

JESUS

Jesus is our loving Savior;
He is God's own precious Son.
He can give us life forever—
Jesus is the only one.
Jesus came to earth from heaven,
To redeem us from our sins.
Free salvation he has given,
If we'll fully trust in him.

No one else can love like Jesus,
Who, from heaven God did send:
He laid down his life to free us—
He's an ever faithful Friend.
Jesus asks us for our friendship—
He is always kind and true.
To have friends we must be friendly—
Let us love and serve him too.

Jesus went from earth to heaven
To prepare a place for all—
(Where no sorrow e'er can enter)
All who heed his gracious call.
Christ is coming to receive us
When our time on earth shall end.
Come into my heart dear Jesus,
Lord and Savior, King and Friend.
—Contributed.

FROM A PERSONAL LETTER

When I met you last summer and asked you to send me a copy of your paper, I had no idea . . . you would send the paper to me several months, gratis. However I have been thus favored. It is truly a very fine denominational paper. I am amazed that you can get so much really worth while matter in so small a space. It surely does you credit. Now since I have read it a while, I feel much better acquainted with my spiritual kin-folk, and love them all the more.

How different might my situation have been, had I known these dear people forty years ago or longer. But I am glad to know more about them even so late in life. Two or three copies of the RECORDER I am treasuring as keep-sakes, for example, those bearing pictures of the Seventh Day Baptist churches at Plainfield and Piscataway, my ancestral home towns. . . .

Now may our blessed Savior guide and direct you by his Holy Spirit, in all your work, to his praise and service evermore.

Yours in Christian fellowship,
Nancy D. Underhill.

"A man will throw a shoe at a dog baying at the moon, and step back into the house and tune in a crooning baritone on the radio."

OBITUARY

WHEELER.—Alfred T. Wheeler, son of Rev. Samuel R. Wheeler, was born December 13, 1868, at Nortonville, Kan., and died November 30, 1938, at the Colorado General Hospital at Denver, Colo.

Early in life Mr. Wheeler was baptized and joined the Nortonville Seventh Day Baptist Church. In 1893, he went to Boulder, Colo., and lived the rest of his life in or near that city. On July 4, 1905, he was married to Irene Van Horn who passed away three years ago. He was a great lover of the mountains and often expressed the hope that he could extract wealth from them that could be used for the church and the Lord's work in the world. He leaves two daughters, Mrs. J. C. (Beth) Lederer and Mrs. Tony (Oletha) Barr.

Farewell services were conducted in Boulder, December 3, by his pastor, Ralph H. Coon. Burial was in the Green Mountain Cemetery. R. H. C.

FAY.—Annah C. Harthan, daughter of Silas S. and Ann Ross Harthan, was born at West Boylston, Mass., and died November 28, 1938, at her home near Princeton, Mass., at the age of eighty-five years.

In February, 1879, she was united in marriage to Arthur E. Fay. To them were born four daughters, Lois, Mary, Patience, and Annah, all of whom lived with her; and two sons, Arthur S. and John H.

"Widowed by an accident to her husband and left with a large family, Mrs. Fay brought up her children in Christian discipline and orderliness and carried on an uncompromising battle for her religious faith and her convictions on education and morals."

She was a lone Sabbath keeper for the past thirty-eight years and was respected in her convictions by all who knew her.

Farewell services were conducted by Rev. Everett T. Harris of Ashaway, R. I., assisted by the pastor of the local Congregational Church, and interment was in Woodlawn Cemetery, Princeton, Mass. E. T. H.

GREEN.—Fred Wilbur was born at Carleton, Minn., April 3, 1875, the third son of Mr. and Mrs. Lee Green. At an early age he moved with his parents to Loup County, Neb., where he met and later married Minnie E. Clement, May 31, 1892.

He always lived a temperate Christian life, true to his religious faith, the Seventh Day Baptist denomination, and leaves a host of friends here in Cashmere.

Surviving are his wife, Minnie; three sons, Ralph, Olney, and Wilbur, all of Cashmere; three daughters, Mrs. Lottie Wright, Cashmere; Mrs. Lois Kerwin, Wenatchee; Mrs. Louisa Murch, Los Angeles; eleven grandchildren, and two great-grandchildren.

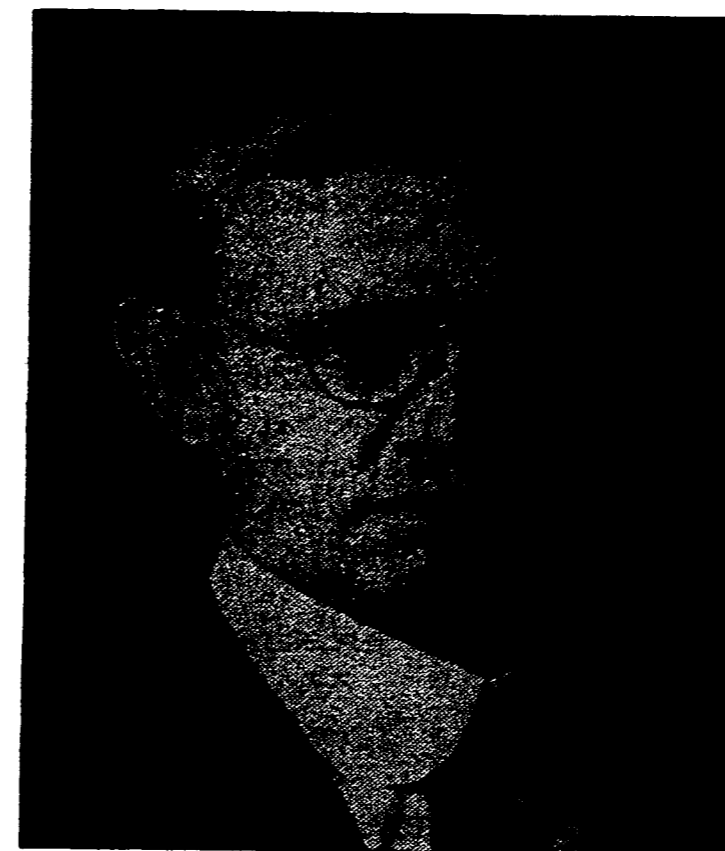
Farewell services were conducted by Rev. R. J. Kegley of Wenatchee, and interment was made in the Cashmere (Wash.) Cemetery. — From *Cashmere Valley Record*.

The Sabbath Recorder

Vol. 126

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No. 2



REV. ERLO E. SUTTON

Pastor of the Denver, Colo.,
Seventh Day Baptist Church,
Director of Religious Educa-
tion, and President of General
Conference, 1938-'39.

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Letters to the Editor

Dear Mr. Van Horn:

I am inclosing \$..... to extend my subscription to the SABBATH RECORDER, and also a clipping from page 371 of November 21, 1938.

I protest very much the injustice of such a statement, for the "average man" among the working classes as I meet them (and they run into thousands) are no more "spend-thrift" than they were forty or fifty years ago. The great majority are still glad to work and earn what they spend when given a chance, and are no more to blame for lack of that chance than those who criticize them.

You can begin with our President, go through Congress, pick up a lot of governors, and sweep into a large group of relief administrators and truly say they "borrow" and "spend" beyond all rules of good business.

