

THE SCHOOL OF THEOLOGY -- FINANCES

At the end of the first semester of the present school year we reported that a total of \$561.59 had been received in special gifts for the School of Theology. Perhaps it is time to make another report, now that the spring recess is here.

Since the last report, \$214.04 has been received, which makes a total to date of \$775.63. This leaves a balance of \$424.37 necessary to reach our goal for the year.

Churches making their first offering are Adams Center, Brookfield First, Fouke, Irvington, North Loup, Riverside, Salem, Shiloh, and Verona. Churches making additional offerings are First Alfred, Piscataway, and Plainfield. Churches represented in personal gifts are First Alfred, Independence, Plainfield, and Riverside. One gift has been received from an interested friend who is not a member of one of our churches. Also the quarterly meeting of the southern Wisconsin and Chicago churches made a contribution.

Again we wish to thank all who have helped. We appreciate likewise those who have indicated their interest by writing, even though they did not feel that they could contribute at the present time. We are thankful for the unexpected fifty dollar gift, and for the equally unexpected one dollar gift. Each represents a genuine interest in the School of Theology.

Ahva J. C. Bond, *Dean.*

MARRIAGES

HARWOOD-GREEN — MAXSON-GREEN. — At the Green Lea farm near Farina, Ill., at a double wedding, occurred the marriage of Mr. Floyd D. Harwood of Salem, N. Y., and Miss Mildred Green of Farina, Ill.; Mr. Russel Maxson of Gentry, Ark., and Miss Sue Green of Farina, Ill., Rev. Claude L. Hill of North Loup, Neb., a former pastor and intimate friend of the family, reading the lines that united the young couples in the bonds of wedlock.

The following afternoon (Sabbath afternoon) in the presence of a group of friends and relatives, and upon his profession of faith in Christ Jesus as his Savior, Floyd Harwood was baptized in the waters of Lake Farina.

OBITUARY

ALLEN.—Isabella Brown Allen, daughter of Matthew and Ida Davis Brown, was born November 25, 1896, at Roseland, Neb., and died in the Barnes Hospital, St. Louis, Mo., April 18, 1939.

At an early age she united with the Seventh Day Baptist Church of North Loup, Neb., where her membership remained until she moved to Farina, in 1936. In August, 1918, she was united in marriage to Franklin Allen of Farina, Ill. She is survived by her husband and two sons, Carroll and Gordon; also her mother and three brothers, Alex., Eugene, and Stanley; besides a number of nieces and nephews.

Farewell services were conducted by her pastor in Farina, Ill., after which the husband and two sons left with the body for North Loup, where interment was made.

A. T. B.

BLACKMAN.—Willis A., son of Bennett and Louisa Blackman, was born near Mitchelville, Ill., June 24, 1862, and died at Metropolis, Ill., April 23, 1939. He was married to Miss Rosetta Hancock of Stonefort, October 1, 1885.

Converted in early life, he was for some years a member of churches of the Baptist faith, but became convinced of the truth of the Sabbath and for thirty-one years was loyal to his convictions as a member of the Stonefort Seventh Day Baptist Church. By this church he was ordained deacon and licensed to preach the gospel. His wife and five of eight children born to them preceded him in death. Surviving are Mrs. Lily Barnett of Stonefort, Charles O. Blackman of St. Louis, and Mrs. Rachel Osborn, Chester, Ill. Interment was made at Little Saline Cemetery near Stonefort.

O. L.

GILLESPIE.—Francis E. Gillespie, son of James E. and Ruth A. Gillespie, was born at Shiloh, N. J., October 7, 1869, and died at his home in Bridgeton, April 9, 1939.

Mr. Gillespie was married to Ida T. Woodruff in 1889, who died in 1926. In August, 1934, he married Mrs. Julia C. Johnson, who survives him. The only other survivors are his sister, Mrs. Annabel Bowden; and a niece, Miss Florence Bowden, both of Shiloh.

He joined the Shiloh Seventh Day Baptist Church in February, 1885, under the ministry of Rev. T. L. Gardiner. For a number of years he was inactive, but within recent years his interest became keen, and he died an active member of the church.

L. M. M.

RICHEY.—Cordelia A. Green, daughter of Wells K. and Rosannah Witter Green, was born in Watson, N. Y., June 2, 1845, and died at the home of her daughter, Mrs. Warren Harris, near Shiloh, N. J., April 3, 1939.

She lived for a few years near Adams Center, N. Y.; then went to Capron, Ill.; Walworth, Wis.; and New Auburn, Minn., where she was married and remained till the death of her husband, John M. Richey. Since 1909, she has lived with her daughter. She was a loyal Seventh Day Baptist wherever she lived. She was the oldest member of the Shiloh Church.

One son survives her, Clarence Richey of Wheatridge, Colo.; the daughter, Mrs. Harris; four grandchildren; and three great-grandchildren. Burial at the Shiloh cemetery. L. M. M.

The Sabbath Recorder

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SABBATH RALLY AND LOYALTY WEEK

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

—Isaiah 58: 13, 14.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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Sabbath Rally Day This is a Sabbath Rally number of the SABBATH RECORDER. We trust it will prove suggestive and helpful. While there are matters of other interests in it, the interests of the Sabbath are especially stressed.

