit of sunshine—happiness along life's way.

At Milton there is a Sunshine Society of some seventy members or "sisters," that is constantly on the lookout for opportunities of showing kindnesses. At the beginning of the year drawings are made of names of members, "sunshine sisters." No one knows ahead to whom she will be "sunshine sister." Her own task is to show kindness and love to the person whose name she has drawn. To that person she is sunshine sister during the year. The many kind acts are appreciated and many dark days are made brighter by such deeds of kindness shown.

Such a society is helpful and an inspiration. More of them ought to be formed and encouraged to operate. However, no one needs to await the organization of a group to begin this kind of service. A "sunshine sister," or brother, can be taken on without the knowledge of that person, and upon her or him there may be bestowed unheralded friendly acts or deeds of kindness.

"Have you had a kindness shown?"

Pass it on.

'Twas not meant for thee alone,

Pass it on.

It will travel down the years,

Till in heaven the deed appears;

Pass it on; pass it on!"

Why not invite one of your fellow church members to enroll in THE SABBATH RECORDER family by subscribing?

**Three in One** The first number of *The Messenger* has just come from the press and it is good. It is the official organ of a new denomination recently formed by the union of the Evangelical and the Reformed churches. Three religious journals have united in one, namely, the *Reformed Church Messenger*, the *Evangelical Herald*, and the *Christian World*. Of these the *Reformed Church Messenger*, only, has been received at the SABBATH RECORDER office for the past four years, during which time it has been a helpful and inspiring visitant. Its editor—Dr. Paul S. Leinbach, who continues as editor-in-chief of the new journal—is a personal acquaintance and is looked upon as a friend.

The tone of the opening editorial is high and the purposes of the paper are worthy the attention and aim of us all. There is dedication "to the truth as it is in Jesus" and "to speak the truth in love." "Believing that slavery in any form, war, rum, impurity, and social injustice, are among the major curses of mankind, we shall call the people of God to come to the help of the Lord against the mighty."

A quotation from Dr. Lynn Harold Hough's book, *The Church and Civilization*, concerning ("the perpetual") task of religious journalism is: "The making of the Christian mind, the Christian conscience, the Christian Church, and the Christian nation." Such a "task of interpretation, of persuasion, of reconciliation, of statesmanlike leadership and consecration to spiritual ideals" must ever be a standing challenge "to the best in us all."

We welcome the new paper and are assured by the make-up and material of the first number that it will go forward in a large way to meet the needs of its enlarged constituency. May God bless its editorial staff and all connected in any way with its production and influence.

March will be the month when the interest of the American Sabbath Tract Society will be emphasized in our churches. Why not begin now by sending in a new SABBATH RECORDER subscription?

**National Peace Conference** It looks now as if there might at last be a unified peace movement. Thirty-one national organizations, having peace as one of their primary aims, are represented in the movement which met in conference last December. Dr. Walter W. Van Kirk has been unanimously chosen as director of this body, and has been granted half his time by the Federal Council of Churches for this purpose. Doctor Van Kirk brings experience, knowledge, vision, good judgment, with enthusiasm and faith, to this tremendous, important task.

"The purpose of the National Peace Conference is to provide a method of consultation, mutual aid, and the carrying out of joint projects among representatives of peace organizations and other organizations which have peace departments or departments of international relations." Programs of co-operative activities will be promoted, and as far as possible the conference will work through member organizations rather than duplicate the functions of already existing bodies. It is not intended that the conference shall be or shall become another peace organization.

A resolution adopted by the National Peace Conference January 27, 1936, follows:

We urge the organizations represented in the National Peace Conference to support the administration neutrality bill as an important step toward an American policy which will lessen the risk of entanglement in foreign wars and not obstruct the efforts of the world community to maintain peace.

We regard any neutrality legislation as a temporary measure until there is international agreement on the rights and status of neutrals in general and of the parties to the Pact of Paris.

**This and That** Possibly the most important document put out by the Federal Council of Churches in the field of family life is the little manual entitled, "Safeguarding Marriages." It represents a series of studies of what ministers are doing to safeguard the marriages which they perform and shows how they may make marriage spiritually secure as well as legally binding. There is a great interest on the part of ministers and of students, in "defeating divorce," by pre-marital counselling and post-marital follow-up. What standards of marriage procedure should be set up by the clergy? To this end, how can the minister function as a spiritual counsellor and guide to his families? What types of marriages should a minister refuse? These

questions, and others like them, are being discussed by ministers everywhere. Helpful information and suggestion are embodied in this little book which may be obtained at twenty cents a copy from the Committee on Marriage and the Home, by addressing Federal Council of the Churches of Christ in America, at 105 East 22nd Street, New York City.

The Honorable Francis B. Sayre, Assistant Secretary of State, in his address before the Foreign Missions Conference held last month at Asbury Park, N. J., speaking on "The Task of Christian Missions Today," declared that the teachings of Jesus are the only solution of the world's ills. He said in part:

We are in danger of losing those precious heritages for which our forefathers gave their lives. Liberty, democracy, parliamentary government, freedom of speech, freedom of conscience, tolerance and faith in important parts of the world have ceased to exist. The tide is running strong for autocracy and dictatorship, for censored speech, for riotous intolerance, and crass materialism. The youth in whose hands lies the shaping of the future are the staunchest backers of the newly developing order or disorder. The past century has been a century of material progress. We have increased the wealth of the world, increased the comforts of life, but we have lost the spiritual values which alone give satisfying rewards. We have sought happiness through acquisition. We are losing our direction. We must regain and redefine our faith. Humanity is no longer athirst for scientific discoveries and improved methods of manufacture. These things will not prevent heart aches, broken lives, or suicides. What men and women are yearning and groping for today are spiritual values, such as inner happiness unconquerable by outward circumstances, joy in daily work and satisfaction even in commonplace labor, the affection of a chosen few and the respect of all—such values cannot be built on material foundations. We must go back to the living Christ, to the audacious, thrilling, winsome figure that once actually lived on earth. Unless men learn to love him, they will not follow him, nor will they learn how to master life. To present this living Christ to the present work is the mission of Christianity as I see it. As one catches the vision of all that hangs upon the outcome, the call of Christ becomes the most exciting challenge in the world today.

#### A PARABLE

In a western city there was a jewelry firm which did a big business, and their store was located in the heart of the business district.

And there was also another jewelry firm in the city which did a big business, but they were at quite a distance from the heart of the business district, and the president of the

firm said, "We must move up into the heart of business."

And it was so. And it came to pass that the only place they could secure in the business district was opposite their competitor's store. And they moved into their new store, and it was a magnificent store, and they set a date for the "Grand Opening."

And many people said, "The Goldsmith Emporium people certainly will wax wroth mightily when that South Street firm opens up directly opposite their store." And others said, "Now we shall see a battle for business." And even the South Street firm said among themselves, "We have no doubt but that the Goldsmith people will be much displeased with our action."

And the day came for the "Grand Opening," and a great multitude of people attended the opening, and they were mightily pleased with the beautiful store, but they were amazed at what they saw at the very entrance of the store, for a short distance from the door and in the most prominent place was a handsome table on which stood a great basket filled with gorgeous and costly roses, and there was a card by the basket on which were written these words:

Most hearty and sincere congratulations on the opening of your new store, and best wishes for a long and successful business career. We welcome you and rejoice in the step you have taken, something we have often thought you should have done long ago.

THE GOLDSMITH EMPORIUM,  
Members of "The Sons and Daughters  
of the Kingdom."

—From Reformed Church Messenger.

German pagans have started a fresh campaign against the existing religions in general, and Christianity in particular. Hanns Obermeister, in a pamphlet entitled "The Bible Unveiled," declares that it is entirely the work of man, badly done at that, and utterly untrustworthy. Its Jewish writers are branded as rogues and swindlers. As for Jesus Christ, Mr. Obermeister blandly asserts that he never existed at all, nor did the apostles Peter and Paul. "There is no original sin; man needs no redeemer, and there is no hell fire," he concludes, thereby agreeing with some of our own modernists who do not consider themselves pagans. He opines that the Jews derived their religion from the Egyptians, and that the story of the flood is an

allegorical description of the destruction of Atlantis, the sunken continent from which the Ayran tribes emigrated. "Wotan, the old Germanic god, is the divine principle that dwells in us all," he affirms, "and the Nordic spirit alone can free us from outworn and mythical church dogmas." And so the Great Apostacy, predicted by God's Word, spreads throughout the world.

—Methodist Protestant Recorder.

"Doubting Thomases" among preachers constitute one of the greatest problems of the Christian Church, according to Dr. Edwin Lewis of Drew Theological Seminary, who challenged doubters to re-discover a rock-bound conviction of the verity of the message they preach, or stop preaching. "A preacher uncertain about his own message," he said, "is simply beating the air." He declared such preachers "read a humanistic attack on God and begin to doubt God for themselves," or "read a naturalistic attack on God and begin to doubt God for themselves," or "read a naturalistic attack on sin . . . and end up by believing that the only sin is to be afraid to commit sin." He said: "If they are going to believe Jesus Christ was just one more interesting character, who said nothing of importance not said before his time, and that he did not possess the divinity and significance assigned to him by the Christian tradition, then of what use is it for them to appeal to men to give him the right of way, to see him as God manifest in the flesh?"—Selected.

A Moody Bible Institute student, quietly seated for a church service, was considering his gift for the approaching offering. The collection plate drew nearer—a decision must be made. His funds totaled two dollars and five cents. He remembered an obligation of six dollars soon to be met, and naturally grasped the nickel. "What good would the two dollars and five cents do," came the thought, "when I need six; why not give more for the Lord and trust his faithfulness?" As the plate passed by, with a sense of victory, he placed upon it a dollar.

Later, when standing beside the man to whom he owed the six dollars, he casually opened a letter which had been handed to him, and drew forth a five dollar bill. "Here you are," he said to his creditor, "nothing like paying one's bills on time." And he had five cents left.

## THE FOUNTAIN OF ABUNDANT LIFE

REV. LOYAL F. HURLEY

### THE WORK OF THE HOLY SPIRIT

In the previous study on the Trinity no attempt was made at a theological explanation of all the factors involved in the relationship of God to the Son and to the Holy Spirit. No reference was made to the connection between the eternal Christ and the human Jesus; or to the problem of how three distinct persons or deities can be one; or to the other questions that properly may be discussed in the whole problem of the Trinity. But we centered our thought on three ideas: (1) That God is too vast for the human mind to comprehend; (2) That Jesus is the God of Demonstration, the manifestation of God in human life; (3) That the Holy Spirit is the God of Possession, that person, or part, or energy, or activity of God that dwells and works within the life of humanity.

As we begin to study the work of the Holy Spirit we need to remind ourselves that the Holy Spirit has always been an active power in the world, but not until the day of Pentecost did he come as an abiding presence. Before that time, according to the Bible, he came upon men to guide and empower, but he appears to have left them again. Since Pentecost, both Bible and experience declare that the Holy Spirit is an abiding presence in the world, in the church, and in individual human lives. Failure to grasp this distinction brings much misunderstanding as men study what the Bible says of the Holy Spirit.

In this study let us look at the work of the Holy Spirit

#### IN THE WORLD

"And when he comes, he will convict the world, convincing men of sin, of righteousness, and of judgment: of sin, because they do not believe in me; of righteousness, because I go to the Father and ye see me no more; of judgment, because the Prince of this world has been judged." John 16: 7-11 (Moffatt).

I. *The Conviction of Sin.* Why is there any necessity for conviction of sin? Crime costs the United States \$13,000,000,000 a year! Every policeman and penitentiary, every lawyer and judge and court bear mute witness to sin.

But crime is only the violent aspect of sin. Most of sin is not recognized as crime at all. If to the crime of our land you will add the

sins of the flesh such as gluttony, drunkenness, drugs, and vice; then the sins of the disposition such as greed, hate, envy, pride, jealousy, unforgiveness; then the sins of the social order such as political, economic, national, and racial sins; it would seem that all men should be overwhelmed with the sense and conviction of sin all the time. But we are not.

Worldly interest for pleasure and profit demands that this or that shall not be branded as evil. As we acquiesce, we grow blind. Custom again blinds us to the nature of our life and conduct and leads us to leniency in judgment upon ourselves and others. Men need something to produce conviction of sin. Jesus said that was what the Holy Spirit would do. How does he do it? And what is it like? Many of the ideas presented here are borrowed from Rev. Marcus Dods in *The Expositor's Bible*.

Conviction of sin is like the shattering of a day dream, the bursting of a bubble, the failure of a most entrancing project. The veil is taken from a man's eyes and he sees the stark, naked reality of himself and his world. Nothing is so upsetting as conviction. "It alters entirely a man's attitude toward life. He cannot know himself a sinner and be satisfied with that condition."

Yet conviction of sin is a most encouraging fact in a man's life. When one sees himself a sinner, and recognizes what his sin is, that is the beginning of hope. For there can be no holiness without a sense of need.

One concrete example of the results of sin is worth a thousand preachments. The sight of one awful wreck at the hands of a drunken driver, the mangled, bloody victims shrieking out their agony, if they are still alive; or the quivering flesh when they are lifted, if they are dead; that is worth a barrel of moralizing. That is why the death of Christ is so moving. It is the world's supreme example of what sin does—not of what it may do; but of what it has done. It brings the conviction that the same loathsome disease that possessed the hearts of the Pharisees and Sadducees lives on in our hearts today. If Christ were in the flesh now, sin would still reject and crucify!

