

The funeral was conducted by her pastor, Rev. S. S. Powell, with interment in the Grace Memorial Cemetery. She is survived by her husband and two children: Mrs. Belknap of Pewaukee, Wis., and Charles W. Spicer, of Studley, Va.
S. S. P.

KENYON.—At his home, 19 Moss Street, Westerly, R. I., February 20, 1936, Myron A. Kenyon, at the age of seventy-five years.

Mr. Kenyon was the son of Edwin O. and Cordelia (Burdick) Kenyon, and was born in Mystic, Conn., July 5, 1860. He had been employed in the engineering department of the C. B. Cottrell and Sons Company for forty-six years.

On October 17, 1888, he was united in marriage with Louisa Spicer Sherman of West Union, N. Y. Mr. Kenyon is survived by his wife; three sons, M. Elwood, S. Spicer, and Miles B.; a sister, Mrs. Cora Kenyon Gray; and two nieces, Mrs. Dora K. Degen and Mrs. Agnes K. Clarke.

Mr. Kenyon was a member of the Pawcatuck Seventh Day Baptist Church. Farewell services were held on Sabbath afternoon at the Gavitt Funeral Home with Pastor Harold R. Crandall officiating.
H. R. C.

LARKIN.—Maria Annette, daughter of Horace and Sarah Coon Maxson, born in Ashaway March 30, 1855, died at her home in Ashaway, January 17, 1936.

She married Thomas Taylor Larkin May 10, 1879, who passed away February 9, 1935. Surviving her are a daughter, Alice Annette Larkin of Ashaway; and a brother Clarence H. Maxson of Sylvania, Ga.

She was a faithful member of the First Seventh Day Baptist Church of Hopkinton, uniting January 17, 1874. Her interest and quiet, sincere faith have been a help to her pastor and many friends.

Farewell services were conducted in the Gavitt Funeral Home, Westerly; her pastor, Rev. E. T. Harris, officiated. Interment was at the First Hopkinton Cemetery.
E. T. H.

RANDOLPH.—Gillette F. Randolph was born at Greenbrier, Dodridge County, W. Va., January 13, 1866, the son of John F. and Melissa Davis Randolph.

He died in the early morning of Friday, January 24, 1936.

There survive him one sister Sarah; and brothers, Martini, Smith, and Ona. He was a man of high ideals, loyal to his convictions of right, deeply in earnest and conscientious in his conduct as a Christian and as a member of the Salem Seventh Day Baptist Church. In the absence of his pastor, the funeral was conducted by the supply, Pastor T. J. Van Horn, from the home on Sunday afternoon, January 26.
T. J. V. H.

SEVERANCE.—Frances Jane Severance was born in Milton on July 23, 1901, the daughter of John and Elizabeth Tarpley Cartwright, and died in a Madison hospital Sunday, January 19, 1936.

She was married to Francis W. Severance March 13, 1926. She was a member of the Milton Seventh Day Baptist Church and a worker in the Sabbath school and Circle No. 3. She was also a member of the King's Daughters and was recently installed as Inside Guardian of Rebekah Lodge No. 103.

Surviving are her husband; her parents; two sisters, Bettina and Patricia Cartwright; an uncle, Frank Tarpley, Whitewater; and an aunt, Mrs. Etta Cunningham, Chicago.

Funeral services were held in the Milton Seventh Day Baptist church Wednesday, January 22, conducted by Rev. Edwin Shaw. Interment was in Milton Cemetery.
C. L. H.

WASHBURN.—Laura L. Washburn was born at Friendship, N. Y., May 6, 1862, and died at the home of her son in Ceres, N. Y., January 20, 1936.

She was a daughter of Rodney and Laura Demming Smith. Her husband, Moses E. Washburn, died in 1905. She is survived by one son, Luverne Washburn, of Ceres, N. Y., four grandchildren, and two great-grandchildren.

She joined the Little Genesee Seventh Day Baptist Church by letter October 28, 1916, and was a willing worker.

The farewell services were held at the home of her son, Thursday, January 23, and burial was in the Burtville, Pa., cemetery. Rev. Harley Sutton officiated.
H. S.

WEGLAU.—Emily, daughter of Chas. F. and Emily Close Atwood, was born in Stratford, Conn., September 13, 1905, and died of septic pneumonia, February 7, 1936, in the hospital at Hempstead, Long Island.

She leaves her husband, Gustave H. Weglau; and one son, Wally, of twelve; her parents, now of Newark, N. J., a brother, Charles, and a sister, Catherine Atwood, also of Newark.

Mr. Weglau is a member of the Plainfield Seventh Day Baptist Church and Mrs. Weglau and Wally attended whenever possible, while living in Plainfield.

Funeral services were held in their home at 515 Washington St., Baldwin, L. I., February 9. Burial services were conducted at Stratford, Conn., the former home of the Atwood family.
A. S.

WELLS.—William B., was born at Berlin, Wis., son of A. Judson and Adelaide Utter Wells, and died at Riverside, Calif., after an illness of several months.

He was graduated from Milton College in 1896, and later from medical school in Chicago. He leaves the wife, Mrs. Orpha Looboro Wells; three daughters: Mrs. Beatrice Simons, Phoenix, Ariz.; Mrs. Marguerite Anderson and Miss Dorothy of Riverside; and two brothers, Frank and Welcome, both of Riverside, Calif. He was a member of the Riverside Seventh Day Baptist Church and official of the Lion's Club of Riverside, of which city he was a prominent citizen as well as successful physician for at least twenty-five years.
—From Milton News.

The Sabbath Recorder

VOL. 120

MARCH 16, 1936

No. 6

INVITATION

Lovelier than the painted skies,
Where the love-light lingering lies,
Sweeter than the loveliest song,
Thrilling all the field along,
Is the love within the heart
That from me will ne'er depart.

See, O soul! thy home sublime,
Vaulted roof and arch of time,
Glorious home of God's elect,
God himself the Architect;
Vow before his altars pure
Thou wilt in his love endure.

Soaring in celestial heights,
See, the Son of God invites;
Pure in heart thy glory see,
Pure from stain of sin set free,
Trust thou me, my child, and I,
Loving thee, am always nigh.

S. S. POWELL

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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. 6

WHOLE NO. 4,680

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

Terms of Subscription

Per Year \$2.50
Six Months 1.25Papers to foreign countries including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

Living Sermons We were grouped in a renovated parsonage and were enjoying the freshness and pleasant outlook of the pastor's study. Like every other part of the house, there was evidence here of real interest and joy in doing for Christ's sake beautiful things for an on-coming pastor. The desk and chair were inviting. It was laughingly suggested that a certain one active in the renovations should sit down and write a sermon. "He has been living a sermon here for the past three weeks," said one just at the moment coming through the door. How true it was. And not only of this one but of many others who had labored incessantly, hours at a time, that it might be the "house beautiful." Our most telling sermons and teaching and testimony are those we live day by day—but they convey no small amount of truth.

I'd rather see a sermon than hear one any day.

I'd rather one would walk with me than merely show the way.

The eye's a better pupil and more willing than the ear;

Fine counsel is confusing, but example's always clear.

The best of all preachers are the men who live their creed,

For to see good put into action is what everybody needs.

I soon can learn to do it, if you'll let me see it done;

I can see your hands in action, but your tongue too fast may run.

The lectures you deliver may be very wise and true;

But I'd rather get my lessons by observing what you do.

I may not understand the high advice you give;

But there's no misunderstanding how you act and how you live."

Hopeful Trends Trends toward larger fellowship and brotherhood were hopefully discussed in Plainfield recently when a mass meeting in which all religious groups in Plainfield were represented, was addressed by Dr. Everett R. Clinchy of international reputation. This is representative of what is going on throughout the country. Church groups, welfare organizations, and other affiliations are working more and more toward adjustments and better fellow feelings among races, creeds, and nationalities.

In the midst of the turmoil of today, with wars and rumors of wars, religious intolerance and racial persecution, it is highly gratifying to record such expressions of good will among those of different faiths as above noted. Along this line, just recently, a fellowship dinner was given in New York City by the National Committee for Religion and Welfare Recovery. Here Protestant, Catholic, and Jew broke bread together in amity and understanding. There was no abandonment or compromise of credal differences. Instead, great emphasis was placed upon the importance of increased loyalty to Church and faith of our fathers.

Although the National Committee for Religion and Welfare Recovery is composed chiefly of bishops, pastors, priests, rabbis, and members of church boards, and religious welfare organizations, this particular dinner was under the leadership of laymen. This seems to indicate that laymen are thinking strongly along the lines of a religious united front, and is one of the most hopeful trends of modern times. It was clearly brought out that there would be no attempt at organizational unity. The keynote was tolerance, friend-

ship, and co-operation in areas of mutual interest and social service.

The speakers included outstanding representatives of the federal, state, and municipal governments. The speeches breathed a co-operative, friendly spirit. Governor Lehman of New York answered the question: Can Catholics, Protestants, and Jews unite upon a common, social interest and stand unitedly for religious liberty, religious understanding, and a common fellowship? "I am confident," said he, "that they can thus unite in common high purpose and, through their faith, set an example . . . to the world of a genuine brotherhood which transcends race and creed." He continued, "Our present breakdown is not exclusively economic and has been brought about in part by a lessening of spiritual ties and a weakening of the adherence of man to God and to religion. The church and synagogue and our great institutions of religious and character training have become weakened largely because of lessened faith and decreased support. Thus at the time when these great agencies of good were most needed, they have been able to render the least service. But just within the last few months, I have found encouragement and hope that people are not content to rely exclusively on economic or material props, but are increasingly seeking the strength that comes from faith and good will and fellowship. Whatever the inspiration and whatever the cause, I believe that today, possibly more than at any time within the last eight or ten years, people are again seeking the support of something more powerful, more reassuring than their own weak resources. I am very hopeful that we may be on the threshold of a re-kindling of spiritual consciousness."

William Greene, American Federation of Labor Chief, said, "The nation cannot become normal until the forces of spiritual recovery become effective in the restoration of those intangible human values which have either been greatly impaired or altogether destroyed during the long years of economic and industrial dislocation. . . . It is not enough to seek economic and materialistic recovery. We should enlist in a crusade which has for its purpose the restoration of those moral and spiritual values which, after all, constitute the chief asset of our national stability."

Spiritual unity of the human race as the essence of Christian religion was stressed by Judge Martin T. Manton of the United

States Circuit Court of Appeals. Many factors are contributing to make us more aware of this spiritual heritage. "Not only have the basic truths of Christianity," he continued, "been pronounced by the courts to be part of the law of the land, weaving them into our body politic and constituting the integrating and sustaining forces of our own general civilization, but more particularly they have become the sinew of our social and economic structure. Back of our social life are the moral precepts of apostolic Christianity."

Surely we have much to be thankful for in the way of encouragements. Truth and righteousness and justice must prevail. But every one has a responsibility in doing his own part.

Tithing Helps On another page is to be found a story of tithing in a report of the "Storehouse" plan being worked at Little Genesee, N. Y. Doubtless it will be increasingly successful in the coming year. Other churches should be encouraged to try the plan.

Some of our pastors have been helped by using for their church calendars tithing bulletins published by the Layman Company of 730 Rush Street, Chicago, Ill. "Layman" has been carrying on the work of publishing and circulating tithing literature as a side line to his regular business for forty years and more. A part of "Layman's" fortune has been set aside as a fund to carry on this worthy work after he is dead.

The bulletin, obtainable at a small cost at the above address, is printed with a stewardship message, with two pages left blank for local program and announcements.

From personal experience and observation the writer approves of what Rev. Frank Otis Ballard has said:

Tithing does two things: It makes a better and a happier Christian, and it so replenishes the treasury of the Church that she can evangelize all the world. If it is good for these two things, do you think it likely divine wisdom would have abolished it for some haphazard plan or scheme of ours? By no means. It only remains to practice it and to preach it. Let those who tithe bring the whole tithe into the Church, and thence let it flow out to make glad the city of our God; so shall God be honored and Christ shall have the heathen for his inheritance and the uttermost parts of the world for his possession.

Calling a Pastor Seventh Day Baptists are a democratic people. Their Congregational polity has many advantages. We would not want to scrap our liberty in managing our own affairs and electing our own officers any more than Americans want to throw their Constitution into the sea, as Geo. Bernard Shaw advised at Miami the other day. But our polity has some disadvantages, too. We are thinking of churches without pastors, and of pastors without churches. The writer is thinking of two or three splendid ministers now successful and busy in other callings who would like to be back in the pastorates—and at the same time of a half a dozen or more churches in need of pastors. In this connection we would like to register appreciation of the calling back into its pastorate of Rev. Burchard Loofbourrow by the New Auburn, Wis., Church. Brother Loofbourrow served New Auburn for eleven years.

If a modified form of the office of "bishop" or "placing" elder could be had whereby churches could be supplied with pastors, and preachers with pulpits, there might be less loss of motion in the progress of the kingdom for which we are in part responsible.

Long interims without a spiritual leader are bad for churches. A church with some vision may get on very well for a time, and if it will there may come splendid blessings by the taking on of responsibilities by members who usually are on the receiving end. But on general principles the above statement is true to fact.

The calling of a pastor is not always an easy or simple matter. Much has to be considered. Not only must the church think of the kind of man it wants, but should bear in mind what kind of church it is as it extends its invitation. Recently the *Watchman-Examiner* on this question of calling a pastor suggested:

A church desires in its minister preaching ability, pastoral ability, and some degree of business ability. Of course, it wants a man with a stainless reputation. It wants a man of social refinement, so that the most cultured will not be ashamed of him. Indeed, it is no small matter for a large group of people to agree on the man who in their estimation is exactly fitted to be their minister. Our churches should realize that perfect men cannot be found this side of heaven. Then they should consider what they have to offer a minister. Would a perfect man be at home among them? Once we heard of a maid who

in answer to an advertisement called at the given address. The woman of the house asked no end of questions and then asked for references. When the interview was about to close the maid said: "Well, now will you be kind enough to give me some references? Naturally, I want to know something about people that I am coming to live with." Tell the minister the true state of the church.

Funeral Occasion The time for a long funeral discourse seems to have passed, if indeed it ever really existed. When death comes into a home, sorrow falls and the need of sympathy exists. Sorrow and suffering are messengers of God and bring many of life's most valuable lessons. It is well that our religion has established the custom of calling the minister of the gospel in at such an hour, that he may give comfort and teach wisdom. Christianity has a message for the hour of sorrow. And the circumstances that make the heart tender and more responsive offer the preacher an opportunity, sympathetically yet honestly, to bring this message home.