We have heard it said, "If I preach the gospel that is enough." The implication seemed to be that the truth of the Sabbath is something lying outside the gospel of Christ. We believe that is a mistake. Certainly let the gospel be preached—always—the good news about Jesus and the great salvation which he came declaring and bringing. A part of that message, however, will be concerning the character of Christ and the attitudes maintained by him toward every phase of life. That includes, very definitely, the Sabbath. And for Seventh Day Baptist ministers to ignore or neglect the preaching of this truth, or for Seventh Day Baptists to be disloyal in living according to this truth and to spread it, is to fail at the very point wherein we are differentiated from other Baptists.

Christ cared for and observed the Sabbath, made sacred by divine fiat at the very beginning of creation. It was a life habit of his to company with others in Sabbath worship. "As his custom was he entered into the

synagogue on the sabbath." There he opened the Scriptures and from them taught life's great verities. There he declared the utterance of prophetic words as fulfilled in the ears of his hearers. Outside the places of worship, on the Sabbath, he sought by generous deeds and other social contacts, as well as by his teaching, to purify men's conception of the Sabbath, and to enlarge and enrich their attitude toward it. He said the Sabbath was *made* for man. Because of his spiritual needs as well as physical, man must have time to minister to them, time to recall the fact and presence of God in time and human experience; time to bathe one's soul in contemplation of God's love and care. Such a day must not be stereotyped or hedged about with such a multitude of prohibitions that all life and joy be squeezed from it. Accused of profaning the Sabbath, Jesus made clear that he did not disregard it, but sought to clear it of the accretions of rabbinical restrictions and traditions. Truly, it was meant for man, made for him a day in which he might be happy and not cramped and spiritually impoverished or defeated. Well does one of our older, most Bible-versed ministers emphasize the fact that "our keeping the Sabbath and the commandments rests upon our faith in Jesus." This lifts Sabbath keeping and Sabbath promotion far above legalism, sometimes charged against us.

Our attention, therefore, should be directed to Sabbath observance and promotion regularly. But it seems expedient, also, that special attention should be given in our homes and churches at a particular time for stressing Sabbath keeping, thinking, and preaching. We are always responsible for honoring our parents, as the commandment requires—but Mother's Day invites particular thought to this virtue. We should be loyal, weekly, to church and Sabbath school; but once each year it is significant and of value to focus attention and interest upon the claims and work of these great institutions by a Rally Day. Likewise it is well to stress the Sabbath and our responsibilities concerning it by setting apart a Sabbath for a rally. Sabbath day, May 20, has been designated for this purpose this year.

Within this issue will be found suggested programs and some helps for worship. We trust they will be freely used and found helpful. "Remember the sabbath day to keep it holy."

Stop the Leakage Our problem is not new, but it is of more vital concern than some may think. It is the leakage problem. What becomes of the folks who were brought up in Seventh Day Baptist homes? Had seventy-five per cent of the descendants of Seventh Day Baptists remained loyal to the faith of their fathers, their children and children's children, our people today, doubtless would be numbered by hundreds of thousands. Where are these folks and why are they not of us and working with us in advancing the Sabbath?

Everywhere we go we find good, old, Seventh Day Baptist stock names. One is glad, of course, that they got something of permanent value in their Sabbath Christian training that has made them useful citizens and Christian workers in other communions. Some have buried themselves in their work in various cities, submerging their particular Christian belief by ignoring or neglecting it. Some have isolated themselves in the development of new country where it is easy to forget spiritual matters or too hard to carry on. Wherever one goes he is likely to find the "woods full" of ex-Seventh Day Baptists or descendants from Sabbath-keeping stock. Why is this, and how can we hold our own—our own boys and girls in the days to come? Where is the leak and how can it be stopped?

We wish we had a simple answer, but great problems are not easily or simply solved.

Fundamental

In the first place, the trouble is fundamental—a lack of a vital, godly, Christian experience. In spite of the fact that we see, now and then, a Sabbath-keeping non-Christian, at least professedly so, it is true that one must truly be a Christian, devoted to Christ, if he maintains for long a regard for the Sabbath. In a community where his church is he may outwardly keep it, but away from the Sabbath environment he is soon absorbed by his surroundings.

Together with this fundamental Christian experience there must be a true, gripping conviction of Sabbath verity. His parents' convictions will not be enough to sustain him or long hold him loyal. His sentiment may remain comforting but it will not make of him a dependable, working Sabbath keeper.

Then if one is to remain loyal he must be informed. He should be able to give a reason for the faith which he holds. He need not

be combative, but he should know the Bible grounds for his belief, and be familiar with the movement and history of his people. Ignorance of these things makes for reluctance to share his Sabbath blessing with others and leads to a Sabbath inferiority complex which is deadly in the end.

Vocational Difficulty

The social and economic elements of the problem are much stressed. Maybe too much; perhaps not enough. General discussions or open forums on Sabbath interests soon run into this question. Many urge that something be done to furnish young people with employment in which the Sabbath can be kept. But always it is some one else who should furnish the employment. We believe more should be done in this line, and at the same time young people should be encouraged to choose vocations wherein may be found opportunity for Sabbath keeping. Parents are not always as consistent in this as they should be, and encourage their children to enter better paid employment, regardless of the Sabbath.

The other day, one of our "exchange" pastors reports, in a group discussion an elderly man testified that in early life because of his poor health his parents planned for him to choose one of two trades. But he refused, because in neither of them could he be loyal to the Sabbath. All through his life he has remained a loyal Seventh Day Baptist.