Jesus said men would be convicted of sin "because they believe not in me." As Dods says, "This is ever the damning sin—to be in the presence of goodness and not to love it, to see Christ and to see him with unmoved

and unloving hearts, to hear his call without response, to recognize the beauty of holiness and yet turn away to lust and self and the world." Or as the Bible has it, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." John 3: 19. Or, to quote Dods again, "When men reject Christ they say to God and man, 'I love a certain amount of morality and respectability and reputation, but perfect beauty and goodness and truth I refuse; perfect purity and grace and love I reject.'" "When men turn away from the perfection of Christ they admit that they live below his level—and below his level is sin."

II. *The Conviction of Righteousness.* This is the other side of the conviction of sin. It is the conviction that we were not made to be sinners; the acknowledgment that we ought to be righteous, that we were made for holiness.

Most of us not only expect to sin, but apologize for it; we not only yield to sin, but acquiesce in it. If we are ever convicted of righteousness, then we shall not take sin for granted; we shall not freely consent to it, nor agree with it; we shall not weakly conform to it, nor meekly submit to it. Rather, we shall accept as the true goal of life the goal which Jesus set, "Be ye therefore perfect as your Father in heaven is perfect."

Jesus actually demonstrated such a perfect life. Right in our world and in our flesh he lived it. And the final proof that it was not sham, that there was no ulterior motive in it like the seeking of worldly power, lies in his resurrection and ascension. After his ascension men could not say he lived that way just for show or to gain some worldly objective. He lived a righteous life for righteousness' sake. "He shall convict—of righteousness because I go to the Father."

III. *The Conviction of Judgment.* The Holy Spirit would convict not only of sin and righteousness; and not only by making clear the distinction between them. There would also be a conviction that sin is judged and condemned. Its end will be ruin. "For the wages of sin is death." And the judgment is present as well as future, just as eternal life is present as well as future. "For the Spirit that is ruling this world has been condemned." John 16: 11 (20th Cent. N. T.)

## MISSIONS

## BROTHERLY LOVE IN THE CHURCHES

The attitude of the members of a church toward one another has much to do with the uplifting influence of the church in the community. This is true of all churches, but it is particularly true in missionary churches—small churches—and is a matter that is often underestimated or overlooked entirely. During a revival meeting a decade ago, an unchurched family became deeply interested and took a public stand for the Master. When the pastor approached them regarding joining the church, they declined on the ground that there was such an unbrotherly attitude in the church, and pointed out that the members were constantly quarreling one with another. It is possible that this was an invalid excuse; but there was more or less truth in the statement regarding conditions in the church and it illustrates how outsiders feel when members of a church are antagonizing one another.

A church of Christ is a brotherhood based on love, and when its members fail to show Christlike love one to another, they bring reproach upon the church.

A very common way of failing in brotherliness is for members to prefer themselves in honor to others. This often manifests itself in the holding of offices. To be an officer in the church of the Redeemer is a high honor, and to hold an office is a means of training and developing new members, particularly the young. It is often the case, however, that the same people hold the offices decade after decade. In our churches there are two classes of officers, namely, ecclesiastical officers (pastors, elders, and deacons) and business officers. As is the case with the secretary of almost any organization, the clerk of the church should be selected with great care and continued indefinitely; but the other business offices should be passed around with a view of interesting and training the entire membership. Those new to the work can be helped by others to perform their duties efficiently. It is a rule in some churches that no one except a clerk shall hold an office more than a certain number of years, generally two or three years.

Another very common way of exhibiting unbrotherliness is the attitude of church members towards those who stumble and those who do not agree with them. Many a church

Notice it does not say, "will be condemned," but "has been condemned."

Booze is condemned already. If you do not see that, just wait a few years more till drunken drivers are a bit more plentiful. But, more and more, folks are convinced or convicted that booze is already judged and condemned.

Stock market gambling is condemned already. Panics and bank holidays are not the only evidence either.

Vice and immorality are condemned already. If you do not believe that, just ask some doctor or nurse. Or if you are timid about asking, read some doctor book, or in place of that, open your eyes and look!

War is condemned already. And it is not only the dead, and the crippled, and the blinded, and the crazed who condemn it. The women and children who were undernourished or starved; the children who had no chance at school and the better things of life—and who never will have; the generation into which hatred sank its fangs like a ravenous beast; the whole world in depression and need and suffering; these all cry out to heaven against this insane blood-lust that bids fair to destroy civilization.

Now what power is bringing this sense of judgment and condemnation? Jesus said it is the Holy Spirit. That is part of his business. Those with sensitive mind and heart know that God's blessed Spirit is in this world, and, although sin is not yet finally overthrown and destroyed, sin has been dragged before the great white Throne and judged and condemned before God and man!

To the heart of every man who has not settled his sin problem may the Holy Spirit send conviction of sin, and righteousness, and judgment! May he send such conviction as will rob you of all peace and rest by day and by night! But may he do more. May he lead you to him in whom men lose all condemnation. Our Savior cried out, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5: 24.

"When the Christian religion depends upon the state for support, it confesses that it is a weak, sickly thing, and not Christianity."

has gone on the rocks because of this. If church members are humble and really have the love of Christ in their hearts, they yearn to help those who are erring (never assuming the holier than thou attitude), and are patient with those who do not believe as they do, remembering Christ's prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Slightings and injuries, real or supposed, are also occasions when brotherly love is tested among church members. There is a temptation to be sensitive to slightings and bitter over injuries. The Christian way of meeting these is set forth by Paul. He says, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

The world judges the value of Christianity by the lives of Christ's followers. Without brotherliness, a church is a reproach; with brotherly love it becomes the Master's chief instrument for the world's redemption and a type of the heavenly home. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

### NOTES FROM ANNUAL MEETING OF FOREIGN MISSIONS CONFERENCE

The Foreign Missions Conference of America is to Protestant mission boards what our General Conference is to Seventh Day Baptist churches. All of the important foreign mission boards are members and it has come to have a very important place in the mission work carried on over the world. The Seventh Day Baptist Missionary Society and the Woman's Board have been members many years. In addition to bringing the representatives of Protestant mission boards together for counsel and the comparing of plans and results, it is recognized by the Federal Government and the nations of the world as the representative of Protestant mission boards in America. It is in constant communication with the government in Washington regarding the rights of mission boards abroad, and in many foreign countries American boards must be approved by the Foreign Missions Conference before they can legally carry on work.

The Foreign Missions Conference holds an annual session regularly in January. To these meetings member boards send delegates, and

missionaries fresh from the foreign field and missionary leaders are invited. The year's work on mission fields is reviewed, mistakes are pointed out, methods are considered, many addresses are given, and plans for the future are set forth.

The meeting this year was held at Asbury Park, N. J., January 8-10. The missionary secretary, who has sometimes attended these meetings, was not able to be present. Dr. Corliss F. Randolph of Maplewood, N. J., a member of our Missionary Board, attended as a delegate from the board and Mrs. Frank J. Hubbard, Plainfield, N. J., attended as a representative of our Woman's Board.

From the reports of our delegates, as well as from the religious press, it appears this annual session was above the average in its intelligent summing up of the situation and grasp of plans needed for the future. Doctor Randolph has kindly furnished an account of the meeting for this issue of the SABBATH RECORDER.

### FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

BY CORLISS F. RANDOLPH

(At the request of the Corresponding Secretary of the Missionary Society, this is prepared for the Sabbath Recorder.)

The Foreign Missions Conference of North America, composed primarily of foreign missions boards, and affiliated or related organizations, of the United States and Canada, met for its annual session in Asbury Park, N. J., January 8 to 10, 1936. Upwards of three hundred delegates, representing more than one hundred organizations, were in attendance. Dr. John R. Mott, chairman World's Committee Y.M.C.A.'s since 1926, presided. The theme of the session was "The World Today and the Missionary Imperative."

The three-day program showed "newly discernible trends in foreign missionary service during recent years," which were summarized by Mr. W. W. Reid, who epitomized a record of the proceedings for the use of delegates, as follows:

"*First:* There was less emphasis on 'missions' and a constant re-emphasis on the principles of Christianity—the real teachings of Jesus. And the need for constant focusing of attention on the central features of our faith was found to be at least as necessary in our own land as in lands afar across the seas."

"*Second:* The organization of the church in

other lands—the younger churches—and the forms and even the credal emphases are gradually transferred from missionary hands to the hands of Christian nationals. This, eventually, will leave the missionaries free for new types of pioneering, and for the entrance into new fields of service—new types of work as well as geographical areas.

"*Third:* The forms of new churches, their methods and programs of work, their regard for 'denominational history' will differ greatly in Asia and Africa from that among Anglo-Saxons. Where full liberty is given a church, as in Mexico, Japan, and elsewhere, church union seems easy of accomplishment, and there is a ready willingness to 'reach down and live and work with people where they are,' and to adapt institutions to meet their needs.

"*Fourth:* In practically all lands, Christian leaders are turning attention to the rural areas, long neglected by the church, and recognizing here rather than in the cities the heart-blood of the nations.

"*And the panorama of Christian services, achievements, and successes of new endeavor that passed before one's eyes in address after address, showed that despite financial curtailment and withdrawal of missionaries, the Kingdom program carries on, changing to meet ever-changing conditions and needs.*"

A complete epitome of all the addresses and discussions is wholly impracticable here, so that only a very few of the more prominent features of the program will be offered.

After the opening statement by the chairman, Doctor Mott, the first address was by the Hon. Francis B. Sayre, Assistant Secretary of State, Washington, D. C., who closed his very thoughtful, moving address as follows:

"We must go back to the living Christ—the audacious, thrilling, winsome figure that actually lived. Unless men learn to love him, they will not follow him, neither will they come to understand how to master life.

"That is the mission of Christianity to the present world, as I see it. As one catches the vision of all that hangs upon the outcome, the call of Christ becomes the most exciting challenge in the world."

Thus was set at the very beginning of the entire session's program a lofty standard of practical idealism, the vision of which continued day by day.

The most picturesque personality in the entire conference was that of Dr. Toyohiko Kagawa (pronounced kah-gaw-wah, by his intimate friends, many of whom were in the conference) of Japan, who is in this country on a six-months' "Mission of Fellowship"; really, he comes as an unofficial envoy of the people of Japan, bearing a message of good will and friendly greetings to the people of the

United States. Mr. Reid pronounced Kagawa's address "the most inspiring address of the session."

In speaking of missionaries (Christian workers), his special plea was for "humble men who can see the needs of the people and feel their suffering. We do not need men trained in seminaries. We hope to extend the plans of our gospel schools so as to send Christians into each of our 9,600 villages—in all of which there are only 170 preaching stations or chapels. We want to enter at least one hundred villages a year, for ten years. Our intention is to secure and train as leaders, Christian laymen who will be self-supporting."

He made an appeal to the conference for the one thousand chapels that will be needed for their planned extension of work in the villages during the ten years' program; and the Conference, with no funds of its own for such a purpose, sponsored a movement to raise the \$280,000 required for the one thousand chapels at \$280 each "As an expression of international good will"; and, at the date of this writing, it is already under way.

Dr. Conrad Hoffman, in charge of missions to the Jews, delivered an inspiring address of hopeful outlook as to that field.

A delegation of five from the Student Volunteer Movement Convention, which had met the week preceding that of the Foreign Missions Conference, presented a series of addresses, the five covering a period of two hours, in the course of which they presented the views of their generation on missions in a very interesting fashion. The addresses were followed, a little later, by a question-and-answer program, when written questions were sent to the desk of the chairman, Doctor Mott, who read them, asking some one of the student delegation—seated upon the platform beside the chairman—to give extemporaneous replies. These replies indicated that the young people have unsolved problems of their own. The five institutions represented in the delegation were as follows: Yale Divinity School, three; and Mt. Holyoke College, and Knox College, of Toronto, one each.

Following are paraphrases of quotations—some are direct quotations, with the quotation marks, for the most part, omitted—from various speakers, gleaned from the three-day session:

The Rural Re-Construction Movement is a real strategic movement for the Christian Orient—

China and Japan, alike, as well as for India and Africa. The Congo Training School for missionaries, really a farm inter-denominational co-operation, is essential for the success of the rural program. The desire of foreign fields for training native workers obtains throughout Asia.

Fellowship of Christian churches is of far greater moment than schools in foreign countries—China, India, Africa, and the Isles of the Sea—fully as much as that emphasized so strongly by Kagawa.

Missionaries trained for social work are greatly needed in all its phases. In the care of teeth alone, for example, a social worker said that in the province in China in which her work lies—a province with a population of twenty-six millions—there is not even one dentist. Missions of compassion—medical missions, with physicians and nurses specially trained in the new school of interpretation of Christian mission work—are greatly needed.

There is a tendency to interpret the Church in terms of "Noah's Ark"—Noah and his family only—rather than in terms of Jesus' command to "go into all the world," etc.

The foreign mission field has undergone a radical change within the past very few years. "No returned missionary who has been away from the foreign field for so short a time as three years is competent to judge of present conditions there." This statement made in open conference, went unchallenged.

The need of careful training of wise, competent leaders for any type of foreign mission work, and the local support of both mission schools and local churches was constantly reiterated in one form and another.