The minister must have a care lest in his desire to bring comfort to sorrowing hearts, he make void the effect of truth which he has earnestly sought to teach from Sabbath to Sabbath. To the living must he address himself, rather than to praising the dead. Not infrequently has one felt almost impelled to peep within the casket to make sure who it is the minister is so highly eulogizing. It is far better to say too little of the dead than too much.

More and more it is becoming the custom to make very brief remarks, if any, aside from the simple obituary, with helpful passages of Scripture and prayer. There are published now many helpful funeral manuals containing appropriate selections of Scripture, suggestive readings and verses, with other enriched forms and liturgies. The "Cokesbury Funeral Manual" lies at the writer's hand, that is comparatively recent in publication (1932). It is edited by William H. Leach, editor of "Church Management," and can be secured for \$1, from Cokesbury Press, Nashville, Tenn. The purpose suggested by the author is to "furnish suggestions and material to help the minister to provide beauty and dignity in this most trying task." We believe he has succeeded in his purpose and we take pleasure in calling this manual to the attention of our ministers, especially our younger preachers.

DENOMINATIONAL BUDGET

Statement of Treasurer February, 1936

Receipts		February	Total
Adams Center		\$ 187.50	
Albion		94.00	
Alfred, First	115.56	808.66	
Alfred, Second		219.07	
Battle Creek	\$ 13.00		
Special	2.75		
	\$ 15.75	101.19	
Berlin		133.20	
Boulder	\$ 5.00		
Special	25.00		
Women's Missionary society	5.00		
	\$ 35.00	68.60	
Brookfield, First		77.00	
Brookfield, Second	12.23	136.98	
Chicago		250.00	
Daytona Beach	11.25	51.75	
Denver		52.50	
De Ruyter	30.50	154.50	
Dodge Center, Friend	5.00	9.40	
Edinburg	4.00	40.20	
Farina		170.00	
Fouke		3.00	
Friendship		19.00	
Genesee, First	45.96	330.88	
Hammond		17.00	
Hartsville, special	15.00	110.00	
Hebron, First		33.62	
Hebron, Second		15.50	
Hopkinton, First	\$ 83.00		
Special	26.50		
C. E. society, special	3.00		
Intermediate C. E. society, special	1.00		
	\$ 113.50	272.00	
Hopkinton, Second		30.83	
Independence	10.00	134.25	
Irvington		100.00	
Little Prairie		7.60	
Los Angeles	\$ 22.00		
Special	10.00		
	\$ 32.00	57.00	
Lost Creek		63.46	
Marlboro		122.30	
Middle Island		25.00	
Milton	107.27	957.67	
Milton Junction	12.25	253.35	
New Auburn		17.00	
New York City	40.65	330.46	
North Loup		25.50	
Nortonville		15.00	
Pawcatuck	\$ 250.00		
C. E. society, special	3.00		
	\$ 253.00	1,924.00	
Piscataway		229.59	
Plainfield	\$ 62.25		
Special	22.60		
	\$ 84.85	455.10	

Ritchie		15.00	
Riverside	\$ 29.00		
Special	1.00		
	\$ 30.00	260.00	
Rockville	1.50	49.10	
Salem	40.00	741.05	
Shiloh		490.68	
Stonefort		5.00	
Verona		106.00	
Waterford	\$ 27.00		
Special	10.00		
Sabbath school, special	.83		
	\$ 37.83	110.66	
Welton		47.90	
West Edmeston	10.00	25.00	
White Cloud	\$ 30.36		
Special	1.00		
	\$ 31.36	86.45	
Individuals:			
Mrs. T. B. Freeman	\$ 4.00		
Mrs. Gertrude E. Richardson			
(5 pounds)	24.50		
	\$ 28.50	2,113.50	
Central Association		93.59	
Western Association		23.84	
Northwestern Association		46.48	
Southeastern Association		27.20	
Southwestern Association		7.75	
Conference offering		466.71	
Seventh Day Baptist C. E. Union of New England, special	.17	1.34	
Woman's Board		32.00	
		\$12,852.91	

Disbursements

Missionary Society	\$ 521.90	
Special	111.10	
	\$ 633.00	
Tract Society	\$ 128.20	
Special	10.75	
		138.95
Sabbath School Board		86.30
Young People's Board		17.30
Woman's Board		5.20
Ministerial Relief		31.10
Education Society		73.80
Historical Society		8.60
General Conference		127.60
		\$ 1,121.85
Amount of budget for 8 months	\$19,327.33	
Received on budget	9,705.54	
In Arrears	\$ 9,621.79	

HAROLD R. CRANDALL,
Treasurer.

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

MISSIONS

HELPING ESTABLISH A KINGDOM

Some time past the recording secretary of the Missionary Society, Honorable George B. Utter, in speaking regarding the work of the denomination, said in substance to the writer, "Our mission is to do our part in propagating the Christian religion, to hold and advance our sector of the battle line." This statement is true and comprehensive. It is in accord with the purposes of Seventh Day Baptists in all their history and is another way of saying that our work is to help establish a kingdom—the kingdom of Christ. There are other ways of stating the aim of missions and Christian work, but this statement is inclusive and one that is set forth throughout the Bible.

Kingdom has reference to the reign of some one. Christ's kingdom is a spiritual reign in the hearts of men. His kingdom is one of righteousness, love, power, and peace and is everlasting; but the supreme idea is Christ's reign in the heart. "They that worship God must worship him in spirit and in truth."

We are more than justified in wanting to build up the church, advance the interests of a Christian denomination, and promote schools; but to establish Christ's kingdom includes all of these, and they exist for the purpose of extending his reign over all the earth. It is true, as we often proclaim, that churches, schools, boards, and denominations exist for the purpose of helping men build Christian character and transform society; but it is also true that they should make Christ supreme. It is Christ's reign in the heart that produces noble character and transforms society.

It is the purpose of missions and the Church to help establish the kingdom of our Redeemer and to advance the sector of the work committed to us until it is accomplished. The thoughts of 500,000,000 people are now turning towards Easter, which will be celebrated in less than a month. Christ should be in the thoughts at all times; but Easter becomes a meaningless mockery unless he is given his rightful place in our hearts and his glorification made prominent in everything that pertains to Easter.

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all."

MORE DEFINITE STATEMENTS REGARDING THE NATIONAL PREACHING MISSION

Several times in recent months statements have been made in the Missions Department regarding the National Preaching Mission. The plans are far-reaching and will engage a large number of workers; therefore much time has been required by the Commission on Evangelism of the Federal Council in working out the general outline. Arrangements now seem to be well advanced. The plan is that the National Preaching Mission shall finally reach every Protestant church in the United States and Canada if the church will do its part. That our denominational leaders may have the advantage of the full plan at this early date, an abbreviated form of the communication recently sent out by the secretary of the Commission on Evangelism, Rev. Jesse M. Bader, D.D., is given below:

THE NATIONAL PREACHING MISSION

The idea of a Preaching Mission is not new. Jesus himself sent out a selected group of his disciples, saying, "As ye go, preach, saying the kingdom of heaven is at hand." All through the Christian centuries the followers of Christ have felt an urge constraining them to go forth and proclaim the gospel. Within recent years, various Christian communions have sent forth preaching missions varying in the form and manner of their ministry, but inspired with one common, underlying purpose—to make known the "sacred and imperishable message of eternal salvation."

The Time of the Mission

The National Preaching Mission will begin this autumn, September 13, in Toronto, Canada, and conclude on December 9, in New York. During these three months, twenty-five cities will be visited. Four days will be spent in each city, and each city will have a Sunday. Immediately following the four day mission, each local church and pastor in the community and area 'round about will plan to hold an eight day simultaneous Preaching Mission.

The Cities to Be Visited

Twenty-five cities will be visited—two in Canada and twenty-three in the United States. These cities have accepted their dates and are making careful preparation for the missions.

Toronto—Sept. 13, 14, 15, 16.
Pittsburgh—Sept. 17, 18, 19, 20.
Kansas City—Sept. 20, 21, 22, 23.
Detroit—Sept. 24, 25, 26, 27.
Indianapolis—Sept. 27, 28, 29, 30.
Atlanta—Oct. 1, 2, 3, 4.
Birmingham—Oct. 4, 5, 6, 7.
Louisville—Oct. 8, 9, 10, 11.
St. Louis—Oct. 11, 12, 13, 14.
Cleveland—Oct. 15, 16, 17, 18.

Minneapolis, St. Paul—Oct. 18, 19, 20, 21.
Des Moines—Oct. 22, 23, 24, 25.
Billings—Oct. 25, 26, 27, 28.
Seattle—Oct. 29, 30, 31, Nov. 1.
Vancouver—Nov. 1, 2, 3, 4 (Election week).
Portland—Nov. 5, 6, 7, 8.
San Francisco, Oakland—Nov. 8, 9, 10, 11.
Los Angeles—Nov. 12, 13, 14, 15.
Dallas—Nov. 15, 16, 17, 18.
Chicago—Nov. 19, 20, 21, 22.
Washington, D. C.—Nov. 22, 23, 24, 25.
Raleigh—Nov. 26, 27, 28, 29.
Philadelphia—Nov. 29, 30, Dec. 1, 2.
Boston—Dec. 3, 4, 5, 6.
New York—Dec. 6, 7, 8, 9.

A Partial List of Speakers

Some of those invited to participate have not yet had time to accept. Among those who have already agreed to participate are: Rev. E. Stanley Jones, India; Miss Muriel Lester, England; Rev. John S. Whale, England; Dr. T. Z. Koo, China; Rt. Rev. Richard Roberts, Toronto; Rev. George A. Buttrick, New York City; Rev. Albert W. Beaven, Rochester; Rev. George W. Truett, Dallas; Rev. Ivan Lee Holt, St. Louis.

From twelve to fifteen speakers will visit each city. They will travel together from place to place. Among the speakers selected from each city will be at least one woman and one layman. It is the purpose of the committee to provide a Negro speaker for each city.

Program to Be Followed

The program in each city will be four days in length. On Sunday afternoon, all the Protestant churches and their friends will come together for a great united meeting in one of the largest halls of the city. During the three week days, the program will be somewhat as follows:

A meeting from ten to twelve o'clock each morning, when all the ministers for a radius of fifty miles will be brought together. Those speakers not needed in the ministers' meeting will bring messages each morning to youth groups, high schools, colleges, universities, and seminaries. The radio will be used as often as available each day.

At noon, there will be services held in a downtown church or theater and in shops and factories. Street preaching will be planned for, weather permitting.

On each of three afternoons, there will be a seminar from about two to five o'clock, when preachers, laymen, and youth will have the privilege of study and conference work. Some eight or ten subjects will be offered in the seminars during two periods. These subjects will be studied under the direction of the members of the mission.

In the evenings, a united meeting will be held in one of the largest halls of the city to which everyone will be invited. It is expected that there will be a united choir composed of the singers from the local churches.

The Program Following the Four Day Mission

Immediately following the four day mission, each city will plan for two important items in

the program having to do with extension work and conversation.

After the four day mission, each city and the area 'round about for a radius of twenty-five or fifty miles will hold an eight day simultaneous Preaching Mission in every local church. In unity there is not only strength but encouragement.

Following the eight day mission in the local churches, each city will organize several groups of five or six speakers to visit cities and communities for a considerable radius for the purpose of holding a two day Preaching Mission. Following these two days, the local churches in each city or community will hold their simultaneous eight day Preaching Mission.

Suggestions to Leaders for Immediate Consideration

Each Protestant denomination and Christian organization to—(1) inform its membership and constituency so far as possible regarding the Preaching Mission plans, program and personnel, through religious papers, public messages, and conferences; (2) provide time on the spring and summer national programs of general conferences, general assemblies, conventions, and conferences, when a speaker is chosen to present the National Preaching Mission; (3) advocate the holding of an eight day Preaching Mission in every local church some time this autumn throughout the entire denomination.

Place and Power of Prayer

Since it is not by might nor by power but by God's Spirit that such an undertaking as this can result in any measure of success, Christians everywhere are requested to pray earnestly that the blessing of God shall be upon the efforts of the National Preaching Mission for the rebuilding in human lives of the foundations of the Christian faith, and for the sturdy and swift revival of true religion in this time of crisis and the world's need. Let us join therefore in united intercession.

ITEMS FROM MISSION IN SHANGHAI

(Taken from letter written January 31, 1936, by Rev. H. Eugene Davis, head of mission.)

I have had it in mind to write you during the winter vacation, and then I was ordered to bed because of a hard cold and do not yet feel very fit, but am doing things again, though have to go slowly.

Mrs. Davis is in bed with flu and the doctor says she must stay for three days after the fever is gone. There is not much fever this morning, so we expect her to be around next week.

You may have heard that I joined a team to go up the River to Klukiang during the fall. The trip going and coming was a very great rest for me, and the fellowship while away

from Shanghai something I shall not soon forget. While I was away there was a series of meetings in the schools and sixteen have joined the church. At least as many more will doubtless join if their home folks allow them to return to a Christian school.

The work was never more encouraging; some of the problems never so difficult. The taxes in French Concession are still heavy and the schools find it difficult to meet them. We have to borrow at the end of each term, in the Boys' School.

REPORT OF GERMAN ASSOCIATION

SUMMARY OF THE ANNUAL REPORT OF THE GERMAN ASSOCIATION OF SEVENTH DAY BAPTISTS

BY REV. L. RICHARD CONRADI

The report sent to you is made up of three reports, namely, the president's report for 1935, signed Conradi and Bruhn; the report of the Committee Meeting of January 5, signed Karl Witte; and the treasurer's report, signed H. Bruhn. At the close Elder Conradi adds notice that the General Conference of Seventh Day Baptists has become a member of the Baptist World Alliance.

The report of membership shows that at the end of 1935, there were eighteen Seventh Day Baptist churches in Germany with about five hundred members; nearly all had ordained elders. Nine of these elders were officers of the various committees of the association. The association employs at the end of 1935, Brother G. Wippermann the whole year as evangelist, and Elder E. Aurich since December first, and pays the traveling expenses of L. R. Conradi. The churches of Halle, Kiel, Konigsberg, also of scattered members, and finally Jena have been organized during the year. Also since January 1, 1936, a church has been organized in Bielefeld.