The "average man" must often borrow if he would have even less than a decent living while these other groups are in no such necessity. I could tell you why they do as they do, but that would be politics.

You may not be responsible for this clipping, but I would be willing to face any and all I have criticized with what I have written.

Yours truly,

Littleton, Colo.

Lyle E. Maxson.

My dear Dr. Van Horn:

Thank you most heartily for sending me a copy of your Christmas issue of the SABBATH RECORDER. I have read it with much interest and delight.

As I think I have stated on numerous occasions, I feel so genuine a debt of gratitude to one of the leaders of your church in the early days that my interest and appreciation for your work is very genuine and deep. This interest was further magnified when some three years ago Mrs. Robinson and I were in Shanghai, and there saw the conspicuously fine work which was being done by your church and mission in that city. Messages which reach us from time to time from Miss West and her associates seem very personal and vital to us.

I may say that by no means the least of my interest in the current issue of the RECORDER was centered on the story entitled "Jerry" on the Children's Page. It happens that I have a daughter of that name. I shall take pleasure in forwarding to her this entertaining story of the versatility with which this name may be associated.

With cordial greeting for the Christmas season,

Very sincerely yours,

Plainfield, N. J. Alson H. Robinson.

Am I a Sore Thumb? We are using here an editorial some time ago taken from one of our esteemed religious papers, the *Christian Union Herald*, by the *Methodist Protestant Recorder*. This editor has not known, personally, many "sore thumbs" in our churches. But there may be some, and the article will not hurt any of us. None, we feel sure, wants to be a "sore thumb" in any situation or circumstance.

One of the most useful laymen within one hundred miles of Mount Vernon tells how he was aroused after several years of uselessness in the kingdom. He had really been quite critical and hard to get along with. He made session meetings uncomfortable with caustic comments. He openly criticized the pastor for slips in grammar and awkward gestures. He refused to teach in Sabbath school because he did not like the superintendent. The *Christian Endeavor* was nothing but a social club and the Ladies' Aid a

bunch of gossips. The church was not growing and it could not be expected to do so with the leadership it had. The choir was the only redeeming feature. It was really worth while hearing those young folks sing. If it had not been for the choir he would have quit going to church long ago.

One day this fellow was trimming the rose-bushes and ran a thorn deeply into the ball of his right thumb. He pulled out the thorn and for a couple of days paid no further attention to the wound. Then it began to throb and swell and he had to see a doctor. The medico shoved a knife into that fat thumb and put on a big wad of dressings. It was several weeks before he could use his hand. As he was very much right-handed, he was almost helpless. He could not work. He could not shave. He could not even wash his left hand or comb what hair was still adorning his pate. That thumb was rather an insignificant part of his anatomy but its soreness quite thoroughly incapacitated him.

It was still quite tender when he went to church again. And it so happened that the Scripture lesson that day was 1 Corinthians 12, where the Church is likened to the human body. This brother had been quite interested in his body for nearly a month past and of course pricked up his ears when verse twenty-six was read about one member suffering and all the members suffering with it. Recent experience enabled him to understand that thoroughly. When the next verse was read he almost jumped out of his seat. It says, "Now ye are the body of Christ and severally members thereof." He turned to his wife and said, "Let's get out of here." Outside he explained to her in this fashion: "Just like a flash I saw what is the matter with this church. I am its sore thumb. I am not a very big part of it but I am keeping it kind of helpless. I must go home and do some thinking."

He did that thinking and it brought about a big change. The church seems to have a new grip on its community. Of course it does; the thumb is functioning again. You cannot do much gripping with a sore thumb.—A. W. W.

What Is a Good Sermon? A short time ago the editor wrote his opinion of a good sermon in answer to the question raised in *The Messenger*, denominational organ of the Reformed Church. Later it appeared with other answers in that excellent paper. Perhaps it may be suggestive to our own ministers. Our readers may be interested to write of their conception of a good sermon. Why not, and what is yours? Barring the introduction, the editor's article follows:

A good sermon, in the first place, is one that keeps me from mulling over my own daily perplexing problems and worries. *It challenges and holds my attention.*

A good sermon, in the second place, interprets for me something of God's will and pur-

pose, as may be brought from text or passage of his Word. It should stick close to the Bible, whether much or little actual quotation may be used. *It will be Biblical.*

A good sermon, in the third place, is one not merely evolved from much reading of books, valuable as book reading is, but one that comes from the heart of the minister who has discovered, by contact in my home or office, my own personal needs; and guided by God's Holy Spirit, ministers to those needs. *It will be personal* in the highest sense of the word.

A good sermon, finally, is one that sends me from the house of worship enthused with new confidence in my fellows, quickened faith in God, deeper love for Christ and larger loyalty to him, and an enlarged conviction of my responsibility for kingdom service and for its advancement. A sermon that sends me out with head erect, shoulders squared, heart warmed, and sympathies broadened. *It will quicken.*

Such a sermon, in whatever way it may have been developed and into whatever homiletical mold it may have been cast, is good for me, at least, a poor, needy sinner.

Items of Interest People are beginning to manifest considerable interest in the World's Fair that will open in the spring of this year in New York City. It commemorates the inaugural of the first President of the United States one hundred fifty years ago, an event occurring in the city of New York. The grounds are located in Queens Borough on Flushing Meadows, and in land built up out of Flushing Bay. On a recent trip thither in company with the president of our General Conference the route via Hudson Tunnel, Express Highway, 125th Street, and Triborough Bridge was found not at all complicated or difficult. Tunnel toll is fifty cents and bridge twenty-five cents.

Among interesting items we learn that a total 758 miles of piles, representing the extent of a great forest of lofty trees, have been driven as foundations of the exhibit buildings being erected. For painting the buildings, carrying out a plan following the tints of the rainbow, a total of 200 tons of pigment will be required.

Landscaping of the grounds is record making in extensiveness and variety. When the exposition opens the thirtieth of next April,

its broad acres will be embellished with 10,000 shade trees of fifty different species, 250,000 evergreen and deciduous shrubs of 500 kinds, one million perennial and annual plants of 400 different sorts, and one million flowering bulbs.

Commenting editorially on the recent Catholic-Protestant denunciation of religious persecution in Germany, the *New York Times* declared that the protest "comes as a brave answer to those who feared, or who hoped that on this issue the common front of Christendom was broken."

The protest, which condemned "all totalitarianism, whether Communist or Fascist," as "incompatible with Christianity," was signed and issued by leaders of the Roman Catholic Church, the Protestant Episcopal Church, the Southern Baptist Convention, the Presbyterian Church of the United States, and the twenty-five constituent bodies of the Federal Council of the Churches of Christ in America.

"This is believed to be the first time," said the *Times* editorial, "that spokesmen of all Christian denominations in this country, Protestant and Roman Catholic, have united in a declaration on a subject of such international importance. For this reason the significance of the statement is unmistakable. Never was there a time when the unity of all faiths on the one essential of human rights and human dignity was more desperately needed. This protest comes as a brave answer to those who feared or who hoped that on this issue the common front of Christendom was broken."

R. N. S.

New York.—The recent admission of the Syrian Antiochian Orthodox Church into membership of the Federal Council of the Churches of Christ in America poses a problem for officials of the council.