The Home

If this writer were to name any one particular leakage point it would be *the home*, the *early home*. E. B. Saunders, a generation ago said, on this very subject, "The danger is in the milk our children drink." The sincerity, the attitude, the loyalty, the consecration of the parents, willingness to sacrifice for their principles—all loom large in this matter. Carelessness, indifference in word or occasional deed, or customary attitude may negative one's profession and destroy his influence for good.

Not only one's attitude toward regularity of attending Sabbath worship and other services have a bearing on later attitudes of youth, but what parents do, encourage, or condone on Sabbath afternoons. One father takes his young boys to the woods or quiet lake shores, apart from the crowds. Whatever may be the order, personal companionship and oversight of children in formative years can be neglected only to their peril. However the

book or sleep may allure the parent, the call of the child must be first—if.

Of course it is too much to claim that here is the only leakage point. But it is largely here. The Sabbath school, church, Endeavor; pastor, teachers, and others must bear a share of responsibility. Says a great branch of the Church—"Give me the child until he is seven and he will always be—." There is a large modicum of truth there—one which Seventh Day Baptists will do well to heed—in stopping the leakage.

A Sign "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

The observance of the Sabbath has contributed much to Christian development and has been basic in public worship, with its ennobling, sanctifying, and cheering influence. The significance of this is appreciated by all Christendom, as seen by their taking over for Sunday all the attributes and accompaniments of the Sabbath. While emphasis by them is laid upon Sunday as the day of Christ's resurrection, the Sabbath attributes are all claimed for it in spite of Sunday adherents' no lawism, "not under law but under grace," etc. The inconsistencies and acquiescence of the clergy and other leaders—however honest they may be—have weakened Sunday-sabbathism. Not a little are they and the Church to blame for a sabbathless world. And they cannot see it. The very ones who will condemn the President for opening the New York Fair on Sunday, will on that same day fill up at a gas station, purchase a tree at the nursery for the front yard, or buy groceries for the next meal.

The Sabbath, "made for man," as Jesus said, was meant—as his Father declared—as a "sign" between him and his people. Then he invited to hallow it. For their disobedience they were sent into captivity. For this same kind of lack of obedience the Church is in captivity today, and its leaders are futilely looking here and there for a way out. "I am the way" said Jesus, who claimed for himself the Sabbath, "the Son of man is Lord also of the sabbath."

Worship on God's Sabbath, "the mind written up," the soul "carried forward"—as it senses God, his living presence—will go far

toward making a better world, a world conscious of a loving Creator, God whose Sabbath this is by his own ordination. Wherefore—"Hallow," said he, "my sabbaths . . . a sign between me and you."

The Sabbath for Man As Christians we must remember that the Sabbath is not an objective law or command which we are forced to obey whether we want to or not. It is, rather, a law of our being which we may observe, and in so doing bring a multitude of positive good results to our lives and to those around us. In other words, the Sabbath is provided as an opportunity to enrich our lives. It has been said, for instance, that a scientific study of the influence of a weekly Sabbath will prove its benefits for the physical well-being of man, his mental well-being, his domestic life, his industrial efficiency and business profit, his civil and political well-being, and his religious and spiritual well-being.

The Christian will not say, "Don't do this on the Sabbath," but will say, "Here are the things I propose to do for the enrichment of human life and in loyalty and love for Christ my Lord." All Sabbath observance will be permeated by the spirit of Christ.

Use of the Sabbath We think of the right use of the Sabbath, first of all as attending church worship. But many are sometimes puzzled as to how other parts, major parts, of the day are to be used in harmony with God's will that we keep it holy.

Samuel Johnson, we read, laid down some definite rules for his own Sunday observance, by which we might be helped in our own individual Sabbath observance. They follow:

I do resolve henceforth (1) to rise early, and, in order to do that, to go to sleep early the night before; (2) to make use of some special devotion in the early morning; (3) to examine the tenor of my life, and particularly the last week, and to mark my advances in religion, or my recessions from it; (4) to read the Scriptures methodically, with such helps as are at hand; (5) to go to church twice; (6) to read books of divinity, either speculative or practical; (7) to instruct my family; (8) to wear off by meditation any worldly soil contracted in the past week.

Sabbaths observed by some such schedule, adapted for our own time and needs, would enrich our lives, we feel assured.

SURRENDERED POSSESSIONS

Dr. E. Stanley Jones says one can determine where he stands in the scale of existence by asking one thing — "How much sacrifice, love for others, controls my being, not in terms of sensitiveness, but in terms of human sharing with human nature."

DENOMINATIONAL BUDGET
Statement of Treasurer, April, 1939

	Receipts	
	April, 1939	Total for 10 mos.
Adams Center	\$ 48.30	\$ 270.35
Albion	25.00	
Special	33.33	163.63
Alfred, First	83.40	1,128.94
Alfred, Second		119.65
Battle Creek		241.38
Berea		5.45
Berlin	10.00	125.62
Boulder		77.45
Brookfield, First	16.00	113.59
Brookfield, Second		105.50
Carlton		5.00
Davtona Beach	42.73	149.19
Denver	12.20	113.00
De Ruyter	55.00	252.50
Dinuba		15.25
Dodge Center	20.00	35.00
Edinburg	6.00	52.00
Farina		10.00
Fouke		43.43
Garwin	5.00	5.00
Little Genesee	78.31	276.48
Gentry	2.50	12.15
Healdsburg-Ukiah		25.00
Hebron, First		12.48
Hopkinton, First		342.16
Hopkinton, Second		8.00
Independence		140.00
Irvington		235.00
Little Prairie	2.00	12.00
Los Angeles	50.00	85.00
Los Angeles, Christ's		5.00
Lost Creek		95.15
Marlboro	39.88	
Special	10.00	191.02
Middle Island		19.98
Milton	277.05	
Special	26.00	1,290.86
Milton Junction		367.14
New Auburn		23.30
New York City		313.55
North Loup		125.30
Nortonville		25.00
Pawcatuck	250.00	2,525.50
Piscataway		140.35
Painfield	119.45	
Special	50.00	1,127.40
Richburg	24.50	81.50
Riverside	56.53	
Special	22.00	298.56
Rockville		80.30