As to the publishing work, seventeen thousand copies of the "Monthly," containing also the regular Sabbath school lessons, have been circulated. The number of tracts and pamphlets has been increased to eleven, and of these some four thousand were circulated. The loss on the "Monthly," amounting to \$160, has been carried by Elder Conradi and a similar sum, received for tracts, has not nearly met the expenses for new literature. Then the association has sent out a monthly "News Letter" to the churches and scattered members at its expense, free of charge.

The financial report of the German Association for 1935 is very encouraging. The churches have, for the sake of the general growth, deprived themselves of needed pastoral work, and thus they were enabled to increase the free contributions to the association. The annual income has increased to \$1,960 or \$450 more than 1934. The expenses amounted to \$1,680 for ministerial help, for traveling expenses, for the monthly "News Letter," and for the annual meeting in Berlin, to which all the churches were invited, and all felt greatly benefited by the meeting. The two auditors, Brethren Kohler and Witte, found the books, kept by Treasurer Bruhn, in good order and the report was unanimously accepted. The work of Elders Aurich and Wippermann was assigned to them, and to Brother Conradi was the counsel given to avoid long trips until spring, when a general meeting is to be held in eastern Prussia. Early in the summer a general meeting in central Germany with limited attendance will also be held.

TREASURER'S MONTHLY STATEMENT

January 1, 1936, to February 1, 1936

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

GENERAL FUND

Dr.	
Eugene Dresser, Craig, Colo. (Colorado field)	\$ 5.00
Debt Fund savings account	250.00
Memorial Board income for quarter ending 11-30-35	544.17
Mill Yard Sabbatarian Church, London, Eng.	7.84
Permanent Fund income	105.24
Denominational Budget for January	782.85
First Hebron	3.00
First Hebron Sabbath school	2.50
Berlin Sabbath school	10.45
White Cloud (Jamaica)	1.00
Mrs. Burton Sherlock	3.00
Los Angeles (foreign missions)	5.00
Milton Junction Friendly Gleaners class, white gift for Iowa mission field	10.00
Adams Center	25.00
New York City	5.00
First Genesee (China)	10.00
Seventh Day Baptist C. E. Union of New England, for native Jamaica worker	8.00
Second Hopkinton	.30
Friend	1,000.00
Welton, Iowa, interest Deacon J. O. Babcock bequest	7.50
	<u>\$2,785.85</u>
Cr.	
Ashaway National Bank, payment account loan	\$ 250.00
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native Jamaica workers	8.00
G. D. Hargis, January salary, rent, travel expense and native workers	185.77
William L. Burdick, January salary	112.50
William L. Burdick, house and office rent, travel expense, clerk and office supplies	86.95
E. R. Lewis, salary, work on Southwestern field and travel expense	77.09
V. A. Wilson, salary	22.92

W. L. Davis, salary	22.92
R. W. Wing, salary	41.67
A. T. Bottoms, salary	33.34
S. S. Powell, salary	22.92
R. H. Coon, salary	22.92
A. L. Davis, work in Syracuse	10.00
Treasurer's expense	20.00
China payments for January as follows:	
H. E. Davis, salary and children	\$125.00
Principal Boys' School	33.33
Boys' School	16.67
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmberg	41.67
Anna M. West	41.67
	<u>313.34</u>
L. R. Conradi	41.67
Bank service charge for December	1.00
Transfer to Debt Fund savings account, share budget receipts for January, to be applied on debt reduction	77.60
Permanent Fund savings account (s-c loan)	362.22
Overdraft January 1, 1936	779.88
Cash on hand February 1, 1936	293.14
	<u>\$2,785.85</u>

THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL F. HURLEY

THE WORK OF THE HOLY SPIRIT IN THE BELIEVER

(Continued)

8. The Holy Spirit teaches. "He will guide you into all truth." John 16: 13a. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26b.

Let us state first what those verses do not mean. The teaching of the Holy Spirit does not instantly change an ignorant human being to God! Truth is infinite, as God is infinite. The Holy Spirit does not make us omniscient. Our entire earthly life is insufficient for that. The apostles all had to grow both in grace and knowledge. Again, the Holy Spirit does not make human life infallible, not guarantee freedom from mistakes. When Peter was criticized by Paul (Galatians 2: 11), Paul said Peter was at fault, and he was. But Peter had been filled with the Holy Spirit not only on the day of Pentecost, but again and again. That didn't make him free from mistakes. Barnabas and Paul had a quarrel (Acts 15: 36-41), and Barnabas was right. Paul was wrong. John Mark was worth training in Christian service as his gospel clearly attests. And Paul himself later on, was glad to accept his service. The Holy Spirit in Paul did not make him infallible.

It would seem that we can safely say this much. Truth may be divided into three realms. There must be truth so vast in meaning that no human mind is capable of grasp-

ing it. That is one area of truth. Another comprises that area of truth which the human mind can understand as fast as it is discovered and made clear. That includes what we call education the whole realm of study and investigation as ordinarily understood. But a third area of truth is that which the human mind can understand, but which it could never discover unaided. That is the realm of spiritual truth and understanding. "The unspiritual man rejects these truths of the Spirit of God; to him they are sheer folly, he cannot understand them. And the reason is, that they must be read with the spiritual eye," 1 Corinthians 2: 14. Or, as another version gives it, "he cannot grasp it, because it is to be understood only by spiritual insight." That is, there are evils unrecognized, beauties unseen, and truths unknown until the Holy Spirit reveals them. Unaided human wisdom is insufficient in this realm of truth. Many an unlettered man whose heart is yielded to God's Spirit knows more of spiritual realities than many a preacher or college professor. If you want to know the deeper truths of God, and the soul, and salvation, and grace, and the cross of Christ; if you want to know the secret of guidance, and trust, and prayer, do not ask merely intellectual man; ask a spiritual man — one whose days and nights are spent in fellowship with God's spiritual Presence.

A word needs to be said here to avoid misunderstanding. There is only one way to know exactly what the Bible says, and that is to study carefully what the original Hebrew and Greek said. That means the study of grammar, and lexicons, and early manuscripts, and all the other details of exact, painstaking study. If we cannot do that, then we must depend upon the work of other men who can do it. The meaning of words is determined by usage, and we have to study dictionaries to learn the usage. Never speak slightly of honest, reverent scholarship. Without it all of us would still grope in the darkness. But while scholarship is indispensable to give us the facts and the meanings of this word or that, it is only spiritual insight that teaches the meaning of the truth. God's Holy Spirit teaches men the truth.

How does the Spirit teach one? Well, not by making an automaton or a robot out of him. "He shall teach you," "he shall guide you," says the Word. Inspiration is not

mechanical, it is vital illumination. When the Bible says that men were inspired to write God's revelation it means what it says—the men were inspired, not their pens! The Spirit deals with the inner depths of the man himself.

(a.) The Holy Spirit quickens the imagination. Please do not say, "Only imagination," as if it were trifling. Imagination is the creative activity of the mind, the growing point of the experience. If a child has a vivid imagination he learns quickly. When the imagination is dead, the mind is dead. Imagination is defined as the power of the mind to picture as real that which is not present to the senses. And it operates in the past, the present, and the future.

Someone hands you a picture of a friend, and immediately your imagination sets to work. You see your friend just where you saw him that last time; where he sat, how he was dressed, what he said, all comes back to you; even the tone of his voice and his facial expression come clear again. Marvelous power!

Someone speaks the name of a person you do not know. But your imagination will picture him for you—his size, his features, his hair, his voice. It is not important that later, when you meet this person, you find he is not as you had pictured him. The marvel is that your imagination went to work on his name as soon as you heard it, and it made an image of a person out of a few sounds. Wonderful!

Someone tells you that next week or next year this or that will happen. And your imagination plans how you will act, what you shall say, how you will feel, and even what you hope to accomplish. Never say, "Only imagination"!

Our imagined pictures of the world, and ourselves, and others, and God, determine our lives. A child gets a haunting fear of a ghost in his mind, and the reason of a lifetime, is helpless before it. Parents tell a child he is dull. They expect him to fail in school, and his imagination accepts that estimate of himself. He does fail. How powerful are the pictures young folks form of themselves as athletic, or rich, or musical, or Christlike! But it is when the Holy Spirit gets his way in the imagination that life races forward into the truth. John Bunyan tells us his mind was like that of an ox until he gave God a chance with it, but after that he could pic-

ture to himself—and to the world—all the spiritual experiences of a soul in its journey from the City of Destruction to the Celestial City. The Holy Spirit quickens the imagination.

(b.) Again, the Holy Spirit quickens the memory. Some of our psychologists liken the mind to a glass of milk on which the cream has risen. They say the conscious mind is represented by the surface of the cream; then the subconscious mind they liken to the entire quantity of cream; and the unconscious mind to the milk. We are aware of the experience of the present moment. But we have had countless experiences in our lives. Some of them we can recall and bring back into consciousness, and these are said to be in the subconscious mind. But other experiences have sunk down into the unconscious mind where we cannot recall them. They have gone down below the cream into the milk! Often a great danger will quicken the memory and bring experiences back out of the unconscious mind, and men say, "I thought of everything I ever did!" In some such way the Holy Spirit quickens the memory.

Memory makes a unity of life. It ties together our experiences and habits and attitudes into a personal selfhood. And the Holy Spirit acts on it all.

Do you suppose the disciples had frequent memory meetings? Did they read and sing and pray, and then sit around and say, "Do you remember—?" Did they talk of what Jesus did here, and what he said there, and how he looked yonder, until it all came back clear and plain? Some ask why the gospels were not written earlier. We don't know, but none were written until the Spirit had time to quicken anew the incidents and sayings of Jesus' ministry that had sunk into their unconscious minds and were forgotten. "And he shall . . . bring all things to your remembrance, whatsoever I have said unto you."

Out of such a Spirit-quickened memory conversion often comes. Gypsy Smith says his mother, like all gypsies of her day, was raised without religion, or Bible, or church, or God. For a few weeks in her girlhood she attended a Christian school and learned a few Bible verses and a hymn. Then she returned to her gypsy life where there was no trace of religion. She married later, and raised a

large family. Some of them got smallpox, and she nursed them. Then she caught it and grew worse and worse. But before she died something happened to her memory. She began to sing the Christian hymn she had learned in childhood, and its truth brought salvation and peace to her soul. She died with the peace of God in her heart and the praise of God on her lips. That is what sent Gypsy Smith's father to a mission to learn about religion and find the peace his wife had found through her quickened memory. That is what led Gypsy Smith, also, to the Lord and made him such a power for Christ. It is only the Holy Spirit that can quicken the truth through imagination and memory until that truth brings salvation and the peace and power of God.

Riverside, Calif.

WOMAN'S WORK

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily and follow me. Luke 9: 23.

MISSION BOOKS

The following books have been suggested by Trevah R. Sutton, Milton, Wis., as very worth while for those who wish to make a careful study of missions:

"Missions in the Plan of the Ages," by William Owen Carver. Published (1909) by Fleming H. Revell Co., New York. 280 pages, popular print, \$1.50.

"The Course of Christian Missions," by William Owen Carver. Published (1932) by Fleming H. Revell Co., New York. 312 pages, fine print, \$3.00. This book is for a general study of missionary history.

MEETING OF WOMAN'S BOARD

The Woman's Board met at the home of Mrs. Okay W. Davis, March 8, 1936, at 2 p.m., with the president in the chair and the following members present: Mrs. E. F. Loofboro, Mrs. Geo. B. Shaw, Miss Lotta Bond, Mrs. G. H. Trainer, Mrs. C. H. Siedhoff, Mrs. Earl W. Davis, Mrs. Edward Davis, Mrs. Okay W. Davis, Mrs. Oris O. Stutler.

Mrs. Loofboro conducted devotionals from the "Fellowship of Prayer."

The minutes of the February meeting were read.

The treasurer read the following report which was accepted:

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

Receipts

Balance February 9, 1936	\$85.45
Check returned by Mrs. Bates	5.00
H. R. Crandall, Denominational Budget	5.20
	<u>\$95.65</u>

Expenditures

Toward expenses of Mrs. Hubbard's attendance at Foreign Missions Conference	\$10.00
Balance	85.65
	<u>\$95.65</u>

Salem, W. Va.,
March 8, 1936.

Correspondence was read from Trevah R. Sutton, Milton, Wis., and Foreign Missions Conference.

Mrs. Shaw gave an interesting report of the Woman's Society of Riverside, Calif.

Voted that Mrs. Loofboro, Miss Lotta Bond, and Mrs. O. B. Bond be a committee to make plans for a program for the woman's hour of General Conference.

Voted that the chair appoint a committee to continue the history of the Woman's Board which was begun by the former board.

The minutes were read and approved.

Adjourned to meet with Mrs. C. H. Siedhoff the first Sunday in April.

MRS. E. F. LOOFBORO,
President,

MRS. O. O. STUTLER,
Recording Secretary.

SCHEDULE OF DOCTOR KAGAWA FOR APRIL

April 1—Binghamton, N. Y.
April 2—Watertown, Canton, Potsdam, N. Y.
April 3—Syracuse, N. Y.
April 4—Albany, Troy, Schenectady, N. Y.
April 5—Utica, Glenn Falls, Poughkeepsie, N. Y.
April 6—Ithaca, N. Y.
April 7—Princeton University.
April 8—Rest and travel.
April 9-10—Connecticut.
April 11-18—Rochester, N. Y.
April 19-20—Boston and vicinity.
April 21—Portland, Me.
April 22—Providence, R. I.
April 23—Massachusetts.
April 24—Northfield, Mass.

April 25-26—Harrisburg, Pa., and vicinity.
 April 27—Pittsburgh, Pa.
 April 28—Harrisburg, Pa.
 April 29—Vermont and New Hampshire.
 April 30—Rest and travel.
 May 1-14—Canada.
 May 15-June 30—As yet undetermined, but including West Coast, Kansas, etc.
 June 30—Sail for World's Sunday School Convention at Oslo, Norway.

WOMAN'S WORK IN FIRST BROOKFIELD CHURCH

Report of the Women's Benevolent Society of the First Brookfield Church

The year of 1935 is ended, and now we must start a new page in the history of the Women's Benevolent Society. We have been blessed during the year. Death has not entered our ranks; and we have added two new members, making a total of twenty-five at present.

We have held monthly meetings, sewing and missionary combined; also two all-day picnic meetings, one at the home of one of our new members, Mrs. Marian Maxson of West Edmeston, and the other this fall at the home of Mrs. F. D. Greene.