While the Protestant churches have been calling workers home from the foreign field, the Roman Catholics have been sending out additional workers. One group of seventy was reported on its way to the Congo, and one of five to another field.

There was pointed out the need of study of mystical Christianity, as exemplified, for example, by the Quakers. Every unspoiled child is a mystic. We must have a wholly new type of nurture for little children; and children should be trained for Christian work.

There is great need of careful study of the history of Christianity, century by century. Such a study will show that history is repeating itself today.

We should not forget that the college student of non-religious faith should have our earnest attention.

There is no great work of art, poetry, or fiction without a touch of eternity. Eternity is an experience; and eternity is to be interpreted by love. To that end, we must re-interpret Christ. The greatest adventure of life is building the Kingdom of God, with God.

The gratifying progress of mission work in Dutch Java—of the readiness of the Javanese to receive it—was a welcome bit of news.

Two major notes ran throughout all the addresses and discussions.

**First:** A new day has arrived for Christian foreign missions. Old plans and old methods have become obsolete. New types of mission work are demanded, with a new type of training, a new plan of attack. In short, a new conception of Christian service in foreign lands.

**Second:** Inter-denominational co-operation to the fullest possible extent—an extent not dreamed of a few years ago.

Clearly, the Foreign Missions Conference of North America is fully committed to this new policy; and the present indications are that the Ecumenical Council called to meet in the autumn ("probably October") of 1938, at Kowloon in China,\* the leased territory opposite the island of Hong-Kong, for "re-orienting missions" will adopt the same policy. This council will consist of four hundred delegates, of whom thirty are to be from the United States, and five from Canada. Clearly, foreign missionary enterprises not included in this movement, and co-operating, cordially and sympathetically, will soon find themselves sadly isolated.

Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, was elected chairman of the Foreign Missions Conference of North America for the current year; and the next annual session may justly be expected to be at least the equal of this in interest and importance.

### TREASURER'S MONTHLY STATEMENT

December 1, 1935 to January 1, 1936

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

#### GENERAL FUND

Dr.

Permanent Fund income	\$ 134.07
Julie E. H. Flansburg (foreign missions)	2.00
Mary L. Stillman, Alfred, N. Y. (Java)	5.00
Ashaway National Bank, refund unearned interest a-c loan	10.00
Dodge Center Sabbath school (regular collection)	6.14
Dodge Center Sabbath school (special collection)	24.42
Second Brookfield	16.00
Helen A. Titworth	5.00
Denominational Budget for December	626.28
Battle Creek (foreign missions)	5.70
Battle Creek Ladies Aid	21.14
Battle Creek Sabbath school (Christmas offering)	14.65
Milton Junction, towards Anna M. West's salary	25.00
Los Angeles (foreign missions)	5.00
First Alfred Women's Evangelical Society, to be applied on C. C. Van Horn's salary in Arkansas	15.00
Adams Center	25.00
Rockville Sabbath school	7.75
Rockville Junior C. E. society	.75
First Genesee Tithers' Storehouse	10.00

\* See *International Review of Missions*, January, 1938.

Seventh Day Baptist C. E. Union of New England, for native Jamaica workers	8.00
Overdraft January 1, 1936 (salaries of missionaries and ministers and other current bills due this month but unpaid)	779.88
E. C. Burdick (loan)	500.00
	<u>\$2,246.78</u>

Cr.

Ashaway National Bank, payment account loan	\$ 500.00
Interest	205.23
Transfer to Debt Fund savings account, to be applied on reduction of debt as follows:	
1/2% interest on \$5,000 note to 3-11-36	\$ 6.32
1/2% interest on \$3,750 note to 3-20-36	4.74
1/2% interest on \$6,500 note to 4-9-36	8.22
Share budget receipts for December	43.96
	<u>63.24</u>

G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native workers	8.00
G. D. Hargis, December salary, rent, and native workers	126.25
Wm. L. Burdick, December salary	112.50
Wm. L. Burdick, house and office rent, traveling expenses, clerk and supplies	89.92
E. R. Lewis, salary	22.91
V. A. Wilson, salary	22.91
W. L. Davis, salary	22.91
R. W. Wing, salary	41.66
A. T. Bottoms, salary and traveling expenses	41.66
S. S. Powell, salary	22.91
R. H. Coon, salary	91.66
Treasurer's expense	20.00
A. L. Davis	10.00

China payments for December as follows:	
H. E. Davis, salary and children	\$125.00
Principal Boys' School	33.34
Boys' School	8.34
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmborg	41.66
Anna M. West	41.66
Girls' School	16.66
	<u>321.66</u>

L. R. Conradi	41.66
G. Velthuysen	125.00
Overdraft December 1, 1935 (Salaries of missionaries and ministers and other current bills due last month but unpaid)	356.70
	<u>\$2,246.78</u>

### TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, February 9, 1936, at 2 p.m., with President Corliss F. Randolph presiding and the following other members present: James L. Skaggs, Herbert C. Van Horn, Neal D. Mills, Courtland V. Davis, Asa F. Randolph, George R. Crandall, William L. Burdick, A. Burdet Crofoot, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, and Business Manager L. Harrison North.

Visitor: Mrs. F. J. Hubbard.

Rev. William L. Burdick led in prayer.

The minutes of the last meeting were read.

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

Office routine has been attended to, including the writing of eighteen letters, and Observations for the SABBATH RECORDER.

Attended a Kagawa meeting at Morristown, N. J. At New Market, February 1, preached a gospel sermon with brief references to the work of the secretary and of the board. Conducted a prayer meeting at Plainfield, January 31.

Material concerning Tract Society interests for the use of pastors and other church leaders during March is in process of preparation and will be mailed next week.

Interesting correspondence from South Africa has been received with requests for literature and recognition. With approval of the Committee on the Distribution of Literature, certain tracts, books, and papers have been forwarded with the request for more definite information. The correspondence has been read to the agency created by the board at the request of the Conference. A meeting of this agency was held this morning, called by the corresponding secretary, chairman.

Inquiries concerning our people and with requests for literature have received prompt attention.

Respectfully submitted,

HERBERT C. VAN HORN,  
Corresponding Secretary.

February 9, 1936.

The secretary read the following balances as of February 7, as furnished by the treasurer:

General Fund	\$857.19
Reserved for taxes	11.00
Special tract publications	47.50
Special RECORDER supplement	751.00
Denominational Building Fund	30.67
Waldo Fund, for Historical Society room	480.64
Maintenance Fund - overdraft	113.56

Asa F. Randolph reported as follows:

Your Advisory Committee respectfully reports that at a meeting of the committee held today the corresponding secretary reported that he has had an urgent invitation to aid Pastor L. A. Wing of the Berlin, N. Y., Church in conducting a series of evangelistic meetings with that church for approximately two weeks, early in April next. It is estimated that the corresponding secretary may be able to participate in that work with little or no expense to the board.

After discussion it was voted that your committee recommend to the board that the corresponding secretary accept such invitation.

Respectfully submitted,

ASA F. RANDOLPH,  
Chairman.

Plainfield, N. J.,  
February 9, 1936.

Neal D. Mills reported as follows:

Your Committee on Distribution of Literature has sent out a list of our tracts to all of our churches in the United States, with a letter urg-

ing the use and distribution of tracts and asking for suggestions concerning their use, revision, and republication. The tract list and similar letters have also been sent to leaders and other individuals in America and Europe.

We are pleased to report that a letter from the Plainfield primary Sabbath school class has been received with one dollar to pay for the sending of two *Helping Hands* to Jamaica for a year.

The corresponding secretary was authorized to send a limited quantity of books and literature to South Africa to be charged to funds of this committee.

Twenty-three *Helping Hands*, 869 tracts, 8 SABBATH RECORDERS, and 4 *Year Books* were sent out in January. Seven new RECORDER subscriptions have been received and thirty-two discontinued.

Respectfully submitted,

NEAL D. MILLS,  
Secretary.

L. H. North reported that the Supervisory Committee met at 12.30 in the offices of the publishing house. Routine business was transacted, and it was voted to increase the rent for the use of the print shop from \$50 to \$100 per month. (For about two years a nominal rent, just large enough to cover the actual expense of maintaining the building, has been paid. The increase of \$50 per month at this time is to defray the expense of fitting up the new offices in the old building.)

The committee, consisting of the president, secretary, and treasurer, appointed at the meeting held January 12, 1936, to whom was left the matter of financing the taxes against the Seventh Day Baptist Building property, reported that it has negotiated with the Plainfield Trust Company to loan this board, on its note, endorsed by the New York Corporation, the amount needed to pay the 1935 and 1936 tax obligations, and also to refund the amount of \$2,700.66 recently borrowed to pay the 1934 taxes and interest. Authorization and the necessary resolutions for the transaction were passed by unanimous vote.

At the invitation of the president, Rev. William L. Burdick and Mrs. F. J. Hubbard gave brief expressions of interest in the work of the board.

The minutes were read and approved, and the meeting adjourned.

CORLISS F. RANDOLPH,  
President,  
NEAL D. MILLS,  
Recording Secretary.

## WOMAN'S WORK

Search me, O God, and know my heart: Try me and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting. Psalm 139: 23-24.

### REPORT OF THE WOMAN'S BOARD

The Woman's Board met at the home of Mrs. G. H. Trainer Sunday, February 9, 1936, at 2 p.m., with the president in the chair and the following members present: Mrs. E. F. Loofboro, Mrs. Okey W. Davis, Mrs. O. B. Bond, Mrs. Kenneth V. Hulin, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. C. H. Siedhoff, Mrs. G. H. Trainer, and Mrs. Oris O. Stutler. Visitors: Mrs. T. J. Van Horn and Mrs. B. W. Kinney.

After the reading in unison of the First Psalm, Mrs. Van Horn offered prayer.

The minutes of the January meeting were read.

The treasurer read the following report which was accepted:

Frances E. Davis (Mrs. Okey), Treasurer  
In account with the  
Woman's Executive Board

#### Receipts

Balance January 12, 1936 .....	\$139.53
H. R. Crandall, Denominational Budget ..	7.80
	<u>\$147.33</u>

#### Expenditures

H. R. Crandall from Albion Missionary and Benevolent Society: For China Mission \$10; Ministerial Relief \$5; home missions \$14; Jamaica \$5 .....	\$ 34.00
Bank draft for China "Bulletin" .....	10.05
China Flood Famine Relief .....	10.00
Recorder Press .....	7.83

Total expenditures .....	\$ 61.88
Balance .....	85.45
	<u>\$147.33</u>

Salem, W. Va.,  
February 9, 1936.

Correspondence was read from Mrs. S. F. Bates, Watertown, N. Y.; Mr. L. A. Babcock, Milton, Wis.; Mrs. F. J. Hubbard, Plainfield, N. J.; and Foreign Missions Conference.

Voted that \$10 be sent our representative, Mrs. F. J. Hubbard, on expenses to Foreign Missions Conferences.

# THE SABBATH RECORDER

## SUPPLEMENT

### SABBATH PROMOTION

Vol. 2, No. 2 AMERICAN SABBATH TRACT SOCIETY February 17, 1936

### THE CHANGE OF THE SABBATH WHO AUTHORIZED IT?

(Continued from last Supplement)

We will now introduce further history on this:

Coleman says: "Down even to the fifth century the Jewish Sabbath was continued in the Christian Church but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—*Ancient Chris. Exam. Chap. 26, sec. 2*

Edward Brerewood, professor in Gresham College, London, says: "It is commonly believed that the Jewish Sabbath was changed into the Lord's day by Christian emperors, and they know little who do not know that the ancient Sabbath did remain and was observed by the eastern church three hundred years after our Savior's passion."—*Treatise on the Sabbath, p. 77*.

The American Presbyterian Board of Publication, in tract No. 118, states that "The observance of the seventh day Sabbath did not cease till it was abolished after the empire became Christian."

Dr. Cox says: "The early fathers give no support direct or indirect, to the notion that the Sabbath had been transferred at all; but it is not surprising that those who wrote after the enactment by Constantine that Sunday should be kept as a Sabbath, were more apt to discover reasons for observing it."—*Lit. Vol. 1, p. 257. (note.)*

Doctor Neander says: "Opposition to Judaism introduced the particular festival of Sunday, very early, indeed, into the place of the Sabbath. . . . The festival Sunday, like all other festivals, was always only a human ordinance and it was far from the intention of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place: for men appeared by that time to have considered laboring on Sunday a sin."—*Church History, p. 168*.

Sir Wm. Domville says: "Centuries of the Christian era passed away before the Sunday was observed by the Christian Church as a Sabbath. History does not furnish us a single proof or indication that it was at any time so observed previous to the sabbatical edict of Constantine, A. D. 321."—*Examination of the Six Texts, p. 291*.

The *American Encyclopedia*, art. "Sabbath" says: "Constantine the Great made a law for the whole empire (A.D. 321), that Sunday should be kept as a day of rest in all cities and towns; but

he allowed the country people to follow their work."

Prynne says: "The seventh-day Sabbath was . . . solemnized by Christ, the apostles and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observance of it. . . . The Council of Laodicea (A.D. 364), . . . first settled the observance of the Lord's day."—*Dissertation on the Lord's Day, 1633, p. 163*.

Doctor Gregory and Ruter's *Church History* says: "Constantine commanded the first day of the week to be celebrated with peculiar solemnity; and in time this practice extended over the whole Christian world." Page 103.