Salem	40.00	476.57
Shiloh	50.00	712.26
Stonefort, special	2.00	10.00
Syracuse	10.00	18.33
Verona		92.06
Walworth	30.00	30.00
Waterford	10.00	83.11
Welton	5.00	25.00
West Edmeston		15.00
White Cloud		34.89
Individuals	65.50	220.75
Western Association		45.51
Southeastern Association		14.67
Northwestern Association		40.67
Southwestern Association		4.50
Shiloh-Marlboro Vacation Bible School		8.50
Offering—General Conference		231.00
New Jersey and Eastern New York Yearly Meeting		25.00
Southern Wisconsin and Chicago Churches		65.00

Comparative Statement

	This year	Last year
Budget receipts—month of April	\$ 1,434.35	\$ 847.10
Special receipts—month of April	143.33	82.63
Total receipts—month of April	1,577.68	929.73
Budget receipts—for 10 months	11,592.39	11,519.01
Special receipts—for 10 months	1,450.54	1,780.58
Total receipts—for 10 months	13,042.93	13,299.59

Disbursements

Missionary Society, budget	\$ 632.80
Special	36.00
Tract Society, budget	161.00
Special	2.00
Sabbath School Board	163.00
Young People's Board	105.00
Woman's Board, budget	7.00
Special	33.33
Ministerial Retirement	40.33
Education Society, budget	84.00
Special	72.00
Historical Society	156.00
General Conference	11.20
Seventh Day Baptist Building	168.00
	126.00

Morton R. Swinney,
Treasurer.

Niantic, Conn.

I confess myself troubled by the direction in which certain religious movements are tending. As for outpourings from the pulpits which I have heard, I am often really wondering whether I am listening to a sermon or to a political harangue.

—Paul Elmore More.

MISSIONS

THE BIBLE SABBATH

(Address delivered by Karl G. Stillman, Treasurer Seventh Day Baptist Missionary Society, at Hopkinton City, Sabbath day, April 22, 1939)

In presenting the work of the American Sabbath Tract Society, the fundamental fact to be considered is the scope of its activities. For what purpose was it organized? What are its aims and responsibilities? Perhaps the best way to answer these questions is to quote Article I of its Constitution, which reads as follows: "The name of this corporation shall be the 'American Sabbath Tract Society' and its object shall be to promote the observance of the Bible Sabbath and the interests of vital Godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians."

It will be noted that the first object of this society is "to promote the observance of the Bible Sabbath." Of necessity, the desired result must be secured through education, and education for the most part is acquired through things seen and heard. Therefore, it becomes evident that the Tract Society, through its representatives, must present the Sabbath truth orally as well as by the printed page. Today, in a particular way, I am representing the Tract Society and shall try to explain orally why we believe so strongly in the seventh day Sabbath.

As Seventh Day Baptists, we believe "that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct." In other words, as Doctor Conradi, the head of our German Mission, has said so many times, we accept "the Bible in its everlasting purity" and the Bible alone as the source of authoritative religious beliefs. From the earliest days down to the present, certain traditional religious practices and beliefs have developed which have been gradually accepted by many religious denominations as immutable facts, although such positions are absolutely untenable. Elaborate rituals and pageantry are examples of traditions seemingly authoritative, yet not divinely prescribed. However, the most outstanding example of the acceptance of tradition is in the wide observance of Sunday and the statement as a fact that the first day of the week is the Sabbath, when nowhere in

the Bible is there the slightest evidence that any other day than the seventh is sanctioned or even mentioned for observance. Historical records are in agreement with the seventh day Sabbath, for we find this day universally observed by Jews and Gentiles alike up until A. D. 321 when the Emperor Constantine for political reasons decreed that Sunday was the day for Christian religious ceremonies, and not Saturday. At the time this decree was issued, the pagan sun worshipers were observing Sunday, and Constantine, himself a former ardent sun worshiper who had been only partially converted to Christianity, hoped to increase the number of his followers by changing from Saturday to Sunday the day appointed for religious observances. It is self-evident that this was a human ordinance and not based on Scriptural injunctions or authority.

In spite of the widespread acceptance of Sunday after this imperial decree, history again records the fact that both Jewish and Gentile Christians, particularly in the East and in Abyssinia, have kept the Sabbath faithfully down through the ages to the present time, thus safeguarding for all time the sacredness and integrity of the seventh day Sabbath by an unbroken succession of recorded days.

The Roman Church severely persecuted Sabbath observers constantly, yet was never able to drive the Sabbath from its domains. Notable in church history is the flight of the Waldenses to places of seclusion in and around the Alps, where freedom to obey God and keep his Sabbath were possible.