We pay at least \$5 monthly to the Denominational Budget totaling this year\$70.00
 Paid church treasurer for church expenses 52.00
 Gave SABBATH RECORDER to two members.. 3.50
 Sunshine Committee 10.00

Have received from annual tea\$21.00
 Received from election day dinner 23.00
 Received from annual sale and supper 34.43
 Collection at monthly meetings 29.73

And last but not least, yet a thing I believe we have all enjoyed and have been planning for several years, is the installing of a very good bathroom outfit in our parsonage. I am sure our pastor and his good wife are deserving of this convenience in their home. They labor very unselfishly and willingly among us. Mr. A. M. Coon gave us wholesale prices on the furnishings, as well as other assistance. Several donated labor. A neighbor townsman, Mr. E. C. Talbot, gave us \$25 and our church members gave generously. Then, with some savings we had in the bank, we were able to contribute \$86 from this society, leaving a balance of \$70, which we had to borrow. That is the history of our parsonage bathroom.

Let us take courage and press forward in the work of the Master with these thoughts from Dickens:

"The hill has not yet lifted its face to heaven, that perseverance will not gain the summit of at last."

"Be happy in the good you have now, and in the good you do."

It's a poor heart that never rejoices, and our hearts are not poor! No!

Respectfully submitted,

HATTIE T. GREENE,
 Secretary.

TITHER'S STOREHOUSE REPORT

I have been requested to send an annual report of the Tither's Storehouse Association of the Little Genesee Church, to be printed in the RECORDER at a convenient time.

The following report covers the period from January 20, 1935 (when the association was organized), to January 12, 1936. There were twenty-seven members of the association during that time. Of this number only seventeen have any regular income and some of these are not regular, as they are farmers. The income of the members ranges approximately from \$.50 to \$25.00 per week. The total offering for the above stated time was \$967.62, or an average of \$1.10 per week per person having an income. \$613.14 was used for local church expenses, \$276.75 for the Denominational Budget, and \$77.73 for miscellaneous, as Bowery Mission, Red Cross, Anti-saloon League, etc.

A Junior Tither's League was organized at the beginning of this year with sixteen members. They are a very enthusiastic group of juniors and I feel if they continue that the spiritual and financial success of the church for the future is insured. Four members of the Junior League were members of the senior association. Several have moved away, others have become members so that the total number of Storehouse Tithers in the church and community is forty.

Although this method of financing God's work has been tried such a short time and by a few members of our church, the association recommends it to any church as being the best way. We feel that the work of the Tither's Storehouse Association in this church has just started and it is looking forward to greater things in the future.

MADGE W. SUTTON,
 Secretary and Treasurer.

Little Genesee, N. Y.

THE SABBATH RECORDER

SUPPLEMENT

SABBATH PROMOTION

Vol. 2, No. 3

AMERICAN SABBATH TRACT SOCIETY

March 16, 1936

THE FIRST DAY OF THE WEEK IN APOSTOLIC TIMES

AS RECORDED IN THE NEW TESTAMENT

BY REV. LESTER G. OSBORN

Introductory

That the seventh day of the week, and no other, was observed as the Sabbath before the time of the resurrection of Jesus Christ is a well-established fact. We know that the Hebrews kept it from the beginning of their history. In fact, many hold it to be of Jewish origin—a national institution, peculiar to them. But from the account of its institution in Genesis it antedated the Hebrew nation by millenniums. Even according to Usher's chronology this was over two thousand years before the time of Abraham, the forefather of the Jews. There is much evidence, too, that many ancient peoples—e. g. Babylonians, Assyrians, Sumero-Akkadians—who antedated the Hebrews by centuries, knew and honored it.

The seventh-day Sabbath was not national and peculiar to the Jews, but universal. The Sabbath of creation, the Sabbath of ancient peoples, the Sabbath of the fourth commandment, the Sabbath of the Jews, and the Sabbath of Jesus are all the same. Search as we will, we can find no command for a change of day either in the Gospels, or in the Acts, or in the Epistles, or the Revelation. The only position open is that expressed by J. Ritchie Smith, when he says,

"We conclude that the change was ordered, simply because we see that the change was made"—(Teaching of the Gospel of John);

which is, after all, not very satisfactory. So the question becomes purely historical. We must look for the origin of Sunday observance in the history of the Church. Surely, if the change was made, we should see it in the practice of the New Testament Christians. Let us examine the New Testament record of their history.

I. The Resurrection Accounts

When we come to a study of the Gospels we find no record of any sort of meeting on the first day of the week before the resurrection of Christ. In fact, the phrase, "first day of the week," occurs only six times in the four Gospels, and refers each time to the same day, that on which the resurrection of Christ was discovered. The Sabbath, on the other hand, is mentioned often. Jesus, "as his custom was," went into the synagogue on the Sabbath (Luke 4: 16, 31; 14: 10; Mark 1: 21; 6: 2). He claimed to be "Lord of the sabbath" (Mark 2: 28; Matthew 12: 8; Luke 6: 5). This was his authority for purging it of all the rabbinical restrictions which made it a burden to the people, and for showing them the real meaning intended in its institution—that it was given for man's welfare (Mark 2: 27), a day of blessing and happiness, of joy and service, of worship and communion with God.

The Sabbath day just preceding the resurrection was observed by Jesus' followers. We read in Luke (Ch. 23: 56) that, after watching the entombment, "they returned and prepared spices and ointments, and rested the sabbath day according to the commandment." Then, on the day following the Sabbath, "the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices, which they had prepared" (24: 1). Plummer says, in commenting on this verse,

"'But on the first day of the week'—a *men-de* clause with 23: 56b. They rested on the Sabbath, but the next day they did not." (Int. Crit. Comm.: Luke, p. 547.)

From this incident we may conclude that they did not consider the first day sacred in any way, as they came to embalm Jesus' body—to work. Mark corroborates this (Ch. 16: 1, 2) "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the

week, they came to the sepulchre at the rising of the sun."

John tells us (Ch. 20: 1) that "on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. "She then ran to Peter and John with the news. They went and investigated the empty tomb, but, it would seem, were not much impressed, for they "went away again to their own home," leaving Mary "standing without the tomb weeping." It was then that Jesus appeared to her. Mark corroborates this account also (Ch. 16: 9). "Now when he was risen, early on the first day of the week he appeared first to Mary Magdalene." (*Prohi* qualifies *ephanay* rather than *anas-tas*.) Matthew's account has a slight difficulty. He says, "Now late on the sabbath day as it began to dawn toward the first day of the week, came Mary Magdalene," etc. It is very improbable that the reckoning of the day from sunrise to sunrise was used by the Jews at this time. Rather, it was the customary reckoning from sunset to sunset. If so, how could the first day be dawning before sunset? We might drop the *de* and read the phrase as part of the 66th verse of chapter 27, thus, "So they went and made the sepulchre sure, sealing the stone, the guard being with them, late on the sabbath day. Now as it began to dawn," etc. But this would make the Jews violate their Sabbath, which they would not think of doing, and would also leave the tomb unguarded all that Sabbath day. Or we might translate *epi-phohskoh* "draw on" as it is in Luke 23: 54, "And it was the day of the preparation, and the sabbath drew on." That would solve the first difficulty, but would set Matthew against the other three Gospels as to the time of the discovery of the empty tomb, and would put the resurrection late on the Sabbath instead of on the morning of the first day according to tradition.

This is not the place for a full discussion of the time of the resurrection, but it has a direct bearing on our subject, and will throw light on our further study if we notice the matter here. Notice that none of the four writers says that Jesus rose on the morning of the first day, but that the tomb was empty when the different visits were made. Plummer says,

"The resurrection itself is not described." (Int. Crit. Comm.—Luke, p. 546)

Jesus' own prophecy concerning his resurrection is found in Matthew 12: 39, 40. "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth." Linking this with Matthew's statement that "in the end of the sabbath" the tomb was empty, and counting back three days and three nights, we find that Jesus was buried "in the end of" Wednesday. Tradition holds that he was crucified on Friday. Those who adhere to this view explain Jesus' statement in one of two ways. The first is that the phrase, "three days and three nights," is indefinite as are "the third day" and "after three days," and is not to be taken literally. The other is that "the heart of the earth" does not mean the tomb, but is to be taken figuratively as referring to the time during which he was "in the power of his enemies." Of the latter we can only say that even if Jesus had risen victorious over death on Sunday morning, his capture by the soldiers was not "three days and three nights" before. Of the former there seems to be no reason for thinking that such a definite statement of time is to be taken in any other than a literal sense—three full days and three full nights—seventy-two hours—not two nights, one full day, and parts of two others.

We are told that Jesus was crucified and buried on the day of the preparation of the sabbath (Luke 23: 54), and that that sabbath was "an high day" (John 19: 31). We must remember that this was Passover week, and that the day of the Passover, no matter on what day of the week it fell, was a sabbath. Astronomers tell us that in the year of Christ's crucifixion the Passover fell on Thursday, which would make Wednesday a day of preparation for a sabbath. The weight of the evidence seems to be in favor of the Wednesday crucifixion, and seventy-two hours, or three full days and nights, in the tomb. Scholars are coming more and more to accept this view, and to see less difficulties with it than with the traditional one. But we have no quarrel with those who hold the other view. The important thing is the fact and not the time of the resurrection of Jesus

Christ. The time apparently has no significance, for there are seemingly insuperable difficulties with both views. If Jesus had expected his followers to observe the first day in honor of his resurrection, the record would have been unquestionable as to the time of the event.

These five references, then, have to do with the day of the discovery of Christ's resurrection. It is clear that none of them has to do with any sort of meeting, either for worship or for commemoration of the event. They all have to do with the discovery of the empty tomb.

II. Supposed Traces of First-day Observance

The first possible reference to a meeting in observance of the first day is John 20: 19, which reads, "When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in the midst. . . ." Was this meeting, perhaps, a "praise service" in commemoration or celebration of the resurrection of Christ? Mark says (Ch. 16: 14), that "afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." We need not take this reference, which some scholars question as part of the original Mark, alone, for Luke tells the same thing (Ch. 24: 36-41), "And as they spake these things, he stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit." Then Jesus proved that it was really he by showing his hands and feet, and by eating before them. Plummer says:

"The manifestations, while confined to disciples, were made to disciples who were wholly unexpectant of a resurrection. . . . They were received with doubt and hesitation at first, and mere reports on the subject were rejected."—(Luke, p. 546)

No, it was not a meeting for commemoration of the resurrection, for until Jesus Christ appeared to them, they did not believe that he had risen. They could not celebrate an event in which they did not believe. The fact that he selected this day has no significance, for what would be more natural than that the first day out of the tomb he should go to his

disciples who were in sorrow and despair because of the loss of their leader, to prove to them that he had risen and was alive as he had said.

The 26th verse of John 20 is quoted by many as proving that after the resurrection the disciples met every first-day in commemoration of that event. They hold with Alford, who says:

"The eight days interval is the first testimony of the recurring day of the resurrection being commemorated by the disciples:—but it must be owned, a weak one—for in all probability they had thus assembled every day during the interval. It forms, however, an interesting opening of the history of the Lord's Day, that the Lord himself should have thus selected and honored it."

(Greek Testament—in loc.)

Some, unlike Alford, refuse to see the weakness of the argument in adducing John 20: 26 in support of the regular weekly commemoration of the resurrection on the first day of the week. Others frankly admit it. It is weak for two reasons, namely: In the first place, that *meth haymeras oktoh*, "after eight days," must mean the following first day, does not necessarily follow. The qualifying preposition, *meta*, when used of succession in time, means literally "after." (Cf. Matt. 17: 1; 25: 19; Mark 8: 31; Acts 12: 4.) Had the phrase been "the eighth day," we could know that the following first day was probably meant. In the accounts of the transfiguration, Mark says (Ch. 9: 2), *meta haymeras hex*, "and after six days"; while Luke, in describing the same event (Ch. 9: 29) says, *hohsei haymerai oktoh*, "about an eight days after." Evidently reckoning of time was not exact. We might argue from these two passages that if "after six days" meant "about an eight days after," then "after eight days" in the passage under consideration could mean "about a ten days after," which certainly would not be the following first day. But be that as it may, it is not of enough importance to argue over. An even more conclusive fact is that we are reasonably sure that the disciples were abiding together every day. As Baden-Powell says:

"We must class as very visionary interpreters those men who can see anything really bearing on the question in the circumstance of our Lord's reappearance on the eighth day after his resurrection (John 20: 26), or in the disciples being assembled, when we know that they were all

along abiding together in concealment for fear of the Jews."

(Kitto: Cycl. Bib. Lit., Art. "Lord's Day.")

Prof. J. Ritchie Smith says:

"No stress can be laid upon the fact that he appeared to his disciples on the first day of the week (John 20: 26) unless it could be shown that all his appearances were on that day."

(Teaching of the Gospel of John—p. 42.)

In the third place, there is no implication in this passage of any sort of religious service whatever. The only event in connection with this meeting which is recorded is the removing of Thomas' doubts as to the fact of Christ's resurrection.

It is interesting to note that the Syriac versions of the Gospels, except the *Peshitto*, specify that it was the following first-day on which the disciples were assembled.

Sinaitic Syriac—"And after eight days, on the next first day of the week, the disciples were assembled together in the house."

Curetonian—"And after eight days, on the first day of the next week."

Tatian's Diatessaron—"And after eight days, on the next first-day. . . ."

But to put these against the *Peshitto*, and against the *Codex Vaticanus* and the *Codex Sinaiticus*, is rather weak. For if we are to accept this rendering as correct, we must suppose first that the manuscripts in our possession correctly reproduced the ancient Syriac translation; second, that the original (probably of the late second century) correctly reproduced the Greek from which the translation was made; and, third, that this Greek manuscript correctly reproduced the autograph of the Gospel from which it came. (Cf. articles by Machen in "Bible Today," Dec. 1924 and Jan. 1925; and in "Presbyterian" for March 18, 1915.) There are too many "ifs" in this case to give the evidence any weight. The Syriac renderings are very uncertain, and we cannot depend upon them in disputed passages.