Hitherto the Federal Council has been described as a "Protestant" agency, a term no longer applicable in view of the inclusion of an eastern orthodox communion. Officials, consequently, are looking for a phrase which will denote both the Protestant and Eastern Orthodox constituency of the council, especially in view of the possibility that other eastern orthodox communions may be accepted into membership in the future.

So far, no solution is in sight, council officials admit.

R. N. S.

YOUTH—SHALL IT BE INSIDE OR OUTSIDE THE CHURCH?

Ten years from today—in fifteen at most—a new generation will control the Church.

Some thoughtless—others thoughtful—as varied in temperament as human nature can be—faced with changing conditions unknown to their elders—in a few short years all the responsibilities of life will be theirs.

Fortunately, our power to guide and shield them need not be limited to the years we are here.

Their attitude toward the Church and the Church's attitude toward them is a problem which is being closely studied by the church press.

From these questioning young people of today must come the leaders of tomorrow. By helping the church press to continue its constructive work, we are carrying our religious influence onward into the next generation.

—Associated Church Press.

MID-YEAR MEETING OF THE COMMISSION

The Commission of the Seventh Day Baptist General Conference assembled for its mid-year meeting in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J., at 2.20 p. m. Tuesday, December 27, 1938, and adjourned at 5.51 p. m. Thursday, December 29, 1938, to meet at the call of the chair.

All members of the Commission, namely, Chairman Erlo E. Sutton, Denver, Colo.; Paul H. Hummel, Boulder, Colo.; Orville B. Bond, Lost Creek, W. Va.; Courtland V. Davis, Plainfield, N. J.; John H. Austin, Westerly, R. I.; and Paul S. Burdick, Leonardville, N. Y., were present at every session. Hurley S. Warren, Plainfield, N. J., served as secretary.

The Commission was privileged to have present Corresponding Secretary William L. Burdick of the Missionary Society on Wednesday morning and afternoon, and Corresponding Secretary Herbert C. Van Horn of the Tract Society and Editor of the *SABBATH RECORDER* on Thursday morning, to counsel concerning matters of vital importance to the Missionary and Tract Societies and to the

work of the denomination as a part of the great program of the kingdom of God.

The actions of the Commission hereinafter set forth, for the information and reconsideration of all concerned, are by way of *recommendation or suggestion only*.

Pursuant to the Report of the Committee on Consolidation of Boards, which was presented as a part of the Report of the Council Committee on Denominational Administration and adopted by the General Conference held at Plainfield, N. J., August 23-28, 1938, relative to the merger of the Education Society, the Sabbath School Board, and the Young People's Board, to the effect:

1. That the Education Society assume the objects and purposes, and the administration of the work formerly carried on by the Sabbath School Board and the Young People's Board, and appoint to its Board of Directors such persons as are qualified by interest and experience to promote the enlarged and unified program of Christian education among Seventh Day Baptists.

2. That the Education Society, through its Executive Board, appoint a committee or commission on Sabbath School Work, one on Young People's Work, one on Christian Education in the Colleges and the School of Theology, and such other committees or commissions as may be necessary to formulate and correlate plans, and to administer the religious educational program which has been carried on by the several denominational boards. Additional members of those committees or commissions may be appointed, as needed, from outside the Board of Directors of the Education Society to make a representative and experienced committee for the several departments of work.—Page 21, Reports of the Council-Conference Committees.

It was voted that the Commission instruct its secretary, the corresponding secretary of the General Conference, to inform the Education Society of the Commission's interest in the proposed merger of the Sabbath School Board, the Young People's Board, and the Education Society, and express the hope that the Education Society will at once, if they have not already done so, begin the organization of the committee or commissions recommended in the second numbered paragraph of the Report of the Committee on Consolidation of Boards, making such changes in their constitution or by-laws as may be necessary to insure the permanence of these committees or commissions; and that the society will prepare a list of suggestions for the Nominating Committee of General Conference for increasing the personnel of its Board of Directors in accordance with the first

numbered paragraph of the Report of the Committee on Consolidation of Boards. In this connection the Commission voted to recommend to the Education Society the part-time employment of an executive secretary.

Correspondence and conversation from and with interested persons have urged the necessity for taking steps to publish helps of our own for the primary and junior departments of the Sabbath school.

The Commission noted that,

The need for Junior and Intermediate Helps is vital and our material is sadly lacking for these groups of our young people. Because of its importance in Bible education of our youth, it is strongly recommended by your committee, that if at all possible for such lesson helps to be prepared by Seventh Day Baptists, we plan for such publications in the near future.—Page 30, Council Committee on Publishing Interests in Reports of the Council-Conference Committees.

In view of the fact that the Council Committee on Publishing Interests was continued as a special committee of the General Conference to report to the Conference of 1939, that the Tract Society and the Sabbath School Board have been requested to study the need for Junior and Intermediate Helps and in the light of growing sentiment for the preparation of such helps by Seventh Day Baptists, the Commission voted that Erlo E. Sutton, Denver, Colo., chairman (from the Sabbath School Board); Edward M. Holston, Battle Creek, Mich. (chairman of the Council Committee on Publishing Interests); and Hurley S. Warren, Plainfield, N. J. (from the Tract Society) be a committee to investigate further the possibility of publishing helps for the primary and junior departments of the Sabbath school.

The members of the Commission evinced large interest in the "faith project" of the Woman's Board, that "of assuming the financial support of a home missionary evangelist," discussed at length the proposal, and through their secretary have communicated with the Missionary Board and the Woman's Board concerning the matter.

The Commission would commend to the churches the program as proposed by the Tract Society which includes "the exchange of pastors to present the interests of the Sabbath and of the society, the Sabbath Rally in the spring, and the place that an emphasis on the Sabbath might well have in the Preaching Mission."

(To be continued)

MISSIONS

THE VALUE OF A CHURCH HOME

Everyone needs a church home the same as he needs a family home. Man and human society are so constituted that the church cannot take the place of the family and the family, to do its best, cannot take the place of the church in man's life. In Israel there was the family and there was the Jewish church. Though so closely connected with the state as to be more or less obscure, the church idea in Israel has always functioned and filled an important place.

A church makes a community a desirable, even decent, place to live. There are millions of people living today who can testify that the church has been a measureless help in their lives. Also there are vast multitudes who have made shipwreck because they did not avail themselves of the help the church is ordained to give or for some reason did not have it. Unless one connects himself with a church he will not get much good, comparatively speaking, and the more he puts into it the greater help it is.

People who settle where they cannot have church privileges make a grave mistake; people who fail to support the church are committing spiritual suicide; and a denomination that lets its churches die for lack of needed help is guilty before God. Establishing, reviving, and maintaining churches is imperative in the work of missions.

People and denominations often neglect churches because they underestimate their value to themselves, to the community, and to the triumph of the kingdom of Christ. The November Seventh Day Baptist News Letter of the Boulder Church (Colo.) has a testimony regarding the value of the church which is worthy of repeating in this connection. It reads as follows:

These words are written as an effort to express my appreciation of the blessings which the Seventh Day Baptist Church of Boulder has brought me, a member having been raised, in all sincerity, a Sunday keeper.

Forty-two years ago I learned that the Bible upholds the seventh day of the week as being the Lord's Sabbath, and joined the Seventh Day Adventist Church. But twenty-one years passed before I knew there were any other Christians in the world keeping the Sabbath, and that knowledge did not come through any member of the Seventh Day Adventist Church.