We have no account that Sunday was sanctified or that any attempt was made to apply the fourth commandment to it or any other day of the week than the seventh until A. D. 1595 when a Doctor Bound of England, a Puritan, claimed that the Bible alone was authority in religion. The Episcopalians of the day charged him with self-contradiction since he kept the first day by authority of the church alone, the Scriptures enjoining the seventh. To extricate himself from that embarrassing inconsistency and provide an excuse for not keeping the seventh day, he invented the "one seventh of the time" theory or any day of the week after numbering six. It remains for us to conclude that Doctor Bound misinterpreted that command or else that God deceived his people and the world for five thousand years, by precept, example,

and inspiration and that Doctor Bound exposed the deception some fifteen hundred years after all the inspired writers were dead. We must hold to the fourth commandment Sabbath or none at all. There is no other.

Retracing our steps again a bit, we find from the days of Constantine through the years to the early sixteenth century the Christian Church departed more and more from the teachings of the Bible. Traditions were established and many evil practices were condoned in the name of the Church which encouraged organized revolt. This was the beginning of the movement we know as the Reformation, when Protestant beliefs were first expounded by Martin Luther and others. The motivating influence was a return to the Bible as a source of religious beliefs and the schism in the Christian Church was sufficiently great to command the attention of its leaders who finally called the Council of Trent, the purpose of which was to heal the breach and reunite the two factions. So strong was the sentiment favoring the Bible as the sole authority for faith and practice that the deliberations of the council were practically at a standstill and it seemed for a time as if the policies of the Reformation would be unanimously supported.

Finally the archbishop of Reggio, one of the delegates to the council, changed the attitude of the entire group by advancing the argument as recorded in the *Encyclopedia Britannica* as follows:

The Protestants claim to stand upon the written Word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatized from the written Word and follows tradition. Now the Protestants' claim that they stand upon the written Word alone is not true!

Their profession of holding the Scripture alone as the standard of faith is false. Proof: The written Word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they do truly hold the Scripture alone as the standard, they would be observing the seventh day, as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath as enjoined in the written Word, but they have adopted, and do practice, the observance of Sunday, for which they have only the tradition of the Church.

Consequently, the claim of "Scripture alone as the standard" fails, and the doctrine of "Scripture and tradition as essential" is fully established, the Protestants themselves, being judges.

What stronger evidence than this could be offered in substantiation of the seventh day Sabbath! How inconsistent it is for our Protestant brethren who owe the existence of their various denominations to the Reformation, to observe Sunday, the authority of which is based on tradition and man-made decrees alone!

I have a Bible in the front of which there is an index which, under the heading "Sabbath," gives the following information:

It was instituted by God in Paradise for the benefit of man, as a weekly day of rest for the body and worship for the spirit. The Jewish Sabbath was placed at the end of the week in commemoration of the Creation. The word means "rest," but the fourth commandment gives the rest a definite religious character and subsequent legislation made the Jewish Sabbath a day of religious rites and practices. The Christian Sabbath takes the place of the Jewish, with the difference that it is placed at the beginning of the week, in commemoration of the resurrection of Christ. It is therefore called "the Lord's day." The word "Sunday" means "the day of the sun and is of heathen origin, but is now used to denote the Christian Sabbath."

Analyzing this statement more closely, observe the assertions that "the Jewish Sabbath was placed at the end of the week in commemoration of the creation," and again that "the Christian Sabbath takes the place of the Jewish with the exception that it is placed at the beginning of the week in commemoration of the resurrection of Christ." Who did the "placing" referred to and by what authority? It is obvious that an attempt is made to infer that the Jewish Sabbath was attached to the seventh day by man and that therefore the man-made ordinance calling for observance of the first day of the week is amply justified by earlier precedent. We, as Seventh Day Baptists, believing fully in the authority of the Scriptures, can accept no such arbitrary and unauthorized false premise.

At the close of this article are numerous Bible references and one would assume that some confirmation of this change in day would be found among them, but upon looking them up carefully, no references are made except as to the sanctity of the seventh day Sabbath. The inescapable fact is, of course, that nowhere in the Scriptures can authority be found to observe any other day.

It might be said that with but a mere wave of the hand or a shrug of the shoulder, the Sabbath can be and has been changed from

Saturday or the seventh day to Sunday or the first day. The mathematician would have as much right to say two times two equals five, the chemist that water is composed of nitrogen and oxygen instead of hydrogen and oxygen, and the physician that his patient has an ordinary stomach ache instead of a broken leg.

With our acceptance of the true Sabbath, we individually and collectively have the added responsibility of sharing our belief with others. We must inform ourselves, first of all, concerning the authenticity of the seventh day Sabbath. Probably Seventh Day Baptists number among their membership a greater percentage of persons with more than average knowledge of the Bible than other denominational groups, yet there are still too many of us who are what we are and believe what we believe because our parents so believed and were. This is our weakness and allied with the tendency of our generation to "do everything the easiest way." We must find out things ourselves. Obviously, one of the best sources of such information is the American Sabbath Tract Society with its publications and literature such as the SABBATH RECORDER and the many well written tracts available for distribution.

When we are asked, as we surely will be from time to time, why we observe the seventh day Sabbath, we should be able to answer intelligently and promptly, and we can if we have made it a point to acquire complete information on this subject. The Tract Society has provided us with the tools and it is right up to each one of us to use them effectively and continuously.

There are two other activities of the society which should be mentioned, and these are the publishing house and the Denominational Building. The former acts as the agent of the society in managing the SABBATH RECORDER and in addition prints all denominational literature at cost, an arrangement made possible by the acceptance of commercial business at a profit. Also the Tract Society was authorized by Conference to raise funds for the erection of the Denominational Building, and supervised its actual construction. More recently it has had the added task of raising the funds necessary to meet taxes assessed on the building after many years of tax exempt existence.