It will be observed from the above extracts that while Constantine played a conspicuous part in exalting Sunday as a Sabbath in his empire, yet it was the Ecclesiastical Council that substituted the observance of Sunday, the first day of the week, for the observance of the Lord's Sabbath. That this may appear more apparent to the reader we refer him to Daniel the prophet, who spake of a power which "shall think to change times and laws." Daniel 7: 25. It is universally believed and taught by Protestants that the above prophecy is fulfilled in the Catholic Church. This power then should attempt to change times and must refer to the Sabbath, as that is the only divine time we have in this dispensation. We shall now quote from their catechism, in which they teach that they made this change. In a book entitled the *Catholic Christian Instructed*, which is published and endorsed by that church, we find:

Question.—What warrant have you for keeping the Sunday preferable to the ancient Sabbath which was Saturday?

Answer.—We have for it the authority of the Catholic Church and apostolic tradition.

Q.—Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

A.—The Scripture commands us to hear the church (Matthew 18: 17; Luke 10: 16), and to hold fast the tradition of the apostles (2 Thessalonians 2: 15); but the Scripture does not in particular mention this change of the Sabbath. St. John speaks of the Lord's day (Revelations 1: 10), but he does not tell us what day of the week this was, much less does he tell us that it was to take the place of the Sabbath ordained in the commandment. St. Luke also speaks of the

disciples meeting together to break bread upon the first day of the week (Acts 20: 7) and St. Paul (Corinthians 16: 2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea. But neither one nor the other tells us that this first day of the week was to be henceforward the day of worship and the Christian Sabbath; so that in fact the best authority we have for this ancient custom is the testimony of the Church. And therefore those who pretend to be such religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act more by humor, than by reason and religion; since Sundays and holy days all stand upon the same foundation, namely, the ordinance of the Church.—Page 232.

From the above text we learn that Sunday has for its foundation and authority the Roman Catholic Church.

We shall now quote from Doctrinal Catechism which is approved by John Hughes, D.D., Archbishop of New York.

Question.—Have you any other proof that the (Protestants) are not guided by the Scriptures?

Answer.—Yes; so many that we cannot admit more than a mere specimen into this small work. They reject much that is clearly contained in the Scriptures and profess more that is nowhere discoverable in that divine Book.

Q.—Give some examples of both.

A.—They should, if the Scriptures were their only rule, keep, not the Sunday, but the Saturday, according to the commandment, "Remember thou keep holy the sabbath day"; for this commandment has not, in Scripture, been changed or abrogated.

Q.—Have you any other way of proving that the Church has power to institute festivals of precept?

A.—Had she not such power she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.

Q.—When Protestants do profane work on Saturday, or the seventh day of the week, do they follow Scripture as their only rule of faith—do they find this permission clearly laid down in the sacred volume?

A.—On the contrary, they have only the authority of tradition for this practice. In profaning Saturday they violate one of God's commandments, which he has never clearly abrogated—"Remember thou keep holy the sabbath day."

The *American Catholic Quarterly Review* for January, 1883, contains a paper on "The observance of Sunday laws and Civil Laws for its Enforcement," by John Gilmary Shea, LL.D., a representative man, and an accomplished writer. The paper was called forth

by the late agitation concerning the "Penal Code," in the State of New York. The claims which Mr. Shea makes concerning the relation of Sunday observance to the Catholic Church, accord with the facts of history, and are worthy of more candid consideration than modern Protestants have been accustomed to give them. We reproduce so much of these claims as space permits. They cannot be answered by a sneer.

Strange as it may seem, the state, in passing laws for the due sanctification of Sunday, is unwittingly acknowledging the authority of the Catholic Church, and carrying out more or less faithfully its prescriptions.

The Sunday, as a day of the week set apart for the obligatory public worship of Almighty God, to be sanctified by a suspension of all servile labor, trade, and worldly avocations and by exercises of devotion, is purely a creation of the Catholic Church.

Nothing in the New Testament forbids work, travel, trade, amusements, on the first day of the week. There is nothing which implies such a prohibition. The day as one especially set apart, has no authority but that of the Catholic Church; the laws requiring its observance were passed to enforce decrees of Councils of the Catholic church.

The Catholic Church created the Sunday and made the very regulations which have come down on the statute books and she will constantly, from her pulpits, her catechists, chairs, and the confessional, call on her faithful to obey them, to sanctify the day and refrain from all that desecrates it.

The above extracts abundantly prove that the Catholic Church or "man of sin" as Paul calls it, has changed the Sabbath from the seventh to the first day of the week, as the prophecy said he should. Confession is the strongest evidence. Prophecy points to this power as changing the Sabbath; in his works this power confesses that he made the change. This, then, must be sufficient evidence to any man that he made this change. We might have given many more extracts from Catholic works but the above are abundantly sufficient to convince any unprejudiced mind as to who changed the Sabbath. Now, this Catholic power is called in the Scriptures the "man of sin," "the son of perdition," the "abomination of the earth," "the mother of harlots, who hath made all nations drink of the wine of her fornication." Shall we keep sacred the day that the Pope of Rome has ordained, and disregard the day that God has ordained? Is not this serving the pope rather than God? Paul answers this: "Know ye not that to whom ye yield yourselves servants to obey, his serv-

ants ye are to whom ye obey." Romans 6: 16. Let us then obey the Lord in all his commandments, that we may have right to the tree of life, and enter in through the gates into the city.

We shall now give a brief historical view of these two days. In the beginning of the creation of this world the first day of the week was ushered in as a working day, for God commenced his creative work on that day, and the prophet Ezekiel calls it a working day. Exodus 20: 8; Ezekiel 46: 1. While on the other hand, the seventh day was ushered in as a Sabbath day, for God rested from his work on that day. He then blessed and sanctified it, and commanded them to keep it holy. Genesis 2: 2; Exodus 20: 8. It was kept holy by Abraham, Moses, Joshua, Samuel, David, Isaiah, and the line of holy prophets who spake as they were moved by the Holy Spirit. Not only is the seventh day the Sabbath of the Old Testament, but the seventh day is the Sabbath of the New Testament. Matthew 28: 1; Mark 16: 1, 2. It was Christ's custom to observe the Sabbath. Luke 4: 16. It was Paul's manner to observe it. Acts 17: 2. The disciples of Christ observed "the Sabbath according to the commandment" down to the close of the New Testament. Luke 23: 56. On the contrary, the first day of the week in the New Testament, as in the Old, was regarded as a working day; for the disciples went to perform work on the first day of the week which they would not do on the Sabbath. Luke 23: 56; 24: 1. It was a day for journeying (Acts 20: 13) and business. 1 Corinthians 16: 1.

On entering into secular history we learn that the first day of the week, or Sunday, was dedicated by the ancient heathen to the worship of the sun, and worshiped under the name of Baal; that Constantine was the first to make a law for its observance as a rest day, and that it was afterwards adopted by the Roman Church instead of the Lord's Sabbath; yet a noble line of devoted Christians have all along protested earnestly against this change, and have kept up the observance of the Sabbath of the Lord midst opposition, persecution, and even death. This devoted line of Sabbath keepers reaches back through every century to the days of the apostles, and thence back through the Jewish dispensation, the patriarchal, to the very morn of creation, when the morning stars sang to-

gether and all the sons of God shouted for joy. For sixty centuries has the seventh day Sabbath been observed by God's people. While on the other hand, the first day has not been observed more than fifteen centuries under the garb of Christianity.

Dear reader, which day will you keep? If you are a servant of the Lord your duty is to obey him. Why halt ye between two opinions? "If the Lord be God follow him, and if Baal follow him."—By A. C. Long in *The Bible Advocate*.

## "DIES DOMINICA"

BY LOIS R. FAY

In preceding supplements different writers have ably outlined the history of the Sabbath from man's creation. The background of present faith has been well covered. Now we face the foreground. The outlook will be dark if we allow our vision to be cast down. But if we look up and not down—if we try the up-look when the outlook is bad—we shall find an open door of usefulness ahead.

It seems appropriate to quote the words of a physician speaking recently. When asked if he thought the waste poisonous gas from automobiles was a contributing cause of the prevalence of heart trouble and sudden death from that disease, he said, "I have no doubt about it. Traffic officers in the congested part of New York City habitually develop chronic infusion of monoxide gas in the blood. The only thing for us to do is to build up a resistance against it."

This is the attitude for us to take with regard to spiritual wickedness in high places, and other conditions that threaten the health of our souls; not that retaliating resistance whereof Jesus said, "Resist not evil," but with that strong courageous spirit that resists the tempter till he flees away subdued.

There are many blessings promised to the overcomers, and one of them is, "Ye shall receive power after the Holy Spirit is come upon you."

Among other confusing ideas that appear on our horizon is the revision of the calendar, with its varied aspects and side lines, its primary and secondary issues which cannot be covered in one article.

It will be one strategic move along the front line of advancement of truth if the readers of these columns who have access to a public



## XII.

library will inquire for and read the *Journal of Calendar Reform*, which is published bi-monthly by the World Calendar Association, 485 Madison Ave., New York City. All who can do so, especially those who love the appearing and kingdom of our Lord Jesus Christ, should take time to keep posted in the immediate future.

No day of rest will satisfy many careless folk; any day satisfies other folk. But "any day" habitually leads to "no day," when "the seventh day, the Sabbath of the Lord thy God," one of God's best gifts to man, becomes forgotten.

Is the new calendar now proposed going to deprive us of this gift, and conspire to forgetfulness of the true Sabbath?

Time will tell.

The present plan differs in some respects from the one defeated a few years ago. Some of the former promoters have died, and new ones are taking up the idea with new arguments and fresh propaganda. The chief aim is to bring the present proposition before the assembly of the League of Nations in the immediate future, to secure its adoption as a world calendar in the year 1939.

Many prayers arose at the time the previous proposition came up before the last meeting of the League, and at the decision of that meeting arose the song, "We praise thee, O Lord," for an ominous menace vanished like ice before warm sunshine.

Now another crisis is before us, and again devout souls will renew their essentials of faith and prayer. But inasmuch as faith without works is dead, we need to have our eyes open for opportunity to work for advancement of truth and righteousness.

For suggestive help to readers who cannot reach copies of the *Journal of Calendar Reform*, a few quotations will follow, with comments.

In the October number of this journal, page 117, appears an article headed "Memorandum to the Vatican." This memorandum is written in Latin and translated into English, and will be a profitable study for our high-school-age young people who are taking Latin in their school work.

Every place in this memorandum where Sunday is referred to, it is called "Dominica Dies" or Lord's Day. This term as applied to the first day of the week always challenges attention, because Sunday is not the day God

called "my holy day." Therefore it is not the Lord's day in the true meaning. The seventh day of the week, not the first, has borne through the history of divine revelation the blessing and sanctification of the Creator. The presumption of offering to God a day not of his choosing is a fault in the structure of religion that cannot be covered by daubing it over with the untempered cement of a new calendar. If we love our God and his day, we will be true to the truth.

After he has given us a gift of glorious refreshment and recuperation, shall we trample it down by desecration and substitute another day? He gave to man the seventh day. Man forsook that day, and has offered back to God the first day, embellished like a whitewashed sepulcher with the name "Dominica Dies," but corrupted by sports, drunkenness, surfeiting, and other indulgences that leave the soul faithless and exhausted—more tired at the end of the holiday than at the beginning.

If a son asks bread, will his father give him a stone? Or if he ask a fish, will he give him a serpent? Then, carrying the figure further, if the Father asks for a certain devotion of the seventh day, will the son refuse that request and offer the first day dolled up as "Dominica Dies"? After that any day, and at last—no day.

Again it may be answered, time will tell; while we consider another quotation from the *Journal of Calendar Reform*.

On page 177 of the December issue occur these words in an official communication issued by the Holy Synod of the Greek Church in Athens in 1927:

"It is a tradition of churches to celebrate the festivals on the dates fixed, but the question of when these dates fall is not a tradition, since it depends on human knowledge of natural phenomena. An all-wise Creator ordained inviolable laws for the movement of the sun, the moon, the stars, and the earth. Night and day do not depend on tradition. The equinox and the phases of the moon are not a tradition. The value of the feasts and holy days does not depend on the time at which they are celebrated, but upon a pious disposition and upon their spiritual benefit."

From the history and conduct of the Greek Church, their report—which is in some respects accurate—is made to support the first day of the week as the Sabbath, which is not accurate; and the trend of the whole article quoted from seems to be toward the continuance of that support and the acceptance of the new calendar now before the League of

## XIII.

Nations. And that church, like the Roman, apparently supports a midnight-to-midnight day, which is out of plumb with the evening-to-evening day of Scripture. To the outsider the logic of the Greek Church is not clear, after its acknowledgment of the inviolable laws of the all-wise Creator.

Leaving this part of the paragraph for the present, a few words may be timely regarding the last sentence of the quotation, that "The value of feasts and holy days does not depend on the time at which they are celebrated but upon a pious disposition and upon their spiritual benefit."

It may be granted that celebration of church days need not be particularized as to time, but with God and with business, punctuality and faithfulness to appointments count. Thus only can effective contact be maintained. Pious disposition and spiritual benefits are essential, but they soon wane if unfaithfulness in appointments becomes a habit. We see many demonstrations of the value of close and accurate contact in the mechanical and electrical world, which teach us the importance of keeping accurate and intimate contact with our Creator, our Source of Power.