Rev. Luther A. Wing, pastor of the Boulder Church at that time, was the man who told me

about the Seventh Day Baptists, an organization of Christians keeping the true Sabbath, as their ancestors had been doing for hundreds of years, whose members familiarly call each other by their given names, who do not claim their church is the only avenue by which anybody can get into Christ's kingdom, and who do not claim to have in our day any prophet or prophetess either false or true to tell them to surrender their own wills to the wills of a few mortal, erring men composing the general conference board.

It was my intention to never join another man-made church, but after learning the Seventh Day Baptists are quite liberal in their views, and that there is none among them who sets himself up as a judge of other people's consciences and of their eternal salvation, I decided to join. So about 1925, while our lamented brother, Rev. D. Burdett Coon, was pastor, I was taken in on profession of faith. Then in 1928, after the new church was built, the members honored this poor erring mortal by making him a deacon. Not the least of the appreciated things is the fact that members have for nearly twenty years insisted that I should keep on trying to teach the Senior Bible Class, and although we do not always agree, we continue to be Christian brothers and sisters.

The Seventh Day Baptist Church has been a great help to me and I have learned to love all its members, both resident and absent.

J. H. Landrum.

Boulder, Colo.,
October 27, 1938.

THE NEED OF THE DAY

ISAIAH 6: 1-12

By Rev. H. F. Johnson, General Missionary Secretary of the Free Methodist Church, Winona Lake, Ind.

Anointed Messengers—The young prophet was not fit for service until he had "seen the Lord high and lifted up," and the live coals had touched him. He had every qualification, except the one vital, all essential, inner equipment of the Spirit. Had the young man not gone through this purging, cleansing, and anointing experience, we never would have heard from him. The great crying need of this day is for Spirit filled messengers of Christ.

Messengers With a Sense of Mission—The young prophet said at once, "Here am I, send me." He had an irresistible missionary urge. Paul saw Christ high and lifted up and went to work; St. Francis of Assisi saw him and went to work; and a host of others have followed in their train after their day of Pentecost.

If a Christian has lost interest and has not the urge to stretch out a hand to help save a lost world, he has lost Christ.

Messengers With a Message—The Book is his message. It contains the truth of redemption through a Messiah. The world is dying for this message of hope and salvation. We have a message, a New Testament message, a redemptive, hopeful, world-wide message of a crucified Savior.

Pray and strive that this need may be met. —Taken from *Laymen's Missionary Movement*.

THE CHURCH AND ITS WORK IN CHINA

(Excerpts from "Survey of the Year," in "International Review of Missions")

The outstanding feature of the Christian Church is its steadfastness in carrying on the work of evangelism and in the care of the needy. As the Japanese army plunges on there is disorganization and a great human dispersion. And as in the early days of the Church in the Roman Empire the persecuted Christians scattered, carrying the seed of the gospel and planting it widely, so today in China Christians among the refugees are carrying the gospel into new provinces and towns. "A new chapter in 'Acts' is being written in blood," writes a missionary.

Great opportunities for evangelism are offered among the soldiers, especially the wounded. General Chiang Kai-shek has given orders to all hospital units to get into touch with any local Christian community and to give facilities for preaching to the wounded, who listen eagerly. Evangelistic work is also being carried on in the great refugee camps in Shanghai and Nanking.

Broadcast evangelism is gradually extending. The Shanghai, Peiping, and Hankow stations are the chief, the two former broadcasting daily, the latter twice weekly. All the churches co-operate and French, Russian, English, and several Chinese dialects are used. Together these broadcasts reach the whole of the Far East and Australia. There is evidence that of the large numbers of non-Christians who listen regularly some have been converted. The Hupeh Christian Council broadcasts weekly.

The cinema, too, is being enlisted as an evangelistic medium. A company under the chairmanship of the Bishop of Hong-kong has been formed in that city to produce Chinese films. The "Christian Talking Picture Company" hopes to carry the gospel into the many corners of China where a cinema is to be found.

The evangelistic activity is in line with the "Call to a Forward Movement," issued by the National Christian Council late in 1937, the bases of which were the constant witness of all Christians, the strengthening of local churches, and the combining as far as possible of the Christian power of all churches and Christian institutions (schools, hospitals, and so on). "The Gospel of Christ is not a message of defeat," said the "Call." "It is a summons to a struggle against the forces of evil in the lives of men and nations."

CLELLA FORD EHRET

(In Memoriam)

Clella Ford Ehret, wife of Pastor A. Clyde Ehret of Alfred, N. Y., was born October 30, 1885, in West Union, W. Va., daughter of Samuel L. and Laura Davis Ford, and died at her home in Alfred November 27, 1938, from a heart attack.

In early life she was baptized and united with the Salem Seventh Day Baptist Church. She received her education in Salem Academy and College after which she was a public school teacher for three years.

On May 30, 1912, she was united in marriage to A. Clyde Ehret of Berea, W. Va., and later that year came to Alfred where her husband entered the theological school. From 1915 to 1920 six happy years were spent in home and church life at Adams Center, N. Y., where her husband was pastor and where her two daughters, Aurabeth and Ogaretta, were born. Since October 1, 1920, she has been the mistress of the manse of the Alfred Seventh Day Baptist Church.

In 1926, she suffered a stroke of paralysis and again in 1930, which incapacitated her for further work in the church and its organizations. Especially was it a great sorrow to her to relinquish activity in the Evangelical Society and Ladies' Aid, where she had loved so much to work.

By nature she was endowed with an unselfish and generous disposition. She was always willing to put up with any hardship or inconvenience if by so doing she could make life a little more pleasant for someone else. Her last deeds, characteristically, were in behalf of others.

She delighted in the simple things of life—the grass, the flowers, streams and lakes, storm clouds and sunsets. It was fortunate she could find such pleasure and joy in her

Father's world, for the hand of infirmity was at times heavily upon her. She undoubtedly suffered moments of depression when she became conscious of her limitations. Among her treasures was found this little poem by James Whitcomb Riley:

Oh heart of mine, we shouldn't worry so.
What we've missed of calm we couldn't have
you know.
What we've met of stormy pain and of sorrow's
driving rain
We can better meet again, if it blows.

For we know that every morrow can't be sad.
So, forgetting all the trouble we have had,
Let us fold our fears, and put by our foolish
tears,
Then through all coming years just be glad.

The ills and misfortunes of life, not her own but in others, found quick response in her sympathies. Surmounting the barriers of her own limitations she was quick to find some practical way of sharing the misfortunes of others. Some slight gift, a postcard, some message of sympathy frequently brought cheer to others in need or trouble. A few months ago she clipped from the SABBATH RECORDER this poem by Thomas Curtis Clark, which expresses something of her own philosophy of life:

Who can go on singing
When millions are in tears?
Who can live in smiling faith
With millions torn by fears?
Who can say that life is sweet
With millions robbed of bread and meat?

Yet I shall go on singing,
Though foolish I may be;
Yet I shall hope with sturdy faith
A better world to see;
Still shall I claim that life is good,
And chant my creed of brotherhood.

She spent much time with the Bible and the great heroes of the faith. She made herself familiar with the Ten Commandments and sought diligently to observe them. She shared her husband's ministry in a thousand unostentatious ways and was a constant inspiration to him.