As we leave this service, let us be thankful that we have accepted the God-given seventh

day Sabbath with its accompanying joys and satisfaction, and solemnly resolve to observe it conscientiously ourselves, at the same time telling others without hesitation or embarrassment the reasons for our convictions. If we know the Sabbath truth and fail to conform to its requirements, we will resemble him of whom the poet says:

"Halting on crutches of unequal size,
One leg by truth supported, one by lies,
Thus sidle to the goal with awkward pace,
Secure of nothing but to lose the race."

RESOLUTIONS OF RESPECT

With the passing of our dear sister, Eda R. Coon, our church, its auxiliary societies, and the entire community have suffered a great loss. Sister Coon's intelligence and integrity had won the respect of all. Her business capabilities made her the one to be chosen by many organizations as financial secretary and adviser; but it is for her sterling qualities as a Christian who went "all the way with Christ" that we most honor her.

Our Women's Benevolent Society has lost a member whose wise counsel and faithful support will be sorely missed. The Sabbath school has lost a teacher whose influence had touched the lives of many young women during nearly forty years. The church has lost a member whose Christian fortitude, steadfastness, and service fitted her for a place in the Church Eternal.

Throughout her illness of two and a half years she displayed such courage, patience, and cheerfulness, as would scarcely have been possible without Christ's blessed assurance, "Lo, I am with you always, even unto the end of the world."

Resolutions Committee,
Leonardsville W. B. S.

"MY FAITH LOOKS UP TO THEE"

I have had a wonderful time through the East, Southeast, and more recently in southern Wisconsin, Chicago, and Jackson Center. We have a wonderful people and when they see and believe in God's task for us, we will have the money. My faith-travel fund has grown so that I have enough now to get me to Denver and Boulder. How can anyone doubt God when he has so marvelously provided these funds for travel during more than three months?

Eugene.

(Extracts from a personal letter from H. Eugene Davis, written on arrival at Battle Creek, Mich.)

SABBATH RALLY and LOYALTY DAY MAY 20, 1939

(It is hoped churches and lone Sabbath keepers will use this leaflet freely)

HELPFUL SUGGESTED PROGRAMS

Prayer Meeting, May 19

I. LOOKING BACKWARD

Key Verse: Deuteronomy 32: 7.

Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee.

Song: Majestic Sweetness

Stennett

Faith of Our Fathers

Prayer: Of praise and thanks for past mercies, and confession of past mistakes.

Talk 1: Past Achievements and Contributions of Seventh Day Baptists in America.

Talk 2: Reminiscences of Local S. D. B. Church—(by one of older members).

Duet: "It Pays to Serve Jesus"

II. LOOKING FORWARD

Key Verse: Exodus 14: 15, 16.

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

Prayer: For guidance in the future

Talk 3: Challenge of the Home Field

Talk 4: Challenge of the Foreign Field

Song: "Faith Is the Victory"

Open Forum on Questions:

1. What are the chief needs of our own church?
2. What are the chief needs of our denomination?
3. What are some of the best resources, or strongest points, of our church? Of our denomination?
4. How could we co-operate more with other churches of our faith?

5. Is it feasible to have an Inter-church Vocational Bureau? (A central Bureau located in one of our larger churches, and a local representative in each church, to assist our young people in finding Sabbath-keeping employment)
6. How can the local church best serve the needs of the local community?
(These questions are merely suggestions that I have gleaned here and there as I have discussed this matter with some of our people. Others can be added, or substituted.)

Song:

Prayer of Consecration.

Sabbath Morning Worship

1. Follow usual order of worship.
2. For Responsive Reading, the following is suggested:

Pastor—And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

Congregation—And the people said unto Joshua, Nay; but we will serve the Lord.

Pastor—And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses.

Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel.

Congregation—And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

Pastor and Congregation—So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.—*Joshua 24: 19-25.*

Pastor—And as his custom was—he went into the synagogue on the Sabbath day, and stood up to read.

Congregation—And when he had opened the book he found the place where it was written: The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

Pastor—And he closed the book and began to say unto them, This day is this scripture fulfilled in your ears.

Congregation—And he said unto them,

Pastor—The sabbath was made for man, and not man for the sabbath; therefore the Son of man is Lord also of the sabbath.

Pastor and Congregation—There remaineth, therefore, a sabbath rest to the people of God.

3. Usual order of worship continued.
4. Sermon, followed by SABBATH LOYALTY REDEDICATION.

Leader—For the loyalty of hero saints who have gone before,

Response—We thank thee, Father, Lord of all.

Leader—For the lives of friends through whom we have learned to know thee,

Response—We thank thee, eternal Friend of all.

Leader—For the opportunities of service which challenge the youth of our church.

Response—We thank thee, Master of all.

Leader—For renewed interest in the Sabbath day,

Response—We thank thee, Creator of all.

Leader—To a better understanding and observance of thy commandments,

Response—We dedicate ourselves anew.

Leader—To a deeper loyalty to the Church,

Response—We commit ourselves disciples of the Christ.

Leader—To walk worthily of the calling wherewith we were called, with all lowliness and meekness, with longsuffering forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace,

Response—We pledge ourselves anew.

Intermediate Christian Endeavor

THE LOVE MOTIVE IN SABBATH OBSERVANCE

1. Meditation by Leader:

"Jesus calls
To a life of fruitful service,
Service wrought with love for Him,
Not to be a passing fancy
Or a changing whim."