Another quotation from the "Memorandum to the Vatican," page 118 of the October issue is as follows:

"All the above mentioned organizations are agreed on the measure of reform to be aimed at. In brief, they desire firstly the stabilization of the date of Easter for all time upon a Sunday in the first half of April."

This stabilization of Easter is one great objective in the view of Roman Church organizers; but it is entirely out of line with the Divine plan, to fix Easter so that it must occur on a day of no flexibility in the astronomical year. It is utterly foreign to the origin and purpose of Christ's atonement and our at-one-ment with him.

The time of its observance is dependent on Mosaic records associated with lunar and solar rotations and revolutions, yearly recurrent and divinely ordained. Mankind secures no advantage by trying to set its observance for the whole world by a printed chart of man's invention passed with favor by the League of Nations and posted on the wall of one's business office. Like the other architectural and mechanical inventions of our times—how they oppress and annoy after the first glamor of possession wears off; and what wouldn't a man

give for a chance to get away from the artificial prisons he has framed for himself, and a chance to commune with the stars, the pure air, the mountains, and the mists. What a fetter that stabilized Easter will be when it is really framed by a law, and how human souls will long to escape from the burden of the set feasts which impoverish the poor to fatten a corrupt priestly system.

If one considers Christ's sacrifice and resurrection yearly from the business man's world calendar, with the heathen name Easter tacked on it, he will find himself on the unpleasant side of that great gulf that borders the realm of divine peace of soul where Lazarus reposes in Abraham's bosom. The riches of all the Easter trade in Babylon could not purchase for him the atonement peace of remission of sins, gained by acquaintance with the Creator and observance of religious appointments in close contact with his laws.

There are various other subjects mentioned in the October and December issues of the *Journal of Calendar Reform*, but time and space at this time permit only one more quotation, and this from the above mentioned "Memorandum to the Vatican," page 119 of the October number, where we read:

"No Christian community that has studied the question has found any objection to the proposal (with the exception of Seventh Day Adventists)."

This is not true. Whether Father Cabrol, who was the agent in drawing up this memorandum, purposely ignored Jews and others who are among the objectors, is not apparent. Many of us who consider ourselves as objectors, will not care if we are not victims of too much publicity. We do not crave presentation at the Vatican with our petitions filed with the records of the world's broadcasters; if our names are written in the Lamb's Book of Life, that is sufficient. There are some souls who are called before kings and rulers, conferences and synods, to witness to the truth, and this is their open door of opportunity; but pitiful are those souls distraught with discontent and envy because theirs is a different door; and whose lust for publicity eclipses true values. With God, one is a majority, and it is not at all necessary that the mysterious operations of this majority be catalogued in the Vatican. Our petitions reach the throne of Infinite Power without hierarchal O. K.'s, and we hear with regret the weak

assents of nominal Protestants to hierarchal propositions, church holidays, and pontifical offerings. Stealthily such practices are creeping into once soul-free churches, to enslave them again with traditions of man's invention.

If a new calendar should appear that would strengthen man's faith and dynamic contact with the times and seasons our Creator holds in the hollow of his hand, how we would welcome it. A new calendar has requirements as necessary as new clothing; as necessary as each new year. But when trade and hierarchies combine to compel the world of souls to accept a calendar that disregards divine law, the Spirit of the Lord will raise up a standard in defense.

Princeton, Mass.

### AN APPEAL TO CONSCIENCE

BY T. J. BOTTOMS

I desire to call the attention of the people to a serious situation which exists, due to a misunderstanding among the people in regard to the fourth commandment of the Decalogue, which requires people to rest on the seventh day of the week.

I suppose that ninety-five per cent of the religious teachers and leaders are teaching the people (and have been for ages) that the Sabbath day was done away with, or changed from the seventh to the first day of the week, when Christ rose from the grave. But if the Bible does not teach it, it is very wrong to teach as a doctrine of the church.

In the seventh and eighth verses of the One Hundred Eleventh Psalm, the writer by inspiration of God says, "All his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." By this we know that not one of the commandments of God has ever been changed or done away with; and the fourth commandment of his holy law says, "Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, etc." Exodus 20: 8-10. This is a positive command from God to abstain from labor on the seventh day of the week (which is now called Saturday), and it stands fast for ever and ever or God's word is not true.

But thousands of religious teachers are

teaching the people to break this positive command of God, and thus mislead millions who take it for granted that their leaders are right, and never investigate the question for themselves; on account of which they will have to suffer loss in eternity: but "their blood will God require at the watchman's hand." Ezekiel 33: 7-8.

James 2: 10 says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." A person may keep all the Ten Commandments except the fourth, but if he breaks it, which is laboring on the seventh day of the week, he has broken the commandments of God.

#### SIN AND ITS CONSEQUENCES

I John 3: 4 says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law"; and 2: 4 of the same book says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Revelation 21: 8 says, "and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." Again it says in 22: 18-19, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this book."

Let no man think that he can tamper with God's word and go unpunished.

#### SAVED BY FAITH

It is not true, however, that salvation is through keeping the law. Salvation is through faith in Christ. But faith without works is dead. Romans 8: 3-4 says, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone." Romans 9: 31-32.

For anyone to be able to keep the commandments of God, he must first exercise faith in the Lord Jesus Christ, repent of his sins, follow Christ in the ordinance of baptism, and receive the gift of the Holy Ghost.

My desire and prayer to God is, that those who profess to be followers of Christ could realize the importance of following his example and the teachings of the Scriptures. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14.—From the Bible Witness Press.

Athens, Ala.

### THE PRIVILEGE OF SABBATH KEEPING

BY MRS. L. H. CRISLER

"See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days." "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Exodus 16: 29; Deuteronomy 8: 3.)

If God should lead us into a wilderness, without a supply of food, and allow us to become hungry, then rain bread from heaven for us to eat, we would be quite likely to realize for the time, at least, that we were absolutely dependent upon God for our supply of food. If he sent a double supply on the sixth day and none at all on the seventh, we would have no difficulty in realizing that during the six days he had provided for all our wants for the whole week, and that we need not try to gather for ourselves on the seventh day. We do not readily recognize these facts in our ordinary way of living. How much the human family has lost by not accepting the gifts of God and believing that he is ready to keep his promises.

To ancient Israel God said:

"Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. And if ye shall say: What shall we eat the seventh year? Behold we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the

eighth year, and eat yet of old fruit until the ninth year, until her fruits come in, ye shall eat of the old store." (Leviticus 25: 3, 4, 20-22.)

What a promise this was. Every seventh year they could be free from the sowing and reaping and yet have just as much as though they spent every year in labor on the farm. And this promise was made to them by the great Creator of heaven and earth, who gives us "rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14: 17); but, alas, they did not believe his promise. Though he gave them the double harvest on the sixth year to supply the needs of the seventh, they were not satisfied. They were not content with the seven years' supply in six years; but worked the land on the seventh year to try to get more. It resulted as their distrust of God always did, in captivity, trial, and sorrow. "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come." (1 Corinthians 10: 11.)

Are we more believing than they, and do we come more nearly into harmony with the purposes of God than they did? What does the "Sabbath of the Lord" mean to us—a sacrifice, or a privilege? Do you say that you cannot afford to keep it, that it is too great a sacrifice, that you could not make a living if you gave that day to the Lord? What sacrifice is there in it for you who "labor and are heavy laden" with the cares of life? Where does God say that he wants you to give the Sabbath to him? Listen to his word: "See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days." "Moreover also I gave them my sabbaths." "And hallow my sabbaths, and they shall be a sign between me and you that ye may know that I am the Lord your God." "Ye shall keep the sabbath therefore." "The sabbath was made for man." (Exodus 16: 29; Ezekiel 20: 12, 20; Exodus 31: 14; Mark 2: 27.)

If an earthly friend should come to you and offer you a gift and say, "I made this for you and want you to keep it, it is a sign between me and you of the friendship which we have for each other," would you say that it was too great a sacrifice to you for you to accept it—that you could not afford it? Will you say this when the God of the universe brings you such a gift and asks you to "keep"

it as a "sign" of the relationship between himself and you "that ye may know that I am the Lord your God?" Listen! "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (Ezekiel 20: 20; John 17: 3.)

Since man sinned, most of the human family spend six days each week in wearing labor in order to procure food and shelter, and seldom seem to have more than the needed "daily bread" which Christ told us to ask for each day. Often the stress seems so great that we feel as though the whole burden of responsibility rests upon ourselves. When the Sabbath comes, the loving Savior says to us, "Come ye yourselves apart and rest awhile." I will spend the day with you. "Lo, I am with you always; even unto the end of the world." "Take no thought saying, What shall we eat, or What shall we drink, or Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things." "My God shall supply all your need." (Mark 6: 31; Matthew 28: 20; 6: 31, 32; Philipians 4: 19.)

When the Sabbath comes, the man who accepts this precious gift from God can lay aside every anxious thought. He can say, "The Lord has given me the Sabbath, and he is providing for all my needs. I do not need to worry today, nor have any anxiety." The one who thus learns to trust God on the Sabbath, will be in a position to learn rich lessons of trust for the other days of the week. The Lord has told him to rest on the Sabbath, and he will provide for him, so he has no need to worry. He has told him to labor on the six days, and he will provide for him, so he has no need to worry then. He is absolutely dependent on the Lord all the days, and the Lord will not fail to do his part. God does not need either man's labor or rest. Man needs both, and God gives both to him for his own good. "All things are for your sakes." (1 Corinthians 4: 15.)

He could just as easily rain the bread from heaven for us every day, or send ravens with it every morning and every evening; but it would not be best for us. In wisdom he has given us the exalted privilege of being "laborers together with God." (1 Corinthians 3: 9.) What greater miracle can there be than that which constantly occurs? Men throw "bare grain" upon the ground—"it may chance of wheat or of some other grain," and it brings

forth, "first the blade, then the ear, after that the full corn in the ear," "some thirtyfold, some sixtyfold, and some an hundredfold," "but God giveth it a body as it hath pleased him, and to every seed his own body." (1 Corinthians 15: 37; Mark 4: 28; Mark 4: 20, R. V.; 1 Corinthians 15: 38.) . . . .

We think it wonderful that God fed Elijah and the widow and her son "many days" from "a handful of meal in a barrel, and a little oil in a cruse." Shall we appreciate it less as a gift from his hand if our barrel should chance to be filled and our cruse of oil overflowing? Is it more wonderful that he fed thousands of people with a few loaves and fishes than it is that you and millions of others sit down daily to well-spread tables supplied with bounties from orchard, field, and garden? . . . .

Let us learn to trust him fully every day—to be of those who "live by faith," and let us accept with reverent appreciation his gift of the Sabbath and make use of its privileges. Let us not presumptuously choose for ourselves something else in place of that which he has given. The manna came in such a way that they could not take his gift of bread and choose a day for themselves in place of the one which he had chosen to give them. Falling manna does not mark the difference in days now. He gives us the bread that we need for all the days and gives us the Sabbath and says, "Remember the sabbath day, to keep it holy." (Exodus 20: 8.) Very many seem to have forgotten that which he told them to "remember." He says, "They have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths." (Ezekiel 22: 26.) "The sabbath was made for man." (Mark 2: 27.)

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." (Isaiah 58: 13, 14.)

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." (Psalm 37: 3.)

Orlando, Fla.

DENOMINATIONAL BUDGET  
Statement of Treasurer January, 1936

Receipts		January	Total
Adams Center	Special	\$ 3.00 25.00	
Albion		\$ 28.00	\$ 187.50
Alfred, First	Ladies' Aid society, special	20.00 \$ 90.13 25.00	94.00
Alfred, Second		\$ 115.13	693.10
Battle Creek		35.48	219.07
Berlin	Sabbath school, special	\$ 23.00 35.20	85.44
Boulder		\$ 58.20	133.20
Brookfield, First		5.00	33.60
Brookfield, Second		20.00	77.00
Chicago		23.00	124.75
Daytona Beach		250.00	250.00
Denver Sabbath school	Ladies' Aid society	\$ 40.50 14.00 10.00	40.50
De Ruyter		\$ 24.00	52.50
Dodge Center		5.00	124.00
Edinburg			4.40
Farina		11.00	36.20
Fouke		35.00	170.00
Friendship			3.00
Genesee, First	Special	\$ 69.16 10.00	19.00
Hammond		\$ 79.16	284.92
Hartsville			17.00
Hebron, First	Special	\$ 4.18 3.00	95.00
Hebron, Second	Sabbath school, special	2.50	
Hopkinton, First		\$ 9.68	33.62
C. E. society, special		3.00	15.50
Intermediate C. E. society, special		1.00	
Hopkinton, Second	Special	\$ 65.00 1.20 .30	158.50
Independence		\$ 1.50	30.83
Irvington		75.00	124.25
Little Prairie		50.00	100.00
Los Angeles, special		2.60	7.60
Lost Creek		5.00	25.00
Marlboro		4.95	63.46
Middle Island			122.30
Milton		109.00	25.00
Milton Junction, Friendly Gleaners Sabbath school class, special		10.00	850.40

The reports prepared by Mrs. Hubbard on the Woman's Committee of the Foreign Missions Conference which met in New York City, and the Foreign Missions Conference which met in Asbury Park, N. J., were read and much enjoyed by the board. It was voted that excerpts from these reports be published in the RECORDER.