Hanging on the wall of her home in a frame was "My Daily Creed," often taken down and read and reread until it was not merely a creed on the wall but a living creed in her life:

Let me be a little kinder, let me be a little blinder
To the faults of those about me; let me praise
a little more;

Let me be when I am weary, just a little bit
more cheery;
Let me serve a little better those that I am
striving for.

Let me be a little braver when temptations bid
me waver;
Let me strive a little harder to be all that I
should be;
Let me be a little meeker with the brother that
is weaker;
Let me think more of my neighbor and a little
less of me.

She is survived by her husband; two daughters; her mother, Mrs. S. L. Ford of Salem, W. Va.; a brother Glen; two sisters, Mrs. Ross Seager and Miss Eva Ford.

Farewell services were conducted at the home and at the Alfred church by Rev. Edgar D. Van Horn, and the body was laid to rest in the Alfred Rural Cemetery.

E. D. V. H.

YOUNG PEOPLE'S WORK INDIFFERENCE

This is one of the greatest scourges of Christian living in the world. Perhaps the leaders of religion, society, and government are to blame for not putting a positive challenge into life. Perhaps they are to blame—but I do not believe it. We elect a President and set up a preacher and say to him, "End the depression" or "Build up the Church," while we sit back casting on our cynical gaze and criticize.

People and young people! We belong to a nation whose government is democratic, and to a denomination which doesn't do enough about its congregational polity. The fundamental principle of both is that the leaders can do nothing unless they have the backing of the people. (Chamberlain could not have declared war on Germany if he had wanted to, because his country is democratic, and the people are largely pacifistically inclined.) Neither can our leaders, national or denominational, accomplish much without the aid of the people.

The people are dead—killed by inertia—supersaturated with *status-quo*, afflicted with a pernicious punctiliousness which leads quite abruptly into a cardiac hardening. This in turn causes chilblains in the shoulders resulting in snobbishness and enigmatic indifference. All too often the antidote given for this disease is the "knock out drops" of

cynicism. Why not try a little love and Christian fellowship?

Once upon a time there was a man named Jesus, and he told a story: "A sower went out to sow his seed: and as he sowed, some fell by the way side . . . And some fell upon a rock . . . And some fell among thorns . . . And other fell on good ground. . . . Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. *And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.* But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. . . . Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. (Selected from Luke 8.)

M. C. V. H.

This week we have an excellent article by Edward Crandall, a young business man of Canisteo, N. Y. Edward is a loyal and true Seventh Day Baptist and a consistent church worker. He is a member of the executive committee of the Young People's Board, president of the Rotary Club in his town, and to date, unmarried. In his article he touches some tender spots in Sabbath observance. He gives us some vital issues to think about, and opens up avenues for discussions that we young people might well dwell upon for a little while. There is meat in this article to provide material for a series of discussions in C. E. societies and other groups. Edward has opened the road for us and set up some sign posts. Shall we follow his lead, or are the thorns too thick about us?

Read his article thoughtfully.

INDIFFERENCE TO THE SABBATH

(Paper given by Edward Crandall at Semi-Annual Meeting Western Association at Andover, N. Y.)

Of all the words in the dictionary to describe this present generation regarding its feeling toward God and the Church, I think

the word indifferent or indifference covers it completely. The word means absence of interest or preference. Looking at the world as a whole, there seems to be a decided lack of interest in anything regarding the kingdom of God. The past generation was bad enough, but the present should not even be mentioned. We have lost interest in the Church and its meetings. Youth no longer go to church Sabbath mornings and listen to the sermon, nor do they take part in the service as a whole. Just look over the average congregation on Sunday mornings or Sabbath mornings and see of what they consist—about eighty per cent old ladies, a few old men, some children who come because they have to, and some in the choir who are paid to sing. Where are the interested youth that should be present? They have been to a midnight show or bingo game, perhaps even to a cocktail party which is so popular. These places are crowded. What is the reason for these things? I would place indifference to Sabbath observance first on the list. This might apply to the Sunday Sabbath as well as to the seventh day Sabbath.

For the last seven years I have been in business in a small Sunday town. At first the question arose as to what should I do. I started in closing on the Sabbath and advertised accordingly. Please don't take this as an example. To be sure, some think I am queer and perhaps I am. I could not, however, feel right when Friday night comes and the Sabbath starts, to be doing business. I feel that the loss of trade on Saturday was more than compensated by increase in respect and the reward that comes to me in the feeling that I am doing what seems to be right.

I get very discouraged, however, when I look at the future. Modern trends shove one's conscience more and more to one side and break down personal feelings, in mass action and discipline. I get very worried about this cause when I see and hear of the things people do on the Sabbath. Why should I drive forty miles each week to attend church on the Lord's day when the majority of those in Sabbath-keeping communities do everything but show interest in the church and its services? I get so thoroughly disgusted that sometimes I would like to renounce my faith in such a cause. Have we reached a place in our denomination when its death is sure? We

have, unless we rededicate our lives to honest, sensible Sabbath observance.

Seventh Day Baptists seem to consist largely of people from small villages and farms. History tells us that the supply of real men who stood for something and had the courage of their convictions came from the farm and small villages. Has modern civilization come to our people so fast that they don't know how to use it? I don't mean improvements in machines or new machines. I mean the low moral ethics or social standards which permeate society in the cities. Has it come home to roost? Perhaps we were thinking ourselves to be self righteous and when we are brought in direct contact with the outside world we are led quickly away. I have great faith in Seventh Day Baptist young people. We are not standing for or against a great cause just because a few people are careless or indifferent, but we are champions to a cause of right which the whole world needs today as never before in history. The regard for the Sabbath, I believe, is a direct parallel to regard for God. By worshipping God on his day we have placed a double value to the meaning of Sabbath keeping.

Seventh Day Baptists should select careers which would permit Sabbath worship if possible. This is not always possible. If one has to work on the Sabbath, select a Sunday church you like in your community and attend it. So many of our young people are often lost when they go into Sunday places. Why should they lose all willingness to help in church work if they cannot go when they should?

Marriage has always been a problem. Many successful marriages have resulted when a Seventh Day Baptist married one from another belief. Many have been of seeming opposite results. I feel that in every way possible we should encourage marriages within our own faith. The real problem arises when you marry one of strong Sunday beliefs and always have to live in a Sunday community. Should you keep two days? Should you both keep separate days? Should you keep Sunday with perhaps a chance of bringing up your children to keep one day well? Problems such as these arise with many of us. Be careful in your decisions.

Let us not be indifferent to such a vital thing as the Sabbath. "Remember the sab-

bath day, to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the sabbath of the Lord, thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the sabbath day and hallowed it."

In the New Testament we find that "Sabbath was made for man but not man for the sabbath."

We should not feel that keeping the Sabbath is a handicap, but a blessing. We should not be indifferent to its rich rewards. The whole world needs a Sabbath which has God's blessing back of it. If you have nothing to keep within your own hearts and souls you cannot give it to the world.