"Jesus calls
To a life of consecration
And a passion for the lost,
Thinking not of self or pleasure,
Counting not the cost."

"Jesus calls
To a life of prayer and giving,
Faithfulness and all things true,
To a life of daily blessing,
Do you hear God's call to you?"

2. Song: "O How Love I Thy Law"
3. Scripture: 1 John 5: 2-5
4. Prayer:
5. Special Music
6. Leader's Talk: "If ye love me, ye will keep my commandments."
John 14: 15 (R.V.)
7. Discussion on questions given or problems presented in group.
 1. Why am I a Seventh Day Baptist?
 2. What do I owe my church?
 3. What does the Church owe me?
 4. How can I use my specialized training in my home community and church?
 5. Has the church a right to ask me to "find work" at home so that I can be near my church, when I could be holding an influential position, or drawing a larger salary in a non-Sabbath-keeping community?
 6. Is money necessary to happiness? How much?
 7. Could the problem be solved by answering this question: "Am I putting first things first" or "Am I asking myself this question 'If I am giving God first place in my life which will do _____?' "
Is my good the enemy of my best?
8. "Young Folks Sabbath Rally Song"
9. Discussion continued
10. Closing Thoughts by Pastor or C. E. Superintendent
11. Consecration Song: "O Jesus I Have Promised," or "Keep Me True," or "Let the Beauty of Jesus Be Seen in Me"
12. Benediction

Junior Endeavor

FOLLOWING IN THE FOOTSTEPS OF OUR LEADERS

1. Scripture: Ephesians 3: 14-19
2. Talks: Following Christ—1 Peter 2: 21
Following the Bible—Psalm 119: 105
Following Our Leaders—Ephesians 4: 11
Leaders of the Early Church
Missionaries of Today

(A playlet, "Our Leaders," is being prepared. Mimeographed copies will be sent to leaders who request it.)

Material of this program largely prepared by
Miss Nannie Greeley, Nortonville, Kan.

WOMAN'S WORK

THE SABBATH AND SUNDAY IN CURRENT LITERATURE

(Excerpts from a sermon by Rev. James L. Skaggs, Salem, W. Va.)

One of the later statements of Dr. A. H. Lewis was, "A question is never settled until it is settled right."

Bryant wrote:

Truth crushed to earth shall rise again:
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.

God said, by the prophet Isaiah, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55: 11.)

Seventh Day Baptists have stood distinctively through centuries for what they have believed to be an essential feature of the religion of Jesus—the Bible Sabbath. The great body of Christians have considered the Sabbath as done away and the Sunday as being firmly and irrevocably established in its place. Accordingly the position of Sabbath observers has met with condescending toleration or with opposition and contempt, though there have been rare and gratifying exceptions, and the preaching of Sabbath doctrine has seemed to have little effect upon the Christian world.

Happily for Seventh Day Baptists, this scientific age for the discovery and statement of truth is working to our advantage, in that facts concerning the Sabbath and the Sunday which we have proclaimed for centuries are admitted by scholars of other denominations.

Dr. Foakes-Jackson before a conference of modern churchmen in England said, "In no field of human activity has it been possible to follow truth to a certain spot and there stop. For whenever men do this, truth advances and is lost to them, and this is pre-eminently true of theology."

Following are a series of quotations taken from an article entitled, "Sunday in Christian History," by Rev. Robert Hastings Nichols, Ph. D., professor of church history of Auburn Theological Seminary, published in *The Christian Work* under date of July 30, 1921.

One aspect, at least, of the observance of Sunday is not controversial, that is the historical. The facts as to what Sunday has been in the history of the Christian Church are perfectly clear

During the period ending about A.D. 300 we find these conditions existing:

(a) The first day of the week was kept by Christians as "the Lord's Day," chiefly because this was the day of the Lord's rising from the dead.

(b) The day was observed by worship, not to any considerable extent by rest from work or abstinence from pleasure.

(c) The Lord's Day was entirely distinct from the Jewish Sabbath.

Let this account of the period to 300 be closed with a quotation from a high authority, Theodore Zahn: "It never occurred to any Christian of the first three centuries to regard Sunday as a continuation of the Sabbath, and even in the fourth and fifth centuries there are only uncertain beginnings of such a thought. For us it is almost impossible to think of Sunday without some reference to the Sabbath. But for the early church the two days were distinct and different."

With the sixth century we begin to enter medieval church history. Here we notice a decided change in the observance of the Lord's Day. Sabbatarianism, the fashioning of this observance on the Jewish law, makes its appearance.

The Lord's Day and other holy days were ill observed. Hence stronger authority for their observance was sought. In the case of the Lord's Day, it was natural to call on the Old Testament law of the Sabbath. Here was a body of definite enactments ready to hand, which by some ingenuity could be made to apply to the Lord's Day, and used to fortify its observance.

The Puritan ideas on this subject were powerfully set forth in 1595 in Nicholas Bound's, *The Doctrine of the Sabbath*, one of the most influential books ever published. Bound maintained that the Sabbath commandment was of perpetual obligation, that Christians were required to obey it on the first day of the week as much as the Jews were on the seventh, and that Christians must keep "a most careful, exact and precise rest, after another manner than men are accustomed."

Puritan preachers taught, for example, that "to do any servile work or business on the Lord's Day is as great a sin as to kill a man or to commit adultery."