Mrs. Geo. B. Shaw was appointed to receive publications from the Committee on International Relations of the Foreign Missions Conference.

Voted to accept the resignation of Mrs. S. F. Bates as associational correspondent. Mrs. A. L. Davis of Verona, N. Y., was appointed to fill the vacancy.

Adjourned to meet with Mrs. Okey W. Davis the second Sunday in March.

MRS. E. F. LOOFBORO,  
President,  
MRS. ORIS O. STUTLER,  
Recording Secretary.

WORLD DAY OF PRAYER

February 28, 1936, is "World Day of Prayer." Are you ready with your program for its observance? If not, there is still time to do something about it. Consult your Woman's Page in the RECORDERS for January 20 and February 3.

DOCTOR KAGAWA

Doctor Kagawa will speak during the month of March in the following places:

- Mar. 1—Muncie, Ind.; Indianapolis, Ind. (night)
- Mar. 2—Indianapolis, Ind.
- Mar. 3—Kalamazoo, Mich.
- Mar. 4—Cleveland, Ohio.
- Mar. 5—Cincinnati, Ohio.
- Mar. 6-8—Columbus, Ohio.
- Mar. 9-13—Louisville, Ky.
- Mar. 14-15—Little Rock, Ark.
- Mar. 16—Houston, Tex.
- Mar. 17-18—Austin, Tex.
- Mar. 19—San Antonio, Tex.
- Mar. 20—Rest
- Mar. 21-22—Dallas, Tex.
- Mar. 23-24—Waukegan, Ill. and Gary, Ind.
- Mar. 25-27—Detroit and Ann Arbor, Mich.
- Mar. 28—Rest
- Mar. 29—Buffalo, N. Y.
- Mar. 30—Elmira, Hornell, Olean, N. Y.
- Mar. 31—Wilkes-Barre and Scranton, Pa.

"Humility and piety cease to be such as soon as they place themselves on public exhibition."

New Auburn .....	17.00	
New York City .....	\$ 40.50	
Special .....	5.00	
	\$ 45.50	289.81
North Loup .....		25.50
Nortonville .....		15.00
Pawcatuck .....	\$ 250.00	
C. E. Society, special .....	3.00	
	\$ 253.00	1,671.00
Piscataway .....	150.00	229.59
Plainfield .....	85.75	370.25
Ritchie .....	5.00	15.00
Riverside .....		230.00
Rockville .....	16.20	47.60
Salem .....	68.75	701.05
Shiloh .....	99.35	490.68
Stonefort .....		5.00
Verona .....	16.00	106.00
Waterford .....	\$ 17.00	
Sabbath school, special .....	.83	
	\$ 17.83	72.83
Welton, special .....	15.00	47.90
West Edmeston .....	5.00	15.00
White Cloud .....	\$ 29.00	
Special .....	1.00	
	\$ 30.00	55.09
Individuals:		
Miss Luella Short .....	\$ 50.00	
Mrs. Burton Sherlock, special .....	3.00	
A Friend .....	1,000.00	
	\$1,053.00	2,085.00
Central Association .....		93.59
Western Association .....		23.84
Northwestern Association .....		46.48
Southeastern Association .....		27.20
Southwestern Association .....		7.75
Conference offering .....		466.71
Seventh Day Baptist C. E. Union of New England, special .....	.17	1.17
Woman's Board .....		32.00
		\$11,729.78
<i>Disbursements</i>		
Missionary Society .....	\$ 782.85	
Special .....	1,090.75	
	\$ 1,873.60	
Tract Society .....	\$ 192.30	
Special .....	17.96	
		210.26
Sabbath School Board .....	\$ 129.45	
Special .....	6.93	
		136.38
Young People's Board .....		25.95
Woman's Board .....		7.80
Ministerial Relief .....	\$ 46.65	
Special .....	7.36	
		54.01
Education Society .....		110.70
Historical Society .....		12.90

General Conference .....	\$ 191.40
Preferred claim .....	400.00
	591.40

Amount of budget for 7 months .....	\$16,911.42
Received on budget .....	8,704.26

In Arrears .....

HAROLD R. CRANDALL,  
Treasurer.

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

## YOUNG PEOPLE'S WORK

### YES?

"Religion and life are one, or neither is anything."—*Quoted by Rev. Clyde Ehret, of Alfred, N. Y., in a recent sermon.*

Gossip is the only means by which some heads are kept from being perfect vacuums.—*Anonymous.*

An institution that does not find room for its free-lance, adventuring spirits is bound sooner or later to face an explosion.—*Nagler.*

If someone says to a woman, "I can't tell you from your daughter," the one with the wry face is the daughter.—*Baltimore Sun.*

## YOUNG PEOPLE, MILTON, WIS.

### SENIOR CHRISTIAN ENDEAVOR

The senior society of Christian Endeavor at Milton has been holding forth much as usual. The present church program has a graded plan of activity for Sabbath afternoon. At four o'clock the various meetings of the Junior, Intermediate, and Senior societies are held. At the same time the adults assemble for a forum hour. On several occasions the Senior society has dispensed with its meeting in order to benefit by the discussion of the forum. At other times the young people have had interesting programs of their own. At five o'clock all groups assemble for a short worship period, then adjourn to the dining room for a social hour together. The Senior society spent a very pleasant evening together in December with a Christmas social.

### ALLIED YOUTH

Another active group of young people in Milton is the Allied Youth. This is post number 19 of a national organization which has as its purpose "the liberation through educa-

The minutes were read and corrected, and the meeting was adjourned.

ELIZABETH ORMSBY,  
President,

WILNA V. BOND,  
Recording Secretary.

## WHICH - A SEVENTH OR THE SEVENTH?

BY FRANK LAYMAN

"Oh, yes, I believe the seventh day of the week is the Sabbath and that the first day is not holy, but I have been reared in a Sunday-keeping home, my own family now keeps Sunday, and so do my business associates, fellow church members, and friends; if I were to change, I would not only find difficulty in altering my life-long habits, but might even cause serious trouble for myself in business, the family, and the church. Since I am a great believer in peace and harmony, (What does Matthew 10: 34-38 have to say?) I do what is most convenient and try to work for the interest of all good causes as they stand, instead of separating from the great body of Christians. After all, I believe the most important thing is that we keep one-seventh of our time holy."

No doubt this statement sounds very familiar, since it has been used countless hundreds of times, either to excuse unwillingness to make the necessary sacrifice to God's will or because of a sad misconception of the original purpose of the Sabbath.

But if we are fully convinced of the perpetual sanctity of the seventh day and fail to observe it, it does make a great difference—in God's sight — for we know repeated instances of the results of disobedience which have been set down in the Holy Scriptures to warn us; it all begins with Adam's sin, serious even though apparently slight, and evil-doing and retribution constitute practically the entire substance of the Old Testament.

Let us go back to the old, old story of Cain and Abel. We shall not discuss whether or not they were Sabbath keepers, although I believe they were and that they regularly offered sacrifice on the Sabbath; but instead, we shall investigate their different positions relating to another phase of God's will, and God's attitude toward these two methods of sacrifice.

The book of Genesis does not deal very fully with God's first revelations to fallen man, for the book covers a period of twenty-one hun-

tion of the individual and society from the handicaps of beverage alcohol." The Milton post, only about a year and a half old, now has over thirty members. A combined educational and social meeting is held once each month in the home of one of the members. During the past year the post presented a play in several communities in the Milton area. This group, like the entire movement, demonstrates that youth do have a vital interest in the temperance cause, as much so, if not more, than adults. Allied Youth seeks for facts, not propaganda.

## MEETING OF YOUNG PEOPLE'S BOARD

The Young People's Board met at the Gothic, Sunday, January 19, 1936, at two p.m. with the following members present: Miss Elizabeth Ormsby, Miss Elizabeth Van Horn, Mrs. L. Ray Polan, Miss Ruth Clair, Miss Thelma Clark, Miss Wilna Bond, Mr. Luther Crichlow, and Mr. Harold Babcock. Visitor, Dean A. J. C. Bond.

The meeting was opened with prayer led by Mr. Crichlow.

The minutes of the last meeting were read and corrected.

Voted that Miss Ruth Clair be elected our new treasurer. The answers to the letters which the members of the Young People's Board sent out to the churches of the denomination concerning the young people's work, were read and discussed. As a result:

Voted that Mr. Crichlow, editor of the Young People's Department of the SABBATH RECORDER, start a news column with the help of any members of the board whom he chooses.

Voted that a library committee be chosen with Miss Elizabeth Van Horn as chairman, to study the "Bibliography" and choose such materials as it might consider helpful, with the power to purchase such materials.

Voted that a "Bibliography" be sent to each pastor in the denomination.

It was voted that the president be empowered to determine the cost of sending a representative of the Young People's Board to the Convention of the International Council of Religious Education in Chicago in February, and that she choose the representative.

Miss Ormsby, Miss Van Horn, and Mr. Edward Crandall are to confer with Dean Bond concerning a summer training school for older young people, and the camps for younger people.

dred years in the first twelve chapters, a trifle more than is treated in all the rest of the Old and New Testaments put together. But it is evident, by the very nature of God, that he would not leave the degraded race to perish in its sin, but would provide a way of salvation for all who would receive it.

So we deduce that very early, probably as soon as he fell, God told Adam of the rite of sacrifice, now a universal custom among all heathen as well as modern Jews. Modern anthropology, which is the study of men and nations and the origin of language, customs, and religion, can trace this world-wide practice to no source other than God-worshiping peoples claiming divine leadership. It shows definitely that this is no natural, instinctive urge which the patriarchs would have followed blindly. Medieval superstition held that this custom was pagan in origin, but we now know that the reverse is true. The rite of *shed blood*, with its symbolism of the coming Christ and his death, was to be their method of worship and concrete symbol of faith in God's promised salvation in the same capacity as the intricate sacrificial system the Israelites were to use later, until the accomplishment of the supreme sacrifice on Calvary.

As time progressed, God made repeated revelations of his will to ignorant or heathen men, renewing his worship in a world which had almost, if not completely, forgotten him. Abraham was a heathen Babylonian and Moses was reared in the court of an idolatrous nation, but, by long years of hardship and God's leading hand, they were fitted to receive the truth. God had repeatedly stated afresh his will in regard to divine law and the method of worship, which was largely by sacrifice. Error can be precluded by the many sources of information we have today.

Very probably Adam was not told of an elaborate ritual system such as was given later to the chosen people, but instead was given a simple ceremony which could be performed individually; but, nevertheless, it embodied the rich symbolism of atonement by shed blood. All Hebrew law is much more complicated and involved than God's earlier requirements or Christ's later interpretation of his Father's will. But since a disorganized agglomeration of brutish men had to be welded into a nation which would preserve the worship of the true God, observe his law, and prepare a place of proper atmosphere for the coming Messiah,

exact rules, often containing penalties of death, had to be inserted under this dispensation to forestall contamination of the true religion. So God's one law was undoubtedly that the sacrifice should be a certain type of animal, which was to be killed, its blood shed and burned on an altar of stones. (Genesis 8: 20; 22: 13.)

We can now see that God had a definite plan and purpose for sacrifice; likewise, there was a symbolism in Sabbath keeping. Although God desired that we rest physically and that we worship often, it was necessary, for the sake of uniformity and in order to avoid confusion and insure its observance, that he set aside a specific day in a special manner. So while the sacrificial system was made to anticipate the crucifixion, the Sabbath was designed to point back to creation (Genesis 2: 3; Exodus 20: 11), and is intended to serve as a memorial, as long as time shall last (Exodus 31: 13), of the completion of creation, reminding man of his dependence on the Creator, and clearly observable on the seventh day alone, just as the Fourth of July can be celebrated only at that certain time which its very name designates.

But what had Cain done? He had violated God's plain will by offering on his altar his own fruit and vegetables (Genesis 4: 3), thus destroying the symbolism which was to prepare him mentally for cleansing power, and mocking God with a vain worship.

If God would not accept from Cain choice fruits and vegetables, but insisted upon the fulfillment of the commandment of shed blood, how can we expect our offering of "just as good" and "a lot more convenient" to be accepted by a jealous God who wishes each symbolism to be carried out to the letter? Let us pray that we will be given the promised strength (2 Timothy 4: 18) to accomplish what we know to be true and right, no matter what the cost.

#### LOST CREEK (W. VA.) LETTER

For some reason Lost Creek does not often appear in the Denominational "Hook-up," the reason being, I suppose, that each of us who might do it leaves it to the other fellow. Several worth while things have taken place here this fall and winter, which may be of interest to others. Early in the fall fifteen young people were baptized by Pastor Loofboro, and fourteen admitted to church mem-

bership. The one exception was a young girl, who, through friendship with one of our girls, asked to be baptized by our pastor before she should return to the State School for the Blind at Romney. The decisions of these young folks were brought about through summer camp at Berea, by personal interviews with the pastor, and by a series of sermons on Christian living, especially suited to their understanding. One other young woman, who has long been a member of our congregation, presented her letter from a Methodist Protestant Church for membership with us.