LETTER TO EDITOR

NO. 3

From Cheyenne, Wyo., via *Union Pacific* railroad, through the night, across the plains, through canyons and over the mountains, we reached Ogden, Utah, at eight o'clock the morning of November 22. Snow on the mountains and a temperature of four below zero made us realize that winter was near at hand. Across plains, deserts, and mountains, we approached San Francisco in the early dawn of the twenty-third. A truly inspiring sight to one who loves the outdoors was the reddish and pink sky of the sunrise in the far distance and the flocks of ducks coming into the marsh lands along the Sacramento River, near at hand. San Francisco, one of the most interesting cities of the United States, built on one of the finest harbors in the world, invited us to linger, but after an old-fashioned Thanksgiving dinner with relatives in Berkeley, we boarded the *S. S. Lurline* of the Matson Steamship Company at noon, November 25, and proceeded to Los Angeles before heading toward the Hawaiian Islands. San Francisco, with its two wonderful bridges, Alcatraz federal prison, and Treasure Island, made by dredging silt from the bay and now the site of the nearly completed world's fair, is worth more than passing mention. It is a substantial business city with a magnificent past but with a doubtful

future. For two years, strike after strike of the longshoremen and other groups has hurt it, many feel, irreparably. Most of these strikes appear absolutely unjustifiable. Why should a high salaried foreigner have the right to call strike after strike for the most trivial and dangerous objectives? The last big strike was by the employees of the department stores, demanding a share in the profits of the business. Does any right thinking person believe a sit-down strike is legal? The big steamship companies are moving their offices to Los Angeles where, for the present, labor conditions are better. Miles of the water front in San Francisco seemed about deserted of shipping. The shipping interests have permanently lost, for the shippers have turned to the railroads and trucks for transportation. Everyone wants to see laboring people given a proper wage and good living conditions, but labor organizations must be held responsible by law just the same as capital is held responsible. Where will this one-sided warfare end?

The farewell at the dock as we left the Golden Gate city was most impressive. The thousands of serpentine streamers from the ship to friends and relatives on the pier really left us with mingled feelings of regret at parting, but also with a realization that those left behind were interested in our successful voyage. Next day at the Los Angeles pier a similar farewell doubly impressed us, and flowers, telegrams, gifts and personal good-bys cheered us on our way.

H. N. Wheeler.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I don't think I would like goat's milk very well although I have tasted it. The man where I am staying now bought a couple of goats. One was a billy and the other was a nanny. This nanny wasn't big enough to milk. The billy was mean and we had to throw water in his face to make him leave us alone.

One Sunday, I was away playing with some friends of mine when it was time for me to go home. After I got home I went out in the shed where everyone was. They were skinning the last goat. The billy goat was so

mean that we had to get rid of him, so they killed both goats the same day.

I think I will switch to something else. I surely have had a swell Christmas this year. If you see Herbert C. Van Horn tell him his nephew, Kenneth Van Horn, hopes he had a nice Christmas and a Happy New Year. That is all for this time.

Your RECORDER friend,
Minatare, Neb., Kenneth Van Horn.
December 28, 1938,
c/o Tom Guzinsky.

Dear Kenneth:

Since reading your letter I begin to wonder whether or not I should like goat's milk. Perhaps I wouldn't be a bit more enthusiastic over it than you are, but I don't mind trying it once. I might be like a little friend of mine was in regard to horse radish. He begged for some, but his father said, "Boy, you wouldn't like it." But over and over he demanded, "Give me some! Give me some!" So his father gave him a whole teaspoonful of strong horse radish. The small boy choked and strangled and big tears ran down his cheeks, but just as soon as he could speak he said, "I like it but I don't want any more."

I am sure I do not like a mean goat, for I had quite an experience with one when I was quite a little girl. My brother and I were picking black cherries at the back part of the pasture when we heard a sudden noise behind us, and turning, we saw a fierce looking billy goat coming right at us. We hurriedly climbed the nearest tree, and none too soon, for Mr. Goat hit that tree so hard that we were almost shaken out. Under the tree he stayed and in the tree we sat until, after what seemed like hours to us, our father came and drove old billy goat away.

I do not know how soon I will see your Uncle Herbert C. Van Horn, but I'm pretty sure he will read your Christmas and New Year's greetings in the RECORDER long before I have a chance to see him. What do you think about it?

I am very glad I have your letter this week. As you see, it is the only letter I have, and a good one at that.

Affectionately yours,
Mizpah S. Greene.

MY BIRDS

Dear Children:

I hope you are interested in my birdies. This time another little girl came to stay with us—a very plain little girl with large honest blue eyes, and her daddy called her Mike, and she liked it, only that was not her real name.

Our garden was a long way from the house, and three boys and two girls, you know them now as my birds, would go with me when I went to work. Out there, a long way, was a green grassy place close to a little hill where a sunflower was broken off, just a stub of it left, and a meadow lark would sit on it and sing and swing, so, as we came to it, we would all be very quiet and whisper to our littlest girl to sing, "I love you," and she would sing it very low, for she was a little girl you know. Then Mr. Meadow Lark would sing, "I do too," as though he loved her, too. So she is our meadow lark. And when Mr. Meadow Lark sings his praises high up on a telephone pole I always look for a letter from this little girl who is a big girl now.

Now if you were her daddy and mama what would you expect her to be when she grew up?
Aunt Hattie.

Dear Recorder Children:

Whose letter will we have the pleasure of reading on the Children's Page next week? Will it be yours, or yours, or yours, or will it be all three or more? The new year has just begun and I hope you have all made as one of your New Year's resolutions, "I will send more letters and stories to Mrs. Greene for our RECORDER page." Sincerely,

Mizpah S. Greene.

THANK YOU — "A FRIEND"

Several times during the past few months the treasurer of the Denominational Budget has received contributions from "A Friend." It is the practice of the treasurer to acknowledge all contributions to the budget, but he has been unable to do so in this case because "A Friend's" identity is not known to him.

The treasurer wishes to acknowledge these anonymous gifts, through the SABBATH RECORDER, hoping that "A Friend" will read this message. For the denomination—I thank you.

Morton R. Swinney, Treasurer.

OUR PULPIT

SHOULD WE KEEP THE SABBATH?

BY EVAN J. HOPKINS

Principal St. John's College,
Clasemont, Morristown, Swansea, Eng.

When, and to whom were the Ten Commandments given?

The Ten Commandments were established long before the tables of stone were delivered to Moses (Exodus 20). This is clearly proved from the following:

1. Thou shalt have no other God before me.—See Gen. 35: 2.
2. Thou shalt not make . . . any graven image.—See Gen. 31: 32.
3. Thou shalt not take the name of the Lord thy God in vain. (You shall not use the name of the Eternal your God, profanely.—Moffatt)—See Jude 15.
4. Remember the sabbath day to keep it holy.—See Gen. 2: 3 and Ex. 16: 23. (Note: The injunction of this latter verse took place *before* the giving of the Law on Mt. Sinai, Ex. 20.)
5. Honour thy father and thy mother . . . —See Gen. 9: 20-27.
6. Thou shalt not kill.—See Gen. 4: 11.
7. Thou shalt not commit adultery.—See Gen. 20: 3.
8. Thou shalt not steal.—See Gen. 31: 32.
9. Thou shalt not bear false witness against thy neighbour.—Read Gen. 31, whole chapter.
10. Thou shalt not covet . . . —See Gen. 31: 41.

The Ten Commandments then are not "Jewish."