The Gospels, then, in six passages referring to one certain first day of the week, and in one other which may just possibly refer to a succeeding first day, give us no evidence of any regard for the day. There is no command of Jesus Christ, no prophecy of a change, no precedent of a meeting for worship, no hint of its being considered sacred in

any way. In fact, it would seem from Jesus' words in Matthew 24: 20, that instead of expecting the disciples to observe the first day of the week, he really expected that they would be keeping the Sabbath as late as A. D. 70, for this passage probably refers to the destruction of Jerusalem under Titus. The fact that the Christians did flee from Jerusalem is recorded by Eusebius (H. E., Bk. III, 5), who says that they went to Pella. The opportunity for this flight is explained by Josephus (Jewish Wars, Bk. II, Ch. 19, 20) to be the temporary withdrawal of Cestius for no apparent reason at all.

Passing now to early apostolic history as recorded in the book of the Acts, we find one passage (Ch. 20: 7) which is used, perhaps more than any other, to prove that the early church observed the first day of the week. And small wonder, for it is the only meeting for worship on that day which is recorded in the New Testament. The verse reads, "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed to them, intending to depart on the morrow. . . ."

Several questions arise in regard to this passage. In the first place, when did this meeting occur? From verse 8 it would appear that it was at night, for there were *lampades hikanai*, "many lights." According to the Jewish method of reckoning time from sunset to sunset, which was still in use at that time, this meeting was held on the dark part of the first day, which corresponds to our "Saturday night." The Hebrew designation for the twenty-four hours was "evening-morning" or "night-day." (Cf. Davis: Dictionary of the Bible, Art. "Day.") The Greek equivalent was *nuchthaymeron* literally "night-day." (Cf. 2 Cor. 11: 25.) Hastings gives the following:

"In this and other passages it is necessary to remember that the 'first day of the week' began, from the point of view of a Jew, with what we should call, 'Saturday night.'"

(DCG. Art. "Calendar.")

Conybeare and Howson say,

"It was the evening which succeeded the Jewish Sabbath."

(Life and Epistles of St. Paul, p. 592.)

Paul preached until midnight, was interrupted by the accident of the young man falling out of the window, and then continued

his talk until morning, when he set out on his "solitary journey of nineteen miles across the isthmus to Assos, to which port his companions had preceded him with the ship." If the first had been the regular day of worship, would not Paul have remained with the church? And if he had considered the day as sacred in any way, would he have taken such a long tiresome walk on it? No, he would have made his plans to spend the day with the assembled Christians so as not to dishonor the day by traveling. It seems much more reasonable to deduce that Paul met with the church on the Sabbath, as was his habit, and that in view of his intended departure on the morrow, the Christians met again that night for a "farewell service," bringing their evening meal with them, and concluding, perhaps, with the observance of the Lord's Supper, as their custom was. They wanted to have as much time with Paul as possible.

Another question is concerned with the meaning of *klasai arton*, "break bread." Was it or was it not a religious act, the "Lord's Supper," and was it peculiar to one day in the week? *Klasai arton* seems to have been the accepted designation for the Eucharist at this time. In Acts 2: 42, it almost certainly means the Lord's Supper. In verse 46 we read, "and day by day, continuing steadfastly with one accord in the temple, and breaking bread at home (or 'from house to house')." Here it may refer either to the communion service or to an ordinary meal. But this question is of minor importance. What concerns us principally, here, is whether the celebration of the Lord's Supper was peculiar to one day of the week. This has already been answered in the reference to Acts 2: 46, where we read that it was a daily occurrence. We may well ask here what claim the first day has on the Lord's Supper. The answer seems to be that it has none. In the first place, it was not instituted on the first day of the week. In the second place, it commemorates nothing that happened on that day. Again, there is no command to celebrate it on that day. And lastly, as we have already seen, the early church did not confine its observance to the first day. Therefore, even if this meeting at Troas, reported in Acts 20, had been on the first day of the week, the celebration of the Eucharist has no bearing on the sacredness of the day. Nor for that matter has the fact of a meeting

on that day any special significance, for undoubtedly they held meetings every day. Certainly Paul did not remain idle from one week's end to another for the purpose of preaching on just one day. McGiffert says:

"... came together . . . whether for breaking of bread or for mutual edification, as often as they could, and that they did not confine their meetings to stated days and times."

(Apostolic Times, p. 543.)

Meyer, in commenting on this verse, admits the weakness of the argument. He says:

"That the Sunday was already at this time regularly observed by holding religious assemblies and Agapae, cannot, indeed, be made good with historical certainty, since possibly the observance of the Agapae in our passage might only incidentally occur on the first day of the week, because Paul intended to depart on the following day, and since even 1 Corinthians 16: 2, Revelation 1: 10, do not necessarily distinguish this day as set apart for religious services."

(Comm. on Acts, in loc.)

We must conclude, then, that this most important passage that can be advanced in support of first-day observance is not a rock foundation, but one of sand. The meeting was not on "Sunday" but on "Saturday night," and Paul spent "Sunday" in traveling. The breaking of bread, if it was the Lord's Supper, and not the ordinary meal, did not belong specifically to "Sabbath" worship, nor was it limited to any one day in the week. This meeting seems to have been only incidental. Certainly we cannot base so important a change as that of the weekly day of rest and worship upon such a weak and crumbling foundation as this passage.

The eighth and last time that the phrase "first day of the week" occurs in the New Testament is in Paul's first letter to the Corinthians (Ch. 16: 2), which reads, "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." How this passage can be so confidently interpreted, as it is by some, as proving meetings for worship on the first day of the week, is not clear. The Greek *par' heautoh* corresponds to the French "chez lui" and to the German "zum Hause," so the phrase in question, when translated literally, is "by himself (at home) lay up, making a store (of it)." So, far from proving that the first day was a day of assembly for worship, this passage would seem to make it a day of individual book-keeping

at home. Even Hessey admits the possibility that this does not necessarily refer to an assembly. He says:

"Paul, though he does not expressly say that the 'logia' or collection of alms is to be made in the assembly taking place on that day, it seems reasonable to suppose that this would be the case."

(Sunday, p. 33.)

It might be "reasonable to suppose" if the passage did not say just the opposite. Deissman thinks that it would be "justifiable" to see in this an analogy to money payments on *Sebastay*, "Emperor's Day" or "Imperial Day," but says:

"... it seems more probable to assume that St. Paul's advice was connected with some system of wage-paying (of which however I know nothing) that may have been customary in the imperial period."

(Light from the Ancient East—p. 361.)

Dobschütz in commenting on the collection says:

"Perhaps the Corinthians thought that the collection was to be made all at once. . . . What Paul desired was a general participation. So he arranges . . . that every Sunday each shall lay by something for this purpose so that at his visit the total sum may not have to be—got together."

(Christian Life in the Primitive Church, p. 58.)

The phrase "that no collections be made when I come" might imply a coming together, if the language did not expressly state that the money was to be laid up at home. What Paul wanted to escape was an intensive "every-member canvass" when he visited the church. Certainly this is not a "trace" of the Sunday worship which came to be general in later centuries.

One or two passages must be mentioned here, not because they have any bearing on the subject, but because they are sometimes quoted as proof of the observance of the first day by New Testament Christians. One of these is Hebrews 10: 25, "Not forsaking the assembling of yourselves together." It is a wild surmise that this refers to Sunday. The fact of the disciples being gathered together on the Feast of Pentecost (Acts 2: 1) is also put forth by some as evidence. As we saw in discussing John 20: 26, there is nothing remarkable in this, even if Pentecost did fall on Sunday that year (on which point there is

difference of opinion, as the fifty days may or may not be reckoned to include the Sabbath of the Passover), for they were abiding together all along. We see this in Acts 2: 46, where we read that they met together daily for prayer, and perhaps to celebrate the Lord's Supper. And what would be more natural than that these early Christians, with all their Jewish inheritance, should meet together on Pentecost, whatever day of the week it may have been.

These are all the passages referring to the first day of the week in the New Testament times, or which may be considered as referring to it.

III. "The Lord's Day"—Revelation 1: 10

So far, then, we have found nothing upon which to base our argument for the observance of the first day of the week by the Apostolic Church in New Testament times. One more passage, and to our mind one of the most significant, still remains to be examined. In the Revelation (Ch. 1: 10) John says, "I was in the spirit on the Lord's day" (Gk. *en tey kuriakay haymera*). Does he refer, as so many hold, to Sunday? The crux of the matter is in the meaning and use of the term *kuriakay*.

The most common interpretation, because to one who is in the habit of thinking of Sunday as "the Lord's Day" no other would occur, is the above, that it refers to the first day of the week. Hessey states this position very clearly:

"The only possible conclusion is that *hay kuriakay haymera* of St. John is the first day of the week, already, as we have seen, marked so signally both by the duties performed upon it practically. This, now, being far removed from the world, and wrapt up in the contemplation of the Lord Jesus Christ on his own day, he calls by the name which has become usual in the church to designate its divine origin and institution, 'the Lord's Day.'"

(Sunday, p. 34.)

This is also the view of Charles, who speaks of this as the first usage of the designation (Revelation of St. John, Vol. I, p. 22f) and finds an analogy to 1 Corinthians 11: 20, *kuriakon deipnon*, "Lord's Supper." Swete, Davis, and others hold the same view. The main argument, aside from the peculiar form *kuriakay*, and the later usage of the term, is that John is here dating the vision—

that he saw the things of which he writes in the Apocalypse on the Isle of Patmos on Sunday. Hort, on the other hand, says,

"For Patmos there is a reason, not so for the precise day."

(The Apocalypse, in loc.)

He also remarks that

"The New Testament has always (unless here) *mia tohn sabbatohn* or *proktay sabbaton* and that not only in the Gospels, where the old form might be expected, but in Acts 20: 7; 1 Corinthians 16: 2. . . ."

(ibid)

This leads us to remark that the Gospel of John was, in all probability, written later than the Apocalypse, and that we might there expect a hint of the new name. Hengstenberg, while holding to this term as referring to the first day, says,

"The only point which might be in doubt is as to whether weekly or yearly celebration is meant."

(Apocalypse, Vol. I, p. 114.)

A second interpretation is that of those who argue that "the Lord's Day" is unquestionably the day which God blessed and sanctified, which he so often called his own, and of which Jesus Christ called himself the Lord, namely the seventh day. (Cf. Ex. 20: 10; Isa. 58: 13; Matt. 12: 8; Mark 2: 28; etc.) If John is here referring to any specific day, it would seem to be the Sabbath, the seventh day, and not the first.

Harris puts forth another interpretation. Arguing from the high-priestly dress of the Lord in the vision, and from the language of redemption (Gk. *en toh haimati autou* — "through his own blood"), he says,

"We may therefore render this passage in the Apocalypse, 'I was in the spirit on the day of atonement' without doing violence to the sense. If some would prefer to see in the words a reference to the day of judgment, even this is not excluded in our interpretation, since the day of atonement is a rehearsal of the day of judgment, and is so called by the Jews."

(Teaching of the Apostles, p. 106.)

This leads us to a consideration of the fourth interpretation—the "the Lord's Day" refers to the day of judgment. There is here the problem of the peculiar form, *hay kuriakay haymera* instead of *hay haymera kuriou* as it stands in other places. Let us grant for

the present that the two might be interchangeable, and see if this interpretation is reasonable.

The major part of the revelation deals with things in the future—especially judgment. Surely the context would appear to favor this interpretation. Seiss sets forth this view, saying,

"Into the Lord's day—stationed as a spectator amid the very scenes of the great judgment itself."

(Lectures on the Apocalypse, Vol. I, p. 70.)

He compares it to Paul being caught up into Paradise (2 Cor. 12: 4). Hort, following Wetstein, says,

"... evidently it might be, 'I became in the Spirit, and so in the day of the Lord' . . . As regards fitness here, either will serve . . . the day of the Lord gives the key to the book. Hence I prefer this, though with some doubt."

(Apocalypse—in loc.)

Lightfoot's opinion is that

"Even in Revelation 1: 10, the interpretation is doubtful, and there are very good, if not conclusive, reasons for thinking that the day of judgment is intended."

(Apos. Fath. Pt. II, Vol. II, Sec. I, p. 129.)

Add to these Origen's use (c. 225 A. D.) of this peculiar form, *kuriakay*, in his Commentary on John 10: 20, where he says,

"The whole house of Israel shall be raised in the great day of the Lord (*kuriakay*) death having been conquered."

In this passage he makes *kuriakay* equivalent to *haymera de kuriou*. This is, so far as we know, the only example of this usage, but is sufficient.

These things cannot but lead us to the conclusion that *hay kuriakay haymera* in Revelation 1: 10, refers not to any specific day, but to the period called "the day of judgment."

Deductions

Let us now summarize the place of the "first day of the week" in the apostolic times, as recorded in the New Testament. We find the phrase just eight times. Six times it refers to the same day, the one on which the resurrection of Jesus Christ was discovered. Once it refers to a farewell service and "love

feast" on "Saturday night" with Paul, who walked nineteen miles that "Sunday." Once it refers to first days in general. Only two specific first days are mentioned. In these eight passages we find no allusion to a custom of observing the first day by religious assemblies, either for general worship, or for the partaking of the Lord's Supper, or for commemorating the resurrection of Jesus Christ, or any other event.

We have examined all the references alleged to support the observance of the first day of the week in New Testament times. To say that this was a practice of the New Testament church is only an assumption, based on a very superficial glance at a few passages, which, on deeper study, are seen to be no evidence at all. There is neither command nor precedent for it in the New Testament writings. The roots of the gradually increasing regard for the first day of the week which we find from the time of Justin Martyr (A. D. 150) on, do not strike into the New Testament, which is, after all, our final authority for religious practices. So far as the record shows, there is no sanction for it by Jesus Christ, nor by Paul, nor by any of the other apostles or leaders of the early church, nor by the practice of that church.

Nortonville, Kan.

(Note the use of *oh* for *omega*, *w*, and of *ay* for *n*.)

SABBATH-KEEPING EXPERIENCE

DEAR BROTHER:

I am enclosing an article that you may use if you see fit. It may give you an idea of my great love for the Sabbath, although I am not much of a writer. "You asked me to tell you my experience of accepting the Sabbath; but when I acknowledged that when God said seventh, he meant just *seventh*, and not *first*, I was merely accepting it as a theory, and I began to obey the letter of the law, knowing nothing of the spirit. Jesus constantly had dealings with that class of people. The Pharisees were always finding fault with him—that he was breaking the Sabbath because he was not observing it according to their ideas of Sabbath observance. This proves that they were very strict about keeping the letter of the law. These people were a great hindrance to Jesus and his work. The Sabbath is a holy day given by a holy

God, and cannot be kept except by a holy people. So many of us had a head religion instead of a heart religion. That was my experience for many years. I could not get away from the truth; my own common sense compelled me to accept it and so I left the Methodist Church (which seemed a great sacrifice at that time) and became numbered among a few poor people who were willing to say "Yes" to God. But my real conversion, I believe, was very recent, in fact only about a year and a half ago, although I have kept the Sabbath for thirty years.