It has been the custom for two or three years to have a home-coming service in the fall. There are those who cannot worship with us regularly who make a special effort to come out at that time. We have a number of teachers, too, whose positions take them away from Lost Creek, and we always rejoice to note the effort they make to get back home on this occasion. And then the church makes a special effort to aid the aged and infirm in coming to church that day. We bring basket lunches; but one who does not know the West Virginia way, would wonder that such a feast—just as hot or just as cold as it ought to be—could be carried in baskets and brought so far. It is always such a happy day for all of us, but especially for those who do not often see the whole crowd together. This year President Bond of Salem gave the morning address. In the afternoon the meeting was informal and several were called upon to speak. As one woman was heard to say, "There must be something wrong with one's heart if he does not enjoy such an occasion."

About the middle of November, the Lost Creek Church had the pleasure of entertaining a conference of the youth of our West Virginia churches. They came Sabbath morning from Berea, Middle Island, and Salem, and the conference closed Sunday noon. Having Miriam Shaw with us and listening to her address Sabbath morning were features of the meeting. Also the presence of Dean Bond and three young men from the seminary, and Rev. Harley Sutton of Little Genesee gave us additional inspiration. Not having facilities at the church, the conference was entertained by the Lost Creek young folks with a social at the high school building, evening after the Sabbath. There were interesting speeches by the seminary boys. O. B. Bond, of Lost Creek, presided and called upon four Salem

students, representing the four classes, to tell why they were going to college. Mrs. Elizabeth Bond Percy of Salem was largely responsible for the program, and Miss Ruth Sara Davis also of Salem led the group in spirited singing. A lap supper was served by the mothers of the church and the evening closed with the playing of games. The meeting Sunday morning closed with a consecration service led by Dean Bond. We regret that Salemville, Pa., could not be represented; but Daytona, our most remote church in this association, was represented by the Rogers boys who are students at Salem, and Athens, Ala., by Miss Nancilu Butler who is also a student at Salem.

Our Christmas program this year was a short play, "The Christmas Story Hour," in which all the children had a part. We joined with the community in bringing cheer to those less fortunate than ourselves, by bringing food for distribution, and by singing carols Christmas eve to shut-ins with the community chorus. This chorus also assisted each of the churches in their programs. Inasmuch as several from the Lost Creek Seventh Day Baptist Church are members of that chorus, it may be of interest to tell you that it had the highest rating among rural community choruses in the state.

With the coming of winter, activities in this rural community somewhat lessen, but church attendance has been good, until the recent very cold weather. The Christian Endeavor societies hold their weekly meetings at the parsonage, and their monthly socials at the various homes. Cottage prayer meetings are held each Wednesday evening. Dinners served by the Ladies' Aid once a month through most of the year are always well attended, only the most urgent work at home keeping folks away.

MARY S. LOOFBORO.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am sorry I have not written before. I enjoy your stories and letters which I read to my grandfather, W. H. Crandall. I wish that there were more stories to read.

I am eleven years old and in the sixth grade. I go to the prayer meetings and church services at the Seventh Day Baptist church.

I have a baby sister named Dela Fern. She has black eyes and black hair. She can say

see, mama, papa, and ouch. She is one year old and can walk.

We are having lots of snow here. I go coasting on the College Hill.

We have pre-juniors and juniors in our church. We meet at four o'clock and then have supper at six, after worship upstairs. Our director of junior is Miss Mizpah Benet. My junior teacher is Gertrude Davis. I must close.

Your loving friend,

ERNESTINE PIERCE.

Milton, Wis.

DEAR ERNESTINE:

I like the way you say you are sorry; that is by writing me such a nice letter. I wish others who have not written for some time would say, "I'm sorry," in the same way.

I was glad to have you speak of your Grandfather Crandall, if he is the Will Crandall I have known and liked ever since I was a little girl, when I often rode to Walworth church with Henry Crandall and his fine family. I thought they were about the nicest people in the world. And when I was older, and only came back to Walworth for summer vacations, your grandfather always had a cheery greeting for me. He always knew me by my voice even when he could not see my face. Please say "Hello" to him for me.

I was pleased to hear about your juniors and pre-juniors, and think their meeting plan a good one.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

How are you? I am sorry I have delayed writing so long. I have been very busy in my school work to keep up my grades.

I go to church Sabbath morning and go to junior in the afternoon. I am the youngest member of the Seventh Day Baptist Church at Berea. My brother, sister, cousin, and I were baptized at the same time by Pastor Bottoms last summer about a year ago, after Bible school.

Last summer our supervisor, Miss Ada Keith, and two young classmates were baptized.

Grandma, grandpa and I read the daily readings in the *Helping Hand* and have worship each night. Mother and father have to work in the store and garage. My oldest sister is fourteen and is going to high school.

Miss Miriam Shaw visited our church this fall and gave us a talk which we all enjoyed.

She sang, "Jesus Loves Me," for us in the Chinese language. I wish you could have been here.

I had better close now; my letter is getting long and it is time for worship. Good-by.

Your RECORDER friend,

DORTHA LEE BONNELL.

Berea, W. Va.

DEAR DORTHA LEE:

Of course I am always pleased to receive one of your good letters, and especially so this time since you encouraged two of your girl friends to write too. I liked that envelope full of letters. I have such a nice lot of letters this week and I'm trying to get them all into the RECORDER, so I must make my replies brief.

I am so glad to hear that so many have been baptized into your church. Does it not make you very happy to know you are a recognized worker for Christ?

Yours for joy in Christian service,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

It has been a long time since I have written a letter to the Children's Page. I was reading the Children's Page and so I decided to write to you.

I think I lived in Adams Center, N. Y., when I wrote last, but I am living in California now. I sit and read of the cold weather you are having and how glad I am that I am not freezing to death; but I would like to be back in New York.

I imagine that you know Miss Bernice Brewer. She is here at the church helping some of the young people with the play they are going to put on. The name of the play is "Saint Claudia." It is very interesting.

I think it is about time I was closing.

Yours truly,

4415 Lemon St., JUANITA HURLEY.

Riverside, Calif.

DEAR JUANITA:

Do you know, I have quite a joke on you, for your last letter, written a little over two years ago, was surely written in Riverside, Calif., and told in a very interesting way about your trip from New York to California. I couldn't forget that splendid letter. Ha! ha! Are you trying to test my memory?

I do not wonder you are glad you are not freezing in New York State, for we certainly

are having our share of cold, snowy weather. My feet are about frozen right now, but I like New York State for all that, though California must be an improvement in winter. Independence is so snowbound that there has been no church service there for three weeks.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am a new RECORDER friend. I go to the Berea School. Dortha Lee Bonnell is my girl friend.

I go to the Auburn Baptist church. I was converted and baptized when I was nine years old. Good-by.

Your new RECORDER friend,

MAXINE CAMPBELL.

Berea, W. Va.

DEAR MAXINE:

I'm pleased to welcome a new RECORDER friend, and hope you will help Dortha Lee fill her envelope full to overflowing every time; I surely received a welcome surprise package this time.

I am so glad you have been baptized into the church. I am always happy when I hear of boys and girls enlisting for Christian service, for no other service can bring greater joy and contentment.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am a new RECORDER friend. I am a third cousin to Dortha Lee Bonnell. I am eleven years old. I go to church at the Seventh Day Baptist church on Sabbath day. I was baptized when I was nine years old.

I have one brother and two sisters.

I am in the sixth grade. I made second highest in the fifth, sixth, seventh, and eighth grades for two months.

I had a very merry Christmas and a happy New Year. I hope you did, too.

Your new RECORDER girl,

MARY GENIEVE SUTTON.

Berea, W. Va.

DEAR MARY GENIEVE:

I'll have to answer your good letter next time, as I have one more letter to get in this week. Welcome to our RECORDER band.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am home from school, as I am having a cold. I wanted to go to school today, but mother thought I would take more cold, as it is very cold and stormy.

We have domestic science in my grade now and I like it very much. This week we begin cooking. The first half of the year we had sewing and we made several pretty aprons.

Eileen is writing a letter to you, too, so I will not make my letter much longer. Mother said we could make some candy, so I am going to get it started.

Your friend,

LILLIAN JANET SPENCER.

Rockville, R. I.

DEAR LILLIAN:

I'll have to answer your welcome letter next time. I'm still looking for Eileen's letter, which did not come.

Yours,

MIZPAH S. GREENE.

## OUR PULPIT

### VOCATIONAL REFLECTIONS

BY REV. ORVILLE BABCOCK

Scripture—1 Kings 7: 14-18; 2 Chronicles 28: 20, 21.

One of the tendencies of mankind is to think most seriously only of those things which coincide most definitely with his beliefs. In reading the fourth commandment, it is generally true that emphasis is placed on the "seventh day" of resting, and not on the six days of work. Though the resting is important, so also is the work, often disregarded because of its undesirability or inaccessibility.

Work has supreme value. It is the medium through which man works his soul's aspirations into reality. Work that is constructive and honorable places the worker in a position to enjoy fellowship with God. It provides "body and bones" for spirits, placing all who participate in it on a secure foundation for Christian development.

#### I. What Work Has Meant.

The spiritual value of work is no new thing. In early days of Christian thought development, some mystic monks who had withdrawn from the world in order better to serve God, came to the conclusion that all callings contributing to the welfare of people were as divine

as theirs—set aside for exclusive spiritual ends. There is a great need in this present day to revive a similar attitude toward everyday tasks.

In the early formative years of the theology of the Protestant Church, Calvin and Luther followed much the same conception of "calling." They spoke of vocation in the same sense as an individual called out to do a particular piece of work. Very forcibly was this conception carried down to the forefathers of this nation. The Pilgrims had definite beliefs concerning the value of work. To conquer this wild continent called for the most skillful use of their crude instruments and tools. The farmer had to clear the soil, plant and arduously cultivate the crops in order to provide sufficient food for the next winter. He had a feeling of the nearness of God in this work, for he was filling a need for the colony and for his family. The housewife, with crude cooking utensils and a fireplace in which to do her cooking, exercised great skill to make a home for her husband and her children. Her work, in addition, called for the spinning and weaving of raw materials, and the cutting and sewing of the cloth into garments for the entire family. A nearness of God in doing her work, with busy hands, allowed her mind to dwell on the belief that she was working with him. Not any different was the feeling of the carpenter, the blacksmith, the miller, or the other artisans of the early colonies. They were doing work that was for the welfare of the people there. No one else was prepared to do the task, and from this sense of importance the realization came to each one that he was a co-worker with God.

Returning to modern times, one may well ask, what is the value to the worker of everyday work that is being done, and what is its relation to the world's work? Can it measure up to the ideal that our forefathers had before them?

## II. Complexity and Confusion of Modern Life.

No longer is it easy to see the relation of the producer to the consumer in intimate terms. Those who use the products of farm, factory, or shop are far removed from the consciousness of the producers, miles and often thousands of miles intervening. When a worker has one little operation to do for the

production of, let us say, an automobile, the drudgery and monotony of the day's work destroys any feeling of being a part of a constructive piece of work as an individual. He is made to feel rather like a piece of machinery that can easily be replaced if the day's work does not measure up to a stated production. Such conditions as face the worker in many industries cannot suggest God, let alone hold the attention of the worker upon him through the day's labor.

Let us consider for a moment some of the types of work which our modern world has to offer. Through the development of a more complex society, many divisions have been made. Some have been necessary and others have been but efforts to make more paying jobs. The holding companies that have of late been receiving so much attention serve as an example. Between the dynamo or the gas well and the consumer, lie the various company offices through which the utilities must pass. Each company must exact its fee to pay its office force, bonuses to its officials, and dividends to its stockholders. The consumer, for whose benefit they are all supposedly operating, pays the bills. What degree of satisfaction of accomplishment can one in such a set-up possibly feel?

Again, some local governments have offices whose services have long been replaced by more efficient systems over a larger area. Are the antiquated offices abolished? Usually they are not, but continue to pay salaries and remain about as useful to society as the vermiform appendix is to the individual, painful and expensive. These examples do not exhaust the store of divisive agencies which draw upon the people to pay for their unnecessary services. To these employees who understand the value of their services in relation to a public need, little satisfaction can be felt arising from a creative level, or from any religious significance.

Furthermore, the way in which products are brought before the public is a part of, and contributes to, this division and superficiality. An individual may concoct some formula which he thinks will sell and make money, regardless of its value. The first step he takes is to engage a commercial advertiser who finds out the value (if any) of the article and spreads it all over the pages of the periodicals, the newspapers, and even fills the air with its false claims. The public, not having

a mind of its own to discern the value, buys in large quantities, receiving in return, little if anything. Such a method of advertising has created a desire and stimulates the buying public to invest in things which have nothing to contribute to the welfare of society. The most that can be said for it all is that it is a workable scheme to make money.

## III. The Workers.

Now people who do the work of the world are of four different types. First, there are the people who would work and can't find it to do. It is one of the most appalling and sickening results of our artificial and disorganized civilization. There is a vast army of young people who wander from city to city—living in hobo camps, loafing in local hangouts, looking and hoping for something to do. Life is not unfolding for these people as they were assured in the golden days of childhood. Yes, they may be able to exist, but the dreams of a job, a home, and a family cannot become reality when their talents, many of them trained, are not able to be put to work. Relief agencies have been established for their temporary employment. Cities through the federal government's aid have established emergency employment for transients. The C.C.C. has opened the way for some to have good healthful work out-of-doors, with clean places to sleep and good meals. But, though these agencies have helped, they are not the solution to the great problem.

The second group consists of the "realists" who see that they are skating on thin ice in their present position; that there is a possibility that the present opportunity to make money will not always last, and so they are taking all they can get while the getting is good. "The public be damned" is their attitude. A responsibility to society does not enter their minds, and if it does, it bears little weight.