How has God himself kept the Sabbath?

In Genesis 2: 3, we read that God blessed the Sabbath day and hallowed it. The word for "God" in the original Hebrew is *Elohim*, a plural word, in which surely the Trinity is incorporated. Back in Genesis, then, the Father, Son, and Holy Ghost kept the Sabbath.

Scripture recognizes three periods of time:

1. Old Testament times. "The law and the prophets were until John . . ." (Luke 16: 16.) It is to be remembered that the law here mentioned is not the moral law of the Ten Commandments.
2. The time of Christ's earthly ministry. ". . . since that time the kingdom of God is preached . . ." (Luke 16: 16.)
3. The Holy Ghost (or present) period. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (John 14: 16.)

The guiding Person of Old Testament times was the Father, and thus each of the three

persons of the Trinity has a period of time in connection with man. Each of the three kept the first Sabbath; and each of the first two kept the Sabbath during his respective period. Then is the Holy Ghost period not also to have its Sabbath? He kept it in Genesis. Is it reasonable for him now to ignore it? Scripture certainly gives no such warrant.

Early History of the Sabbath

The Sabbath was kept by the Accadians, who were primitive inhabitants of Chaldea before the Babylonians gained the ascendancy there. As they were known to have been descended from Japheth, the son of Noah, they were Gentiles (the Israelites having been descended from Shem, another of Noah's sons—see Gen. 9 and 10). (The Very Rev. R. Payne Smith, writing in Ellicott's Commentary.) Thus, since the Sabbath was known long before the establishment of the Israelitish nation, it is most certainly not Jewish.

Some Characteristics of the Old Testament Sabbath

1. It was to be a perpetual covenant (Ex. 31: 12-18). "You must be sure to keep my sabbaths, for the sabbath is a token between me and you throughout all ages, that men may know that I am the Eternal who hallows you. So keep the sabbath; it is a sacred day for you, and anyone who desecrates it shall be put to death. For whoever does any business on the sabbath, that man shall be outlawed" (Ex. 31: 13-15, Moffatt). Thus the Sabbath was the mark of God's followers in Old Testament times. How about the present age?

2. No manna fell on the Sabbath (Ex. 16: 14-36). It is to be observed that the tables of the law had yet to be given.

3. Buying and selling were forbidden. "In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals" (Neh. 13: 15).

4. General work was forbidden. See Ex. 31: 13-15 and Neh. 13: 15 above.

5. In Ezek. 20: 12-26 we read that those Israelites who came out of Egypt did not enter Canaan because they broke the Sabbath, and that the dispersions were due to the same cause. What about our troubles as Christians?

The above remarks prove the importance attached to the Sabbath in Old Testament times. How about the present dispensation? Has the Sabbath lost its importance?

Christ and the Sabbath

The Lord Jesus Christ did not fail to keep the Sabbath. He was condemned enough by the Pharisees for ignoring the ceremonial connected with it. In Matthew 12: 1-8, he shows that the day was to be kept not in the letter but in the spirit, but he does not suggest that it is henceforth to be ignored.

In Luke 13: 10-17, he encourages the performance of good works on the Sabbath.

In Matthew 24: 15, he utters these words: "Pray that your flight be not on the sabbath." He is here speaking to Christians concerning matters which were to take place A. D. 70. Mark the word he uses: *pray*. What a lesson! Should not we also pray that nothing might happen to us on the Sabbath?

How did New Testament Christians keep the Sabbath?

"And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment" (Luke 25: 36). Here we read of the women who were hoping to minister to the Lord's body after his burial. Why was the last portion of the verse mentioned if the Sabbath was to be abolished after Christ's death, especially if it is true that Luke's gospel was not written until after A. D. 60? Why did those devout women keep the Sabbath if Christ had intended it to be ignored?

Christ and the Law

In Matthew 5: 17-19 we read: "Think not that I am come to destroy the law, or the prophets: I am come not to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." Until the time of Christ no one had succeeded perfectly in carrying out the law of God. When the Lord came he gave perfect and full expression to the law (see Rom. 10: 4). It is to be remembered that the word "fulfil" means "discharge perfectly," not "abolish." It appears then, from Matthew 5, that even though the Sabbath is a jot or tittle, it is still, to be kept, and as we in this era

can look back on One who kept it in the flesh, we really have less excuse than the Israelites of old.

The Apostles and the Sabbath

From Acts 20: 7 it appears that it was customary for Christians of New Testament times to gather together on the first day of the week to break bread. The actual breaking of bread on the specific occasion here recorded took place after midnight (since Paul spoke until that time, *then* raised up Eutychus, *then* broke the bread). Since the act of breaking bread took place after twelve p.m., it must have taken place on what we should call Sunday morning. For if the preaching had continued until Sunday midnight, the actual breaking would have occurred on the second day of the week, which is contrary to the record. Again, from verse 13, we gather that the ship which was to carry Paul to Jerusalem had been chartered by the apostle himself, and he sent it on beforehand, on the first day of the week, i.e., on the Sunday, and thus he was the cause of putting men to work on the day that is now given the dignity of Sabbath! Again, while the apostle was in a hurry to arrive at Jerusalem (v. 16) he waited until the Sabbath was ended before setting sail. Paul, then, appears to have observed the sanctity of the Sabbath.

The words, "For Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10: 4), mean merely that the Lord discharged the law perfectly, the Sabbath included. The words, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days" (Col. 2: 16), have to do with the ceremonial law. In this verse, by the way, the word *days* is not in the Greek; so that the word refers to sabbaths of a ceremonial kind.

In Galatians 4: 10, 11, we read, "Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labour in vain." What festivals were the Galatians in the habit of observing? There can be only two explanations: (a) That, although they had been converted to Christ, they still practiced pagan customs, or (b) that they had been brought under some judaizing influence. From verses 8 and 9 we can easily see that they were really guilty of returning to pagan customs; so that the observations Paul made in verses 10 and 11 refer to the

holy days of paganism (probably druidism, as the Galatians were a Celtic people).

The words, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. 14: 5), evidently do not refer to the Sabbath as may be seen from the very next verse, "He that regardeth the day regardeth it unto the Lord . . ." This verse clearly proves that the apostle here has the first day of the week in mind, since we have evidence that this day gradually came to be used for the purpose of breaking bread, and thus designated "the Lord's day."

Paul's Doctrine Concerning the Law

Paul tells us that the law is our schoolmaster to bring us to Christ (Gal. 3: 24, 25). The law may thus be regarded as something similar to the multiplication tables of arithmetic. Arithmetic without such tables is impossible, and tables without arithmetic are of no use. The real expression of Christ in our lives is thus impossible without the law, which again, is of no value apart from Christ. This is plainly shown in his attitude to the rich young ruler (Matt. 19: 16 et seq.).

That the law is important to Gentiles as well as to Jews is clearly shown in Romans 2 and 3 and in Galatians 5; and in Romans 3: 20 (last portion) we see that our knowledge of sin is dependent on the law.

The keeping of the decalogue is thus a very important matter. That being so, what authority have we for placing our interpretation on the fourth commandment, especially when we remember that he who breaks one is guilty of all (James 2: 10)?