But abstaining from work is not all that is required of one to keep a Sabbath. Romans 7: 14 says that the "law is spiritual, but I am carnal sold under sin." So not until I could become spiritual could I really keep that day in a way acceptable to God. And so it came about that less than two years ago I really fell in love with my God and my dear elder brother Jesus, and because of that my life has been changed altogether. Love is the greatest thing in the world and when it starts to work in a life it turns every bit of that person completely around and he or she begins to love people, and the world looks beautiful. That is conversion—just turning about. Now "I delight in the law of God after the inward man," Romans 7: 22, because God has written his law within my heart and it is a law of love. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," Romans 8: 2. In trying of myself to keep the law I found only condemnation, but now I have life in Christ Jesus and while he lives within me, he lives out his life within me, and it is no longer I but he. I praise God exceedingly for this. When this took place in my life, I considered that the time of my real conversion, and much more important than the time that I stopped all work on Friday eve, thirty years ago.

Sincerely yours in Him,

NELLIE REIMERS KIMSHEL.

Durham, Conn.,
February 28, 1936.

THE SABBATH RECORDER

HERBERT C. VAN HORN, D.D.

Editor

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

YOUNG PEOPLE'S WORK HOW IS IT?

How is it? What? Your Christian Endeavor society! Have you such a society in your church? If you have, what is the nature of activity in which it engages? If not, have you a similar organization which performs the same function? These questions come to the writer's mind when he looks over the abundance of material which has found its way by various routes into his hands.

There is the interesting report of the Christian Endeavor Day held at Nortonville, February 1. That society gave prominent place to a huge cake with fifty-five candles, signifying the fifty-five years of existence of the Christian Endeavor movement in this country and throughout the world. And it may be that the Nortonville society is the oldest in the state of Kansas. Read the report from that society below.

The Nortonville society is not the only busy one, if the reports from the Milton Junction society here before the writer mean anything, as they most surely do. First, there is the "Report" of that organization's activities for 1935. It indicates an active group. "We Choose Christ," below, interestingly sets forth the purpose of the Christian Endeavor movement, with a report of some of the activities of the International Convention of last August. "Purpose of Christian Endeavor" explains itself.

How is it? What? Your Christian Endeavor society! Is it doing anything? If so, won't you send in reports of its, and your, activities; so that we can know too?

CHRISTIAN ENDEAVOR DAY AT NORTONVILLE

An inspiring service was conducted by the Christian endeavorers Sabbath morning, February 1, in honor of the anniversary of the organizing of Christian Endeavor by Father Endeavor Clark.

A huge cake with fifty-five birthday candles sat on a table on the platform, and three juniors told of the beginning of Christian Endeavor and lighted the candles. One of the intermediates gave a brief summary of the history of the movement.

Talks were given on "The Lessons of the Past," "The Present and Its Responsibility,"

and "The Future and Its Challenge." We hope some of these papers will be published in the RECORDER soon. Special music was furnished by a quartet of former endeavorers—Mrs. Bernice Stephan, Mrs. Alena Bond, Claude Stephan, and Ansel Crouch; by a trio of C. E. girls, and an Intermediate boy.

An interesting thing was the mention of a radio broadcast by the State C. E. Union last year, which said that the Seventh Day Baptist society of Nortonville was the first one to be organized in Kansas. We have been looking up dates in the old record book, and have written to headquarters for confirmation.

On March 31, 1882, during the visit of Secretary A. E. Main of the Missionary Society, a "Mission Band" was organized, which met quite regularly. At the meeting held March 5, 1887, the group heard of the Christian Endeavor movement and appointed a committee to investigate and get a copy of the constitution. On April 9, this committee reported, and by a unanimous vote it was decided to reorganize as a Christian Endeavor society. Two weeks later, April 23, a temporary chairman and secretary were selected, the constitution adopted, and a nominating committee for a full corps of officers and committees was appointed.

Christian Endeavor Day at Nortonville closed with a social given by the intermediates for all past, present, and future endeavorers. Due to the extremely cold weather, the attendance was not what could be desired, but the day was a success anyway.

REPORT

MILTON JUNCTION CHRISTIAN ENDEAVOR ACTIVITIES FOR 1935

The meetings have been held each Sabbath afternoon at three o'clock, the average attendance being ten. There were no meetings held in August, because of Northwestern Association and General Conference.

The following are the activities that have been attended by some members of our society:

Feb. 2—Rock County Convention at Clinton, in the Presbyterian church.

Mar. 5—C. E. Rally at School for the Blind at Janesville.

Apr. 2—C. E. Rally at Footville Christian church.

May 2—C. E. Rally at Magnolia. Our society sang at this meeting.

Oct. 26—C. E. Rally at Walworth.

Dec. 2—C. E. Rally at Beloit Christian church.

Other activities:

On January 6, a waffle supper and social time were enjoyed at the church. On February 17, another social and supper were held at the church. An alcohol education experiment was planned and worked out with a social time following at the parsonage, on October 23. On December 31, a watch party was held at the parsonage.

Two members of the society attended the General Conference at Alfred, N. Y., August 20-25. Ivan Randolph gave a report of the young people's activities on Sabbath morning, September 14.

Christian Endeavor Day was observed in our church Sabbath morning, February 2.

A Christmas pantomime was put on by the society at the regular vesper service, Friday night, December 20.

The following are the officers for the new year: president, Clarence McWilliam; vice-president, Ellen Olsbye; secretary, Arlene Loofboro; treasurer, Evalyn Gray.

"WE CHOOSE CHRIST"

BY ELLEN OLSBYE

The slogan, "We Choose Christ," was adopted at the Thirty-fifth International Convention of the International Society of Christian Endeavor, held in Philadelphia last August, for two years. Those who planned this big convention had a lot of faith. To begin with, it was held in the Philadelphia Municipal Auditorium, which is an immense room. Anyone looking over all those empty seats before the delegates came to town might have said: "Well, they've got seats enough. There aren't that many young Christians in the country." But when the meetings began, there were not too many seats, for fourteen thousand people were registered. On Friday night the largest banquet in the history of the auditorium was put on; 1,576 people managed to get seats and hundreds more could not. They came from all over the country. They represented four million more who couldn't come. All this came from the

little group that met in the parsonage parlor of Francis Clark and Mother Clark ("Father Endeavor" he is called) away back in 1881.

Over Mother Clark's head, above the big platform, was a banner with the words, "We Choose Christ," which gave meaning to the convention. Everything they did at the convention seemed to be the result of "We Choose Christ."

Some young people, all over the world, raise their hands and cheer for their leaders and shout for war. These endeavorers raised their hands and shouted, too, but with different meaning. They were not choosing a president or a dictator, but were choosing Christ and the love of God as the way out for the perplexing things ahead. Many interesting stories could be told of those who came to this great convention. One boy pedaled his way from Buffalo on a bicycle; another worked his way from Texas to Toledo in a caboose, and hitch-hiked on to Philadelphia. Another boy who begged rides from Council Bluffs, Iowa, was robbed of his last cent on the way, and stood up in penniless glory to help shout, "We Choose Christ." That's determination; they were determined to get there, and they were determined to do something when they arrived, and they were soon given a chance to do something. A bar keeper put up a sign in his window reading, "Welcome, C. E." A group of endeavorers paraded up and down in front of his cafe, wearing placards reading, "We drink milk, not beer." It must have taken courage to do such a thing on the street, where Christ is often laughed at.

And many other things were said and done to prove that the young people had, indeed, chosen Christ. And then there was the big parade of fifty thousand people, including seventy floats, bands, choruses, etc. Mother Clark led them proudly down Broad street. In this great parade also were Dr. Daniel A. Poling and other well known people. The state of Kansas won the right to lead the parade, having the largest representation. They carried a banner reading, "Dry, and proud of it." The parade, as one watched it, seemed miles long; and all participants marched along singing "Onward Christian Soldiers." The weather was very different from today, having been ninety-five in the shade. But these young people did not mind the heat, for they were telling Philadelphia and the world, that

they had chosen Christ and intended to do something about it.

One reporter said of the parade: "I have been watching parades in this old town for years, but never before have I seen a parade three hours and forty minutes long, without a single cigarette or hip flask." It all ended on Sunday, with three great services. During the decision service, many gave themselves to Christ, letting the world know that they were ready to stand for the right at all times. Let all of us take the slogan for ours during the coming year, "We Choose Christ."

Milton Junction, Wis.

YES?

Among the most recently discovered words of Jesus, hidden for centuries in the Nile sands at Oxyrrhyncus until 1903, we find this beautiful and stimulating message to all seekers for truth and for God:

Let him not that seeketh cease from his quest until he find. Finding, he shall wonder. Wondering, he shall find the Kingdom. And finding the Kingdom, he shall rest. — George Walter Fiske, in "The Recovery of Worship."

Four tipsy drivers in New York were fined \$100 each, the other day. Maybe the courts everywhere will wake up some day to realization of the seriousness of drunken driving. —*Buffalo Courier-Express.*

PURPOSE OF CHRISTIAN ENDEAVOR

TO HELP US UNDERSTAND JESUS

(Written by Jean McWilliam, read by Ivan Randolph—C. E. Day, Milton Junction)

Christian Endeavor—I Choose Christ—To Help Us Understand Jesus—how well they fit together. "Christian Endeavor" was the name chosen by a group of young people who were striving to be Christian. Now it is not the name of just one group, but the name of a great many such groups and is the ideal set up before thousands of young people in this country and abroad. At the 1935 Convention of Christian Endeavor they chose the motto, "I choose Christ." It is not surprising, then, with this ideal and motto in mind, that we should list as one of the purposes of our society, "To Help Us Understand Jesus," for every Christian knows that we must un-

derstand Jesus and know of his way and teachings before we can live like him.

Before a student chooses to study a subject, he no doubt has heard someone talk about it, or has in some way been introduced to it in a small degree. Christian Endeavor has tried to introduce Christ to people, both in this land and in other countries. They have organized Junior C. E. societies for children so that they can have the joy of knowing him while yet young. Many groups have been organized in communities where there are no churches, as well as in Christian localities. How many times the Bible tells us we should teach children of the Savior, "Bring them up in the nurture and admonition of the Lord," Ephesians 6: 4. Through helping financially in mission work, Christian Endeavor has been able to teach many people, young and old, of Christ.

While Christian endeavorers are introducing Jesus to others, they continue to learn of him in their own societies. Such magazines as "The Christian Endeavor Quarterly" and the "Christian Herald" serve as guides in studying the Bible, that we may come to understand Jesus in connection with our everyday problems. Topics of importance in our individual life, in community life, in national and world life are arranged so that we can look at them squarely and find some way in which we can find a part in solving them. By looking at Jesus' life and applying it to our own we are able to understand how he would have met those problems.

A person who really puts his heart into studying and striving to understand Jesus, soon finds it difficult to be away from him. He is possessed by Christ and will put forth his best efforts to be like him.

Everyone is possessed by something. It may be a love of money that squeezes the juice out of the rest of living and leaves the man clutching dusty gold. Or he may have allowed his senses to possess him till he gives up his freedom for a glass of whiskey. Or it may be a love of power that has a man in its grip till he steps on the faces of other men on his way up the ladder of life, or plunges a nation in useless war to glorify his own name.

But no man or woman lives in a vacuum. He is possessed by either worthy or unworthy ideals. You remember the man who drove out his personal devil, and then swept and

garnished his house thoroughly, but because he installed no good spirit in his house seven other devils marched into his house and made themselves at home.

Men with great ideals have given treasure to the world. Michelangelo as a little boy was possessed by a love of painting. This so angered his father and relatives that they took turns beating the boy to try to drive out this "foolish" idea. But as a boy of thirteen, he insisted upon being a great artist, and as a result we have some of the finest art in the world. "But," says someone, "I am not a great artist, nor a great writer, nor anything great. I am just an ordinary person." But you can be great in your ideals. The story is told of the coast guard of the New England rocks, who sighted a vessel in distress. One of the younger men turned his face to the old captain who led the crew and said, "See, the wind is off shore and the tide is running out. Of course we can go out, but what good will it do? Against the wind and tide we cannot come back."

The captain looked at him as if he did not hear. "Launch the boat," he ordered, "We have to go out, we do not have to come back." He was so possessed by his duty that he saw only that.

Is not the duty of him that would save the world for Christ to be possessed by Jesus Christ, that he can see only him and his way?

The following poem tells us in poetry what Jesus said in John 14: 6, "I am the way, the truth, and the life."

"Thou art the Way; to thee alone,
From sin and death we flee,
And he who would the Father seek,
Must seek him, Lord, by thee.

"Thou art the Truth, thy word alone,
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

"Thou art the Life; the rending tomb
Proclaim thy conquering arm;
And those who put their trust in thee,
Nor death nor hell shall harm.

"Thou art the Way, the Truth, the Life;
Grant us that way to know,
That truth to keep, that life to win,
Whose joys eternal flow."

So let us accept Christ, study his life, that we may understand him so well that we will be possessed by him and receive the reward he has for the faithful.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am very sorry I have not written before, but I don't like to write.

I go to Sabbath school every Sabbath, and sometimes to church. I am seven years old and in the third grade. My sister is writing you a letter. She is three years old. We have all seen you, so you ought to know us.

I know Lillian Spencer, for I go to Rhode Island every summer.

My brother Kenneth wrote you a letter. I had better close now for my letter is getting long.

Your new RECORDER friend,

CAROL BURDICK.

Alfred, N. Y.

DEAR CAROL:

I was sorry not to be able to get your good letter in the RECORDER two weeks ago, but didn't have room for it. I put the letters in in the order in which they came and yours happened to be the last one I received that time. I assure you I am delighted to welcome you as a RECORDER friend.

Do you know, Carol, I didn't like to write either when I was your age, but the more I wrote the better I liked it, till now I like to write letters especially those to my RECORDER children.

It will be lovely to get a letter from Judy, and I just imagine you are helping her to write it.

Of course I know you all and no doubt you have heard that I knew your father and mother when they were smaller than you are.