A third group remains neutral in all this struggle. The head of a family may have a position which pays meager wages but on which they may exist. He is happy with his program of work alternating with rest, as long as it continues. But when things are upset and he loses his job, he becomes anxious and worried, seeing the injustice of it all but holding out hope that times will soon be different and that he soon will be earning again. Through all this he never questions and seldom complains. He does not fit his work in the

whole scheme of life, but sees it only as a means of livelihood. None of these mentioned groups hold out much promise as we think over our conception of vocation.

The trained or skilled worker, however, offers some hope in the attitude he has toward his work. The products which he turns out with his hands and his tools are supervised with a mind interested and living in that work and the ultimate use to which his product will be put. He has a feeling that he is contributing to the welfare of a better world. He becomes to a great degree an artist working in various sorts of media. For example, the farmer uses soil, living plants and animals, the sun and rain, and with his tools and hands creates farm produce by the help of the Creator. The builder working with stone, steel, and cement, and by the guidance of a blue print produced by the architect, builds the humble bungalow, or the skyscraper that towers into the heavens. He too is a co-worker with God. In a like manner the clergyman in the solitude of his study takes words, abstract symbols, and shaping them into messages, gives them to his people. He too uses tools and has a "blue print" from the Divine Architect of life, by which he aspires to build souls for completeness in this life and eternity. He also is working with the Father of mankind.

The conscientious workman takes a just pride in his work and becomes rightfully incensed at shoddy, wasteful efforts. He is impatient with less than decent wages for himself and for his fellow men. The obstacles which make impossible the realization of work on a basis of usefulness and co-working with God brings down his displeasure.

How far the present seems to be from the ideal! A new appraisal of the value of work is seriously needed. The importance of life is in need of being emphasized as a building process. The building of Christian character and personality, through the medium of everyday life, is the greatest vital issue of the day. One day a week in which to think of religious matters is not enough.

If the people of the world could but bring themselves up short in view of the nature of the Creator of the world and see the mockery, the sham, and the infantilism of our present age, something could be done. God did not create the world and society as it is. Misguided mankind has developed these blunder-

ing, destructive methods. By the help of God above, life and work can be made purposeful and rich and satisfying to the soul.

Adams Center, N. Y.

### DENOMINATIONAL "HOOK-UP"

DAYTONA BEACH, FLA.

Many matters of interest might be reported from this place. We are brought closely into touch with many churches through the members who come here for the whole or a part of the winter season. We have here the atmosphere of a large and widely scattered family, home on a reunion. It is a source of strength and encouragement. Here is a picture of life that is enacted weekly in this church. There are from ten to sixteen children, eight to fifteen years old, who are brought in from the woods and other places where there is little religious life. The parents are glad to have them come, so there are those who bring them in each week. Some of them are clothed by the women of this church. The children are bright and are getting a religious training, the results of which may be known by God alone. This is one of the ways the Daytona Beach Church is sowing the seed along the wayside. OBSERVER.

PLAINFIELD, N. J.

We were glad to have Rev. James L. Skaggs preach for us Sabbath, January 4, and President Jay W. Crofoot of Milton College, January 11. On January 25, Rev. Everett R. Clinchy of Madison, N. J., director of the National Conference of Jews and Christians, occupied the pulpit. On one Sabbath in January and one in February, we have had the services of local pastors.

Our church is observing February as Missionary Month and has had the pleasure of having Secretary Wm. L. Burdick with us one Sabbath. He gave us a message Friday evening, February 7, preached the following morning, taught the Maxson Sabbath school class, and conducted a discussion Sabbath afternoon. His messages have given us much information and inspiration. The remaining prayer meetings of the month will be conducted along missionary lines by the Missionary Interests Committee of the church. A good collection in the interests of the Missionary Board was received Sabbath morning.

Some of our people have had the pleasure recently of hearing Dr. Toyohiko Kagawa, who has been lecturing in nearby cities.

The church is quite successfully, we think, carrying on its work through its various special committees; but we are all looking forward with happy anticipation to the coming of our new pastor, Rev. Hurley S. Warren, with his family, in the near future.

CORRESPONDENT.

RICHBURG, N. Y.

Our church held their annual dinner at the home of Mr. and Mrs. Chas. Saunders on Sunday, January 5, 1936, with about thirty-five members and friends present.

Following the dinner a business meeting was held, presided over by Moderator E. B. Cowles. All officers were re-elected and a unanimous vote was given to extend to Pastor Bottoms a call for the ensuing year. Financially, we stand at least above ground. We have had no marriages, and but one death and one birth have occurred among our members.

In passing, may I take the liberty to add that Pastor Bottoms has accepted both the Nile and Richburg charges in spite of two other calls which he has received. While we realize he undoubtedly could find many very good reasons for changing, we are truly thankful that he has decided to remain here. His weekly inspirational messages as well as his daily living have enriched us beyond expression.

May the Lord's blessing rest on our small but faithful group the ensuing year.

REPORTER.

LEONARDSVILLE, N. Y.

DEAR FRIENDS:

Once again, let us give thanks to God for his many benefits during the year that is past, and pray that we may be worthy of them.

Dwellers in the parsonage are rejoicing in the fact that a bathroom has been installed, greatly adding to the convenience of the building.

To the attractiveness of the Sabbath morning service our choir has added much. The Sabbath school is doing good work. Junior C. E. has been dropped on account of the difficulty of meeting. Prayer meetings have been maintained weekly. Church night programs include supper or refreshments and a program featuring some work of the denomination. The church council has met several times to consult with the pastor about church matters.

On the financial side we have had our dif-

iculties in common with almost everyone else. But to some it has emphasized the importance of regular, systematic giving, if the Lord's work is to be accomplished.

The membership of the church has been decreased by one during the year. There are, however, some young people who desire baptism in the near future.

May God give you a new year in which you shall prosper in spiritual riches, particularly; that you may have treasures laid up in heaven, where moth and rust do not corrupt, nor thieves break through and steal.

Sincerely yours in the gospel service,

REV. PAUL S. BURDICK,

Pastor, First Brookfield and West Edmeston  
Seventh Day Baptist Churches.

BROOKFIELD, N. Y.

On February 1, after the church services, the Christian endeavorers and juniors met at the parsonage for a luncheon in celebration of the fifty-fifth anniversary of the founding of Christian Endeavor. Covers were laid for seventeen and the tables were beautifully decorated with red and white. White cut-work doilies over red, red ribbons, red candles and centerpiece were used, while C. E. monograms adorned the napkins, favors, and place cards, which were in a pennant shape. A three course luncheon carrying out the color scheme was served. Two beautifully decorated cakes were additionally adorned with red candles in memory of the fifty-five years of helpfulness which C. E. has been to the church. Francis Palmer, president of the Christian Endeavor, presided as toastmaster.

Pledge and concentration meeting followed, and the song, "Blest be the tie that binds," and the Mizpah Benediction.

Special references were made to the fact that the date is also the seventy-eighth birthday of the former pastor, Rev. Clayton A. Burdick, and a box of goodies was packed to be sent him in remembrance. A package was also sent to Royce Rogers. L. P. Curtis, a charter member of the local society, was a guest and at the close of the service gave a talk on the first society and its work. Mrs. Elizabeth Crumb, also invited but not able to be present, was another charter member. The first society was organized by W. C. Whitford. They met regularly on Tuesday evenings, from home to home, and there were

around twenty members, all of whom are now away or have passed to the Great Beyond, except the two above mentioned. The group was very much interested in this account of the First Christian Endeavor society in Brookfield.

Books and pamphlets on Junior and Christian Endeavor work, a C. E. ring purchased at a National Convention in New York City, and a souvenir spoon with pictures of Father Endeavor Clark and the Williston church, also added much to the pleasure of the group. Several photographs were taken during the afternoon which, with the souvenirs, it is hoped, will help all those present to recall with pleasure this happy occasion.

—Brookfield Courier.

VERONA, N. Y.

A meeting of the Verona Youth Council was held at St. Peter's Lutheran Church at Churchville Monday night. The young people of our church had charge of the worship service with Miss Eula Lennon presiding. Rev. A. L. Davis, our pastor, gave an address. At the business session an invitation was read from the Rome Youth Council to attend the annual banquet to be held January 29 in the First M. E. Church. A social evening with games and refreshments followed the business session.

Our regular church service was not held last Sabbath (January 25) as the severe snow storm had made the roads impassable.

CORRESPONDENT.

MILTON, WIS.

The quarterly meeting of the churches of southern Wisconsin and Chicago met at Milton January 17 and 18. Inclement weather prevented the attendance of many visitors. Local and Milton Junction people were out in goodly numbers Sabbath day.

Sabbath eve the local choir rendered several choice selections for the vesper service and Pastor Donald Gray of Walworth presented a good sermon.

Sabbath morning the message was brought to us by Mrs. Minnie Churchward of Chetek, delegate from the northern Wisconsin and Minnesota churches. The subject, "Leaven," Matthew 13: 33, gave an opportunity for several "homey" illustrations.

After lunch in the church dining room, a pageant, "The Power of the Word," commemorative of the four-hundredth anniversary



sary of the printing of the English Bible, was given under the direction of Miss Mary Burdick.

At the business meeting in the evening a report of progress was given by a committee of which Brother Edwin Shaw is chairman, to locate a memorial or marker in or near the Berlin (Wis.) Seventh Day Baptist church in memory of the late Rev. A. H. Lewis.

Miss Dorothy Maxson of Milton was chosen secretary for the coming year. After this Professor D. Nelson Inglis, president of General Conference, gave a very interesting account of denominational interest and the outlook at Welton, Marion, and Rock Island.

We were disappointed that Rev. A. T. Bottoms of Berea, W. Va., could not attend our meeting; he had been doing missionary work in Iowa and was called to Rock Island during this week-end. Mr. and Mrs. Chas. Michel of Marion, Iowa, were in attendance at our meetings.

SECRETARY.

Recently our church membership has been increased by ten additions—four by baptisms, two of these young married women. Six were descendants of Rev. J. M. Todd, once a prominent pastor of our denomination and at one time a resident of Milton township.

Our annual dinner and business meeting were largely attended. Pastor Carroll L. Hill was unanimously chosen as pastor for another year, on the first ballot.

Editor Van Horn was a Christmas guest of relatives and a few intimate associates of college days. Many others were disappointed in not having the opportunity to greet him.

CORRESPONDENT.

Rev. Carroll L. Hill has been in Chicago the past week attending the meetings of the Pastor's conference at the University of Chicago Divinity school.

Trevah Sutton supplied the pulpit for the Chicago Seventh Day Baptist Church last Sabbath. Through the kindness of a member of the church, Ethel Butterfield, he is returning Thursday to hear Andrew Gih of Shanghai, China, speak.—*Milton News*.

From reliable sources we learn that Trevah Sutton has accepted a call to become pastor of the Carlton Seventh Day Baptist Church of Garwin, Iowa. We congratulate the church for its forward step, and on its good fortune in securing the consecrated services of Brother Sutton.

EDITOR.

#### MORALES, TEX.

We are renewing subscriptions for the *Helping Hand* and the *SABBATH RECORDER*. We cannot do without them. We feel that every Seventh Day Baptist should have them in order to keep posted. We truly enjoy the *RECORDER*, especially Brother Van Horn's "Observations." How it does stir our hearts. There is such a great work to do, and such a short time to do it. We trust to do more for Jesus, this coming year, by way of preaching, lecturing and distributing printed material. No worker has been with us since Secretary Van Horn's visit through the South. The First Day Baptists hold services here three times a month. One dear boy is licensed to preach, whom we taught the Sabbath. He is now in San Marcos College. We yet hope we may induce him to attend one of our own schools . . . I am ready to go "where he wants me to go." I would rather wear out than to rust out. Dear Brother Conradi is my type of a "servant's" closing days, "faithful unto death." I am praying for direction for myself and for us all, this coming year. We need your prayers.

ELDER AND MRS. A. J. WILLIAMS.

#### OBITUARY

**BELL.**—Lewis R. Bell was born at Hebron Center, Pa., July 25, 1863, and died December 8, 1935.

He was married October 17, 1884, to Miss Louella Higley. He was well known and respected by all who knew him and will be greatly missed. He is survived by his wife, and two brothers, F. E. Bell of Hallsport, N. Y., and A. J. Bell of Hebron Center.

Funeral services were conducted by his pastor, Rev. R. W. Wing, at the Seventh Day Baptist church in Hebron Center, of which he had been a faithful member for forty-four years. Interment was made in Ford Hill cemetery. R. W. W.

**NILES.**—Lewis W. Niles was born on Niles Hill in the town of Wellsville, N. Y., March 10, 1849, and died at the home of his son, James W., Plainfield, N. J., December 15, 1935.

He was married to Roxanna Glover who passed away some years ago. He is survived by three children: Mrs. Belle Wooden, Lambertville, N. J.; William J. of Long Beach, Calif.; and James W. of Plainfield, N. J. Mr. Niles was for many years connected with the printing plant of the American Sabbath Tract Society.

Funeral services were conducted by Rev. Neal D. Mills of Dunellen, N. J., and interment was made in Hillside Cemetery. N. D. M.

# The Sabbath Recorder

VOL. 120

MARCH 2, 1936

No. 5

## THE CHURCH—A PLACE OF

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