Comparison of Topic in Old Testament and New Testament

Why is so little space, comparatively, devoted in the New Testament to the Sabbath? It had been made so clear in the Old Testament that no further explanation should have been necessary. In the same way the other nine commandments appear to have very scant attention in the New Testament. But would anyone suggest that any of these has been abolished? Would any real Christian now say that it is not wrong to kill, or steal, or to commit adultery? Would he say that these are not for us, but for the Jews? Then why should the Sabbath receive different treatment?

The Sabbath in Present-day Jerusalem

At the present time, there are three "sabbaths" in Jerusalem—the Mohammedan sabbath (Friday), the Jewish Sabbath (Saturday), and the sabbath of Christendom (Sunday). Thus, just as Christ was crucified between two thieves, so is God's Sabbath treated. Of the three "sabbaths," that of the Mohammedans is typified by the impenitent thief, whereas that of Christendom (Sunday) is typified by him who went into Paradise with our Lord.

Is Sunday the Sabbath?

1. If so, what Scripture can be adduced in proof thereof?
2. Has Christ anywhere announced the abolition of the Sabbath, and if so why does he single out the fourth commandment? And how is James 2: 8-13 to be interpreted?
3. Does the New Testament tell us *not* to keep the Sabbath? If so, where?
4. Does the Lord anywhere call the first day of the week the Lord's day?
5. What authority have we for substituting the Sunday (the day dedicated to the Sun-god) for the Sabbath?

Conclusion

"If you refrain from doing your business upon the sabbath, on my sacred day, and hold the sabbath a delight, and the Eternal's sacred day an honour, not following your own wonted round, not doing business, and not talking idly, then you shall have delight in the Eternal's favour, for he will let you hold the land in triumph, enjoying your father Jacob's heritage: so the Eternal himself promises (Isa. 58: 13, 14, Moffatt).

DENOMINATIONAL "HOOK-UP"

SECOND HOPKINTON, R. I.

Rev. James L. Skaggs of Salem, W. Va., will conduct a Preaching Mission at the Second Hopkinton Seventh Day Baptist church in Hopkinton City beginning Sunday. Services will be held at 7.30 o'clock each evening during the week.

Sunday evening the Sabbath school will assist in the service under the leadership of Robert Kenyon. The vocal soloist will be Mrs. Elliott Wells.

Monday evening devotional services will be led by Lewis Randolph and special music will be provided by the Seventh Day Baptist Church of Ashaway.

Tuesday evening Miss Ruth Kenyon will be the leader of devotional services and the vocal solo will be by Rev. A. N. Rogers with special music by the Pendleton Hill Baptist Church.

The leader of the devotional period Wednesday evening will be Mrs. Laurence Kenyon and special music will be by the Hope Valley Christian Endeavor Quartet.

Thursday evening devotions will be led by Walter D. Kenyon and special music will be by the Rockville Seventh Day Baptist Church.

Friday evening the Ashaway Christian Endeavor society will assist in the services under the leadership of Miss Thelma Kenyon.

The services of the week will conclude Sabbath afternoon with a worship service at three o'clock when special music will be provided by the Seventh Day Baptist Church of Westerly. The soloist will be Arling Kenyon.

—Westerly Sun.

DODGE CENTER, MINN.

Dr. George Thorngate of Phoenix, Ariz., who is now on his way to China as medical missionary, plans to be with us next Sabbath and will speak on conditions and plans of work in China. He will sail from New York January 19. His family will remain in Arizona until the close of the school year.

The Christmas entertainment given at the Seventh Day Baptist church Christmas eve was exceptionally good. It was sacred in character. All took their parts well and it was a service to be long remembered. Special mention should be made of the characters. Mary and Joseph and the Babe were taken by Mr. and Mrs. George Bonser and their baby. The pantomime, "Rock of Ages," by the girls in costume was specially beautiful and impressive. The special musical numbers, Payne quartet, Bond quartet, vocal solo by Mrs. Henry Bond, and the piano selection by Derwin Bird were all worthy of notice. There was also an anthem by the choir and carols by the congregation and an opening instrumental number on piano and organ.

The C. E. project of obtaining money for purchase of new hymnals for church service has been realized and last Sabbath morning the fifty-five books were dedicated in an impressive manner and the books were used for the first time. Some letters were read from old-time residents who had contributed to this

fund. We wish to thank all who have helped us in any way for this project. We greatly appreciate your interest and co-operation.

—Dodge Center Star-Record.

RESOLUTIONS OF SYMPATHY

Whereas our heavenly Father has called home one of our beloved sisters; one whose life of service for her Master, through helpful deeds for others, was a blessing to the community; one whose faithfulness as secretary of the Women's Benevolent Society for many years, as treasurer of the church, and in other offices, will long be remembered; one whose generosity and genial hospitality will be greatly missed, namely, Mrs. Hattie T. Greene, be it

Resolved, That we, as representatives of the Women's Benevolent Society, do hereby

1. Extend our deepest sympathy to the bereaved family, and

2. Express through the RECORDER our appreciation of her Christian life, our regret at her passing, and our assurance that she is safe in the Father's keeping.

Mrs. Olivia Tremmel,
Mrs. Martha Button,
Mrs. George Rogers.

Leonardsville, N. Y.

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These lectures are interesting, instructive, and inspiring. Write for information to Rev. Lester G. Osborn, Nortonville, Kan.

MARRIAGES

TOY-ROGERS.—Mr. T. Harold Toy of Denver and Barbara Rogers of Boulder were united in marriage at the home of the bride's parents, Mr. and Mrs. Roy Rogers, on December 24, 1938, by Rev. Ralph H. Coon. Their home will be at 317 Acoma St., Denver, Colo.

OBITUARY

COLLER.—Jasper W. Collier was born in Cuba, N. Y., September 24, 1852, and died at his late home in Wellsville, N. Y., December 29, 1938.

He was a graduate of Friendship Academy, and Long Island Medical College and Hospital, Brooklyn, in 1880, and the same year began a long and successful practice in Wellsville, N. Y. For fifty-two years he was health officer of the town, a position which he filled most efficiently.

August 26, 1875, he was married to Miss Helen Ardoette Gardiner of Nile, N. Y., who died September 18, 1918. He is survived by a sister, Mrs. Elizabeth Cooper of Westons Mills; an adopted daughter, Mrs. Ethel Gould of Wellsville, and her three sons, and by several nieces and nephews.

Farewell services were conducted by Rev. Walter L. Greene of Andover, assisted by Rev. J. W. Crofoot, Milton, Wis. Interment at Wellsville, N. Y. W. L. G.

EHRET.—Clella Ford Ehret, wife of Pastor A. Clyde Ehret of Alfred, N. Y., November 27, 1938. (A more extended obituary will be found on another page.)

RECORDER WANT ADVERTISEMENTS

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

Wanted: Strong, willing young man to take care of horses who can speak Swedish. —Selected.

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QUOTES FROM SCHOPENHAUER

A certain amount of care or pain or trouble is necessary for every man at all times. A ship without ballast is unstable and will not go straight.

Every parting gives a foretaste of death; every coming together again a foretaste of the resurrection.

It is a curious fact that in bad days we can very vividly recall the good time that is no more; but that in good days we have only a cold and imperfect memory of the bad.

There is no more mistaken path to happiness than worldliness, revelry, high life.

—Bartlett's Familiar Quotations.

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