If you know Lillian, you probably know Eileen Spencer, whose letter appears on our RECORDER page this week.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

It is Sabbath afternoon. We could not go to church because there is too much snow.

I thought it would be nice to write to you. I like to have the children's letters read to me. Sometimes I save them and put them in a book. I have the picture of Skeezica.

I think it would be nice if you or some of the boys and girls would suggest some games or nice ways to spend the winter Sabbath afternoons.

I have ten little cousins, a sister Janice, and a brother Gerald. Thirteen of us attend the Verona Church. Lucille and Ronald Maltby live at Shiloh. We have some good times playing together.

I have been sick so that I could not go to school. I am better now so I study some at home. I am six years old and in the first grade.

My brother is fourteen months old. Last Sabbath day he began to walk alone. Now he walks and walks and gets into lots of mischief. Yesterday he pulled the cat's dinner off the table and began to eat it. Then he tipped over the coffee pot and spilled the coffee all over him.

I like to play with my sled. I will be glad when I am well enough to go out and play.

Your friend,

LEORA MARIE SHOLTZ.

Verona, N. Y.

DEAR LEORA MARIE:

I think your plan in regard to games and other activities for Sabbath afternoons is a good one, and I hope many of the boys and girls will send us suggestions along that line. In the meantime I will see if I cannot think of some suggestions myself. One game I used to play comes to my mind now. We called it "Comesty Come," and this is the way it was played by small or large groups of people: Someone would say, "I comesty come"; the others then said, "What do you come by?" The one who had said "comesty come" would select something in the room in which the company were sitting and answer by giving the first letter of that object. For instance, if he had selected *table* he would say, "I come by the letter T," or if he was thinking of a *fly swatter* he would say, "I come by the letters FS." Then the rest would have to guess what object he was thinking of. The one who guessed right first then gave a letter. On Sabbath afternoons we would select Bible names or short Bible passages instead; then the person whose turn it was would say, for instance, "I come by the letter S," and the answer might be Samuel, or Saul; or he might say, "I come by the letters LATGS," meaning, "I am the Good Shepherd." It used to be great fun for my brother, my cousins, and me. I was well supplied with cousins the same as you are.

I have taken up so much space telling about

this game that I'll have to close my letter here. I enjoyed your letter and had to smile about your mischievous little brother.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to you. I am nine years old and in the fourth grade. My teacher's name is Miss Enlow. She is very nice.

I go to the Seventh Day Baptist church. My Sabbath school teacher is Mrs. Clarke and my Junior teacher is Gertrude Davis.

I have two sisters. Marjorie is six years old and Joan is two years old. Laddy is our dog. He wants to shake hands all the time.

My grandfather Burdick is the pastor of the Rockville Church. My Grandfather Whitford was Dr. Myron Whitford.

We have had some weather that was down to thirty-two below zero. The snow has been on the ground all winter.

Your new RECORDER friend,

BEVERLY ANN BURDICK.

Milton, Wis.

DEAR BEVERLY ANN:

I am glad you told me about your two grandfathers for I know that I am well acquainted with all the grown-ups in your family, and now I know you, at least by your letter, and hope some day to know you and Marjorie and Joan in person. I don't find any difficulty in knowing where Marjorie got her name.

I imagine your Wisconsin weather has been very much like our New York State weather this winter. We are glad to see the snow slowly but surely melting away here in Andover, but we found plenty of it still in Independence when we went out there to church yesterday, though they are beginning to get the roads pretty well shoveled out.

Do you suppose Laddy would shake hands with me if I were to meet him? He must be a very friendly, polite dog.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I did not get my letter finished to send to you when Lillian sent hers, so I will try to get this one finished. We were both quite ill with colds, but we are now back in school.

We have had lots of snow and cold weather this winter. I am sure we shall all welcome spring. Lillian and I have new bicycles and we are anxious to see the snow go so we can use them.

A few days ago I went to see Bradley Kincaid and heard him sing. We listen to him on the radio often.

My letter is getting long so I will leave space for other letters.

Your friend,
EILEEN SPENCER.

Rockville, R. I.

DEAR EILEEN:

I am glad you and Lillian have recovered from your colds. They are not pleasant guests to entertain, are they? You must surely be well and strong before the snow goes off so that you can enjoy your new bicycles. I remember I got my first and only bicycle quite awhile before the snow melted off in the spring and I could hardly wait to have my first ride. In fact I took it out too soon, on a side street where the snow was partly cleared away, and only succeeded in running into a snowdrift. You can guess what a spill I had.

We like to hear Bradley Kincaid over the radio, but have never seen him. Did you see and hear him in person, or in the movies? Did he look as you expected he would?

I was very much pleased when your letter came for I had been looking for it.

Your sincere friend,
MIZPAH S. GREENE.

OUR PULPIT

SHALL WE TITHE?

BY REV. EDWARD M. HOLSTON

(Given at Battle Creek, Mich., December 7, 1935)

Scripture Lesson: Leviticus 27: 30-32; Malachi 3: 10-12; Luke 12: 16-21.

Text: Matthew 13: 44. "The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth and for joy thereof goeth and selleth all that he hath and buyeth that field."

The tithing idea had its roots in dim antiquity. The ancient story of Eden and our first parents and their relation to God has in it the strongest implication of God's ownership of all, and a setting apart of certain things to him as sacred. Adam and Eve were

not to eat of one certain tree. The violation of the sanctity of that tree was disastrous.

The Sabbath was given in dim antiquity, a setting apart of a certain portion of time as holy. In this case it was one-seventh, and to the earliest Hebrews the violation of the Sabbath was not only disastrous spiritually, but physically as well. "Six days shall work be done, but on the seventh day is the sabbath of solemn rest, holy to Jehovah. Whosoever doeth any work on the sabbath, he shall surely be put to death." Exodus 31: 12-14.

And in the case of the tithe we have in Leviticus 27: 30-32, this same idea of sanctity. "And all of the tithe of the land, whether of the seed of the land, or the fruit of the tree; is Jehovah's: it is holy unto Jehovah . . . and all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah." The proportion is slightly different from that of the Sabbath, but the idea of sanctity, the setting apart especially for sacred use, is on the same principle.

Briefly now let us think of the experience of God's people under the leadership of Joshua. They crossed the Jordan under his command, and as they began to subdue Canaan, the promised land, Jericho was the first city taken. God had promised many years before, "For if ye shall diligently keep all the commandment which I command you to do it, to love Jehovah your God, to walk in all his ways, etc.," then they should possess the land which he had given them. But, as to the city of Jericho, the first city taken, the city and all the spoils taken were to be devoted especially to him. "And the city shall be devoted, even it and all that is therein, to Jehovah, but as for you, only keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing, so would ye make the camp of Israel accursed, and trouble it."

The same principle set forth as in the garden of Eden. Now what happened? When they went to take the second city, Ai, they were defeated. In brief, Achan had violated the command at Jericho; had taken from the spoil, quantities of gold and silver and other valuables, and had hid them under his tent. You know the rest of the story. Achan was harshly dealt with because he violated the sanctity of that portion set apart for Jehovah, the first fruits of that campaign.

Near the end of the Old Testament history, Israel, instead of tithing the best of the flocks and herds to Jehovah, instead of giving a tenth of that which passed under the rod, they gave the lame and the sick. At the time of the ingathering the shepherds culled the flocks and herds the same as poultrymen and stock raisers do today. The animals were caused to pass through a narrow lane one by one under the rod of the shepherd. With his rod he turned aside a lame or sick individual, culled them out, and the perfect ones were allowed to pass on under the rod. And the people grew covetous and selfish and began to give God the lame and the sick instead of the best, and we have a record of what Malachi, the prophet of God, said about it. Malachi 1: 10-14; 3: 7-12.

I think that we must agree that throughout the Old Testament the teaching is plain that all belongs to God and that a certain portion must be set aside as sacred, time and substance. In this age we ask for a reason. Was there a good reason for this sacred time and sacred substance in the old dispensation? We find the reasons given all through the books of Moses and the prophets.

"And Jehovah spoke unto Moses saying, speak thou also unto the children of Israel saying, Verily ye shall keep my sabbath, for it is a sign between me and you throughout your generations, that ye may know that I am Jehovah who sanctifieth you." Exodus 31: 12.

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth from year to year. And thou shalt eat before the Lord thy God, in the place he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thy oil, and of the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." Deuteronomy 14: 22, 23.

Definite reasons for these services: "That ye may know that I am Jehovah who sanctifieth you," and "Thou mayest learn to fear the Lord thy God always."

Now turning to the New Testament: How did Jesus treat the subject? In regard to the Sabbath, we especially are very familiar with his position. He kept it strictly, said that it was made for man, and told his disciples that when Jerusalem should be destroyed (which happened forty years later) to, "Pray ye that your flight be not in the winter, neither on

the sabbath day." Very plain implications of his approval of the sacred character of the seventh day, and that it should be observed in future years.

His teachings are packed full of the idea of stewardship. Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. If one would take your coat, at law, give him your cloak also. If one compels you to go with him a mile, go with him two—liberality. When you give don't do it to be seen of men. Earthly treasures rust and rot; lay up treasures in heaven. Ye cannot serve God and mammon. Don't worry over food and clothes, God will take care of that, seek first the kingdom of heaven. The kingdom of heaven is like a treasure hid in a field for which a man would sell all that he hath and buy that field—all that he hath for the kingdom. To the rich young ruler who had kept all the commandments, "Go sell that thou hast and give to the poor and come and follow me." Dispose of all you have if it is keeping you out of the kingdom. Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.

And I will read again in full this parable: "The ground of a certain rich man brought forth plentifully. And he thought within himself saying, What shall I do because I have no room where to bestow my fruits? And he said, This will I do, I will pull down my barns and build greater and there will I bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years. Take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee. Then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God."

Only one recorded reference to tithing did Jesus make, Matthew 23: 23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith. These ought ye to have done, and not to leave the other undone." These Pharisees were very careful and strict to tithe the tiniest plants and vegetables from their gardens, but omitted the

weightier matters. Here Jesus' main point was not on tithing; but the implication in his words, and not to leave the other undone, is an approval of the principle of tithing even to the smallest item of income. Nowhere does he condemn tithing or declare it obsolete, but in the most impressive language he did declare, "Where your treasure is there will your heart be also." That passage might well be our text.

Jesus plainly separates matters and interests of the kingdom from matters and interests of the world. There is a strong tendency in the church today to combine the whole thing—make it all one, by which process I can justify myself in spending all my income on educating my family, on promoting temperance, on feeding and clothing the poor, on health programs, or any or many of the other fine things there are to do. But under the old program the tithe was strictly for spiritual purposes, for the kingdom, as Jesus interpreted the kingdom.

Today the promotion of the kingdom is largely done through the Church. I say largely, not minimizing of course the other agencies directly concerned with the work of the kingdom.

Now I want to ask some pointed questions. The answers are obvious, but we shall try to give them verbal expression.

Can the kingdom of God and of Jesus Christ our Lord, in this twentieth century, A. D., dispense with the Church?

I think your answer and mine will be, No, the Church is the backbone of the kingdom, the framework of the kingdom. It is largely the medium through which the kingdom functions and projects itself into the world. The Church is the divinely appointed agency of God. That answer places a direct financial responsibility for the Church on every member of the kingdom.

Can this community, the city of Battle Creek, get along without the Church? Imagine this city without the fifty-odd churches that are here, and try to think in concrete terms of the forces for good which these churches have upon the moral and spiritual standards of the community. Then imagine those forces for good all removed. I think few of us would want to live in such a community. The people of the community who have no church affiliations owe a just money debt to the Church, and should help support

it financially. Secular business generally should contribute to the maintenance of the churches. The Church is a community asset from which every business and every citizen profits.

Can you personally get along without the Church? If you are an active member of this or some other church—I said active member—your answer is definite and decisive. You believe the Church is worth something to you. Directly, the value you receive from the Church is spiritual. Indirectly and in a minor way, there is a material value, as I tried to show a moment ago, and I wish I could speak to you on this subject as a layman, for the preacher's apparent material interest in the Church is like ice on the wings of his message.

However, the basis of your giving rests finally on two things. It rests first on your own estimate of the effect sacrificial scriptural giving has upon your own soul, upon your own spiritual health, upon your intimate relation with God. My friends, sacrificial giving and strict keeping of the Sabbath were the two things that kept the ancient people of God intimately close to him. Giving of the first and best to God is always a sacrifice of human selfishness, and it is the only thing that can save you or me or anyone else.

In olden time, the required sacrifice was set at one-tenth, no doubt, because it was an amount that made the giving a real sacrifice. The greater sacrifice you make to keep the Sabbath the better it is for your own soul. If giving a tenth of your income to God doesn't cost you any material and worldly pleasure, you would better double or treble your tithe. Give till it hurts or you will get little good out of it. If you have little or no income to do with as you choose, a sacrificial gift to God of something, though the amount be very small, will do your soul good, and you will find yourself closer to God because of that experience. You cannot afford not to give sacrificially.

The second thing which probably determines the amount of your giving is your interest in promoting and spreading the gospel of the kingdom of God. My friends, that is the biggest, most worthwhile project in the world—salvation of souls personally, and the making of the Christian faith a world social order. Can you afford not to invest a liberal amount of your income in such a project?

I shall not appeal to you upon the needs of the cause. The kingdom of God is going to succeed without you and your money, if it is your choice to stay out. God will take care of that. But you cannot afford to stay out of the enterprise. You cannot afford not to invest every cent you can possibly spare in its securities. (I talk like a stock broker, I am a stock broker in the kingdom of God.)

You may be investing heavily, probably more than a tenth of your income in automobiles—I am; you may be investing pretty heavily in self-improvement, reading matter, music, picture shows, lectures, education—I hope all of them have their eternal values, and that our spirits a thousand years from now will be glad we invested in those good things; but I do not only hope, I know that a liberal investment in the kingdom of God will be an eternal blessing and satisfaction to those who make it.

I think, then, it is not a matter of being commanded by Scripture to give a tithe of your income. It is a matter of privilege, a means of keeping us close to God, a source of happiness and blessing, to give until it becomes a real sacrifice, and rarely would that be less than a tithe, and often more. And it is a matter of privilege and joy and satisfaction, which I am sure will be eternal, to make a liberal investment of time and money in the kingdom of God.