The following paragraphs are found in an article by Dr. Paul M. Strayer (*Christian Work*, Sept. 10 and 17, 1921):

"Remember the sabbath day to keep it holy" is a commandment which has back of it a permanent religious sanction. The divine imperative is timeless. The commandment applies as unwaveringly to this age as to the age when it was formulated.

The fourth commandment is the only one of the ten which is defined. "Six days shalt thou labor and do all thy work, but the seventh is the sabbath of the Lord thy God; in it thou shalt not do any work." When the law was thus defined the day was kept holy when it was kept free from toil.

The passing of Jewish institutions into Christian institutions has meant the modification of them all. The Jewish Sabbath has been succeeded by the Christian Sunday. The Sunday is not the Sabbath. The Mosaic code designated the seventh day of the week as the Sabbath. The Christian observes the first day of the week. The Christian Sunday is a new institution, as baptism is. And, to be strictly literal, the fourth commandment can no more be appealed to as enacting the Christian Sunday than the laws requiring circumcision, the Hebrew initiatory rite, can be appealed to as making obligatory the Christian initiatory rite of baptism. The fourth commandment is kept today only by the orthodox Jews, the Seventh Day Adventists, and a few others.

We find in Jesus himself as interpreter and observer of the Sabbath our chief sanction. He took the day that had its roots back beyond the beginnings of our religion and which had a great part in making the religion of Israel of such outstanding significance in world history; he stripped it of burdensome restrictions and filled it with real spiritual worth. He taught his disciples how the day should be used and there is no indication that he anticipated any change. Seventh Day Baptists in a spiritual observance of the Sabbath are in principle and practice in fellowship with Jesus. Our position calls for no defense. If questions are asked we need only point to the Bible, the fundamental Book of guidance and inspiration, and nominally accepted as such by the whole Protestant Church.

These are days that demand courage and steadfastness. If the movements must be small within our ranks, there are great movements without, and the principles for which we have stood are being increasingly recognized.

Truth crushed to earth shall rise again:

The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.

If this confidence is ours, we need not worry. If we are right, "the eternal years of God" will justify our faith.

Say not the struggle nought availeth,

The labor and the toil are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back through creed and inlet making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.

—Clough.

As I speak with some optimism, I am conscious of the difficulties and problems that confront us. We must, even as our fathers, pay the price of our convictions. But the trend of thought in respect to the Sabbath should be an encouragement to us.

THE SABBATH AND YOU

Why do you keep the Sabbath? Is it because of your family tradition? If so, you may forsake it in a tight pinch. Is it because you believe it is the law of God? If so, that is better, but even then in times of inconvenience you may rebel at the law. Is it because it is a Christian experience? If so, you will love the Sabbath and be willing to sacrifice much to perpetuate the experience, and will wish to share it with others. Many who forsake the Sabbath have not found in it an experience. How do you stand? Do you try to find the experience? If on the Sabbath you forsake personal desires for spiritual uplift in church and home, the experience will soon be yours.

—Trevah R. Sutton,
in 'The Church Echo.'

A week without a Sabbath is perpetual bondage.—From Shiloh Bulletin.

Are you free or in bondage? Stop! Think!
—The Church Echo.

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

BY DORIS HOLSTON FEATHERSTONE

"One God Over All"—I Corinthians 8: 4-6.
Other gods which we sometimes let rule our lives:

1. Things that can be bought with money.
2. Selfish pleasures.
3. Personal feelings.

Lord forgive, and help me to see clearly so that these other gods may be put aside. In Jesus' name. Amen.

PRACTICAL THOUGHTS ON SABBATH KEEPING

THE SABBATH CIRCLE

Did anyone ever tell you that the longest way around was the easiest way home? Yes? Well, now I will agree in one respect and will not agree in another. I will say it depends upon what kind of road you travel. If it is an auto road, I grant it may be advisable to take the long way around; but if it's the road of moral religious living, I shall get my back up and point along the straight highway. No matter how rough the going, this is the only way. To take a detour is to lose sight of the distant objective and to wander in circles. But, you say, this is supposed to be about the Sabbath. It is. That is exactly what I am talking about.

Did it ever occur to you that our Sabbath may become a detour to us—a detour on which we wander in circles wasting our time and energy? Let me tell you a story.

Two men were fishing when they heard a sheep bleating plaintively. They hurried around the bend in the creek and found the sheep floundering in deep water. They took it out and put it on the bank. It immediately walked back in. Again they took it out of the water, carrying it some distance before they put it down. The sheep acted queerly. It walked in circles, and seemed well satisfied.

One of the men then remembered that sheep occasionally eat something that affects their brain so that they walk in circles, feeling confident they are going somewhere. They call them mazed sheep, which means stupefied.

We may be like the sheep in our Sabbath keeping—wandering aimlessly and bewildered. Instead of going forward from one Sabbath to the next, progressing through each day of the week, we merely come back to the Sabbath again at the end of another week. Thus our Sabbath experience becomes a circle and we follow it week after week. We are not going forward. We only make the rounds.

How shall we break up this aimless circling?

THE SABBATH IN COLD STORAGE

Have we so honored our Sabbath that we have gathered up all the knowledge we can find about it, carefully marked each bit of data—book, chapter, verse—and put it in cold storage between the covers of our Bible? Many of us have done just this. We have put our

Sabbath keeping into the Bible instead of putting the Bible into our Sabbath keeping.

THE SABBATH IN A REAR VISION MIRROR

When Moses asked God for his name to give to the Israelites, this was the answer: "I AM hath sent me." I AM. God is the present tense! You cannot find