Try for three months putting religiously, as unto the Lord, a tithe of your income in a separate box or purse, and prayerfully disburse it as you think Christ would like to have you do, and your experience will convince you of its value, and you will no doubt make the practice a permanent one.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

Laughter and gayety covered any sadness occasioned by the farewell social for Rev. and Mrs. Hurley S. Warren and family last Sunday evening at the Seventh Day Baptist church.

A large number of church members and their families, as well as other friends, gathered for the supper and the social hour which followed. Attractive valentine decorations for the tables and room were furnished by Mrs. Fern Maxson. Dessert of home-made ice cream and cake was served to all, including those who came after supper.

Mrs. Jessie Babcock, who served as toastmaster, announced the keynote of the occasion to be gladness rather than sadness. Not that parting had not its regrets, but the thought was to dwell upon the years of pleasant association rather than upon the coming separation. Mrs. Babcock by her own personality and wit was able to permeate the atmosphere with this idea, and all speakers entered into the spirit. All departments and organizations of the church were represented by various members who told of the helpfulness of Pastor and Mrs. Warren.

A set of sterling silver teaspoons, a gift from members of the congregation and a few others, was presented by George Gowen. Mrs. Warren spoke briefly in farewell and Mr. Warren gave a very fine and fitting farewell response.

Music was furnished by a Barber orchestra and a duet was sung by Mrs. Esther Babcock and Albert Babcock.

Pastor and Mrs. Warren and family were speeded on their way with the best of good wishes, expressed by every one present.

—Loyalist.

SALEM, W. VA.

Rev. T. J. Van Horn, who has been acting pastor of the Salem Seventh Day Baptist Church, during the absence of Pastor George B. Shaw, left Tuesday with Mrs. Van Horn for an extended visit in Florida.

—Salem Herald.

ALBION, WIS.

On December 30, 1935, in the evening, a very beautiful and impressive baptismal service was held in the church baptistry, in charge of Pastor Thorngate and officiating deacons. The candidates were Miss Beatrice Skaugerud, a registered nurse, in Pinehurst Sanitarium, near Janesville, who later joined the church, and Miss Ruby Jenkins—a young lady living with Mr. and Mrs. Willis Stillman and attending high school in Edgerton, Wis.

The roll call at the beginning of the year was very well attended, and messages and responses were read from many who were unable to be present and also from many absent ones. A sister who was unable to come asked to have a hymn sung by the Albion quartet in response to her name.

On account of the intense cold weather and so much snow, it was thought best to hold regular church services at the parsonage

for the month of February. The attendance and interest have been exceptionally good, and the Sabbath school classes have been especially interesting. The Missionary and Benevolent society met at the parsonage and tied a comforter—which provoked a "jingle" in the mind of the poet of our community, which we would like to have presented:

KITTY'S QUILT

It was on a winter afternoon, in our quiet little town,
That the news got circulated, round about and up and down,
That the ladies of the M. and B., a group both wise and witty,
Would gather at the parsonage to tie a quilt for Kitty.

Now the parson, he is Kitty's dad; and his wife is Kitty's mother,
While Kitty and their Mary, each is sister to the other.
And Kitty has a family of lively girls and boys,
Which keeps Kitty pretty busy, with their mischief and their noise.
And it takes a lot of bed-clothes to keep Kitty's family warm;
So we thought an extra quilt would not do Kitty any harm.

So Kitty's sister Mary bought the covers and the wool,
With money that she earned by teaching in a country school.
And the ladies brought their needles, without any thought of pay,
To tie a quilt for Kitty, on that snowy winter day.

And love went into every stitch, and was tied in every knot.
Some could not do so very much, while some did quite a lot.
The work of some was perfect, and of others not so pretty,
But every stitch and every knot expressed our love for Kitty.

Of course we talked of lots of things while working there together—
Like the cause of the depression, and high prices, and the weather.
And many vital questions which our nation must decide,
Were pretty nearly settled before Kitty's quilt was tied.
But there wasn't any gossip round which scandal might be built;
That would not have seemed proper, while tying Kitty's quilt.

We did not play progressive bridge, we smoked no cigarettes,
We carried home no prizes, and we won or lost no bets.
Now this may not seem popular, nor quite so much in style;

But I believe our afternoon was fully as worth while
As any of the card clubs in any town or city,
When we gathered at the parsonage, to tie a quilt for Kitty.

H. T. K.

CORRESPONDENT.

CHICAGO, ILL.

The Chicago Church again greets RE-CORDER readers. The yearly business meeting of the church and Sabbath school was held January 11. All the old officers were re-elected for another year, after which a sumptuous dinner was served, which was enjoyed by all present. A program of instrumental and vocal music followed, also games, contests, and a general good time, in which all participated.

Doctor Larkin is again living in Chicago; his presence adds to the inspiration of the meetings. Elder Sutton or some one whom he sends, preaches in the Chicago church every second and fourth Sabbath of each month.

The members of our church are studying "God's plan" of financing His kingdom—namely tithing. Several of our people have signed up to try the plan.

CORRESPONDENT.

DE RUYTER, N. Y.

It is quite likely that you were expecting my next letter would come from Florida, but West Virginia has not yet released me and Florida is still more than a thousand miles away. A big snow storm last night which is still raging this morning, makes it seem still farther away. You may laugh if you feel like it, but to us it seems a poor way to spend the winter in the land of flowers. However, in spite of the snow and cold our West Virginia friends have given us a very happy time. According to the plan, this week closes my period of work here. Pastor Shaw has not yet returned. The church officials have given him permission to prolong his vacation if he will be helped by it.

Of course we have enjoyed the college atmosphere of Salem. The college students have been loyal supporters of the church and its appointments. From forty to sixty has been the attendance upon the Sabbath eve prayer meeting. Their co-operation has made possible the best church choir I have ever enjoyed.

The advantages of the class room and the lecture courses have been graciously extended to me, and free tickets to the basketball games are helping in renewing my youth and developing quite a passion for this popular college sport. Our boys have won in the majority of games thus far.

Pastor Shaw is a loyal Kiwanian, and I have tried to fill his place at the Kiwanis dinners every Wednesday. Here is where I feel quite confident that I am adequately filling his place.

The college, the Y. M. C. A., the Y. W. C. A. and the churches of Salem have united in bringing to Salem, Judge Bales of Columbus, Ohio. He is a popular lecturer of great power, and presented his addresses in a way to stir this town as it has never before been moved over the youth problems and the menacing dangers confronting them from the "Road House," the dance hall, and sale of intoxicants. The series closed with a great mass meeting on Sunday morning where a large church was packed to the doors.

We were sorry to learn of the suffering in the section where we were so happy the best six years of our living. Glad for the warm personal letters from the dear friends there. When we listen to Lowell Thomas at 6.45 p. m. and to "Cheerio" at 8.30 a. m., we think of you people, and feel pretty close to you, in spite of the intervening snow fields.

Perhaps our next will be from Florida.

Cordially,

THEODORE J. VAN HORN.

The home of Rev. Leon D. Burdick and family in the East ward was practically destroyed by fire about 3 o'clock last Friday afternoon. The firemen responded promptly, but the flames which evidently started from the chimney had gained such headway on the second floor that the ruin was about complete. The firemen laid about one thousand feet of hose to the creek near Milford Brown's residence and the new pumper was put into practical service with excellent results. Mr. Burdick was not at home at the time, being employed as a school teacher at Sheds, but he arrived before the flames were extinguished. Nearly all the clothing except that in use at the time, was lost, as was the greater part of the furniture and a large portion of Mr. Burdick's library, which was highly valued by him. The loss is estimated at \$1,500, with no insurance.—De Ruyter Gleaner.

Delayed news items from this vicinity do not prove that the church has been snowed under, literally or figuratively. Services have been held every Sabbath, except one, when blizzards and blocked roads compelled the closing of schools for a few days.

The building has been kept warm and cheery by the capable caretaker, while mountains of snow testify to the shovel's frequent use.

Different organizations within the church take turns in conducting the services. The Christian Endeavor society, the Sabbath school, the Ladies' Benevolent Society, and other groups have proved faithful and efficient in the work.

Rev. Leon D. Burdick has occupied the pulpit several times, and on one occasion the sermon was given by Rev. C. Norma Derby, a former pastor of the local Baptist church.

In the meantime the pulpit committee kept busy. As a result of its labors the church has unanimously called to its pastorate the Rev. Neal D. Mills of New Market, N. J. At present writing his acceptance seems to be assured and his arrival early in the summer eagerly anticipated.

So the church is carrying on in accordance with the spirit and teachings of Pastor and Mrs. Van Horn. Their farewell message still "brightens the corner" in the front of the auditorium and challenges us with its beauty and power:

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you." CORRESPONDENT.

ADAMS CENTER, N. Y.

The weather this winter seemingly has conspired against the attendance and work of the church. With approaching spring it is hoped that progress will be more in evidence.

Two all-day socials have been held. The first one was with Mrs. Clayton Langworthy on January 12. Mrs. E. A. Whitford, Mrs. Harold Whitford, and Mrs. Paul Greene assisted the hostess. The second was at the home of Mrs. Bert Greene who was assisted by Mrs. Addie Sheldon and Mrs. Nora Gardiner.

The postponed social of the church school was held the evening of March 7, at the church. After supper, games and an amateur radio program provided the evening's entertainment.

Eighty-four men of the community met at the First Baptist church on the evening of February 6. At that time it was voted to organize a men's Brotherhood sponsored by the churches. A supper was served by some of the men. The program consisted of an address by Mr. Watkins of the Watertown Y. M. C. A., and moving pictures of local and educational interest were shown. A Father and Son banquet will be served the evening of March 14 at the high school auditorium sponsored by the Brotherhood.

The World Day of Prayer was observed in the Seventh Day Baptist church, with the ladies of this church as hostesses. Mrs. George Whitford, the president of the Ladies' Aid, presided at the meeting.

—Contributed.

MARRIAGES

ANDERSON-EASTERLY. — Dora Easterly, daughter of Rev. John I. Easterly of Healdsburg, Calif., and Howard Anderson were united in marriage December 23, 1935.

OBITUARY

BARNES.—In Westerly, R. I., December 18, 1935, at the home of his daughter, Mrs. Walter Madison, on the Shore Road, Jeremiah I. Barnes, at the age of seventy-eight years.

Mr. Barnes was born in Westerly on March 26, 1857, and spent most of his life here. He was united in marriage with Mary A. Oppenlander on March 18, 1884, in Clay Center, Kan. Mrs. Barnes died in 1929.

He is survived by twelve children and twenty-one grandchildren.

Mr. Barnes was a member of the First Westerly Seventh Day Baptist Church at Dunn's Corners. Funeral services were held at the Gavitt Funeral Home and interment was in River Bend Cemetery. Rev. Harold R. Crandall officiated.

H. R. C.

BURDICK.—In Westerly, R. I., October 27, 1935, Edward N. Burdick, aged sixty-nine years.

Mr. Burdick was born in Pawcatuck on September 17, 1866, and was the son of Edward Hoxie and Sarah A. (Moshier) Burdick. He was united in marriage on April 30, 1891, with Miss Mary L. Davis, who died in 1920. He is survived by his mother, Mrs. Sarah A. Burdick; a son, Captain H. Russell Burdick; a grandson, Edward N. Burdick, 2nd; and a sister, Mrs. James Jolly, all of Westerly.

He was a member of the Pawcatuck Seventh Day Baptist Church.

Funeral services were held at his home, 22 Park Avenue, and interment was in River Bend Cemetery. Rev. Harold R. Crandall officiated.

H. R. C.

ROGERS.—Miss Jessie T., aged sixty-five years, of Plainfield, N. J., died at the home of Miss H. Louise Ayers, Westerly, R. I., on December 12, 1935.

Miss Rogers was born in Brooklyn, N. Y., on July 30, 1870, the daughter of Henry C. and Mary E. Rogers. She is survived by a sister, Mrs. William E. Stelle of Plainfield, N. J., two nieces, and a nephew.

Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated at the funeral held in Plainfield and at the interment in Hillside Cemetery in that city.

H. R. C.

SCOUTEN.—Elias Gilbert, son of Andrew Scouten, was born March 1, 1865, at Springfield, Ill., and departed this life at his home in Fouke, Ark., January 20, 1936.

He was married to Miss Gertrude Babcock March 5, 1892, who survives, with five daughters: Mrs. Ethel Davis, Mrs. Neva Jenson, Mrs. Elva Monroe, Mrs. Pansy Green, and Miss Hazel; also by two brothers and a sister: Ed, Fred, and Mrs. Frank Birt; and a half brother and half sister: A. I. Butz, and Mrs. Oscar Boyce.

In young manhood Brother Scouten united with the Long Branch Seventh Day Baptist Church at Humbolt, Neb. In 1904, they removed to Arkansas uniting with the Fouke Church.

Funeral services were conducted by his pastor, W. L. Davis. The body was laid to rest in the Fouke cemetery.

W. L. D.

How do we establish a human friendship? By being with our friend. Honestly, how much time each day do we spend with God? Could it be said that five minutes in the twenty-four hours represents the time most of us spend in company, speaking to, listening to God? That seems to figure one-half of one per cent—a percentage far too meagre for God-intoxication. If one wants truly to know God, let him give time to God. Could Steinmetz master electricity or Paderewski music in five minutes a day? We have said much about seeking God, but it is God that is seeking us. He asks not so much for a quest as for our surrender. We do not pursue, but we may capitulate. The sheep do not look for the shepherd, yet they will never find him if they will not heed his call. Something in the life that we can't give up holds out part of our being that belongs to God.

—Dr. Norman V. Peal, New York (at International Christian Endeavor Convention, Philadelphia).

"The shrewd man steps into the path a little ahead of progress and waits for it to catch up with him."

The Sabbath Recorder

Vol. 120

MARCH 30, 1936

No. 7

MY COTTONWOOD

BY MYRA THORNGATE BARKER

It's spring!
How do I know?
My cottonwood has told me so!
It lifts its young green branches high,
And tosses them against the sky,
To whisper in sweet ecstasy,
It's spring!

It's summer!
How do I know?
My cottonwood has told me so!
The boughs, so full of glossy leaves,
Against the sky a pattern weave,
And from the cloud the work receives,
It's summer!

North Loup, Neb.

It's autumn!
How do I know?
My cottonwood has told me so!
The leaves against the blue glow gold,
A Midas touch I do behold;
They murmur as they did of old,
It's autumn!

It's winter!
How do I know?
My cottonwood has told me so!
For dark against the twilight hues
The branches, naked, take their cues,
To mean the most depressing news,
It's winter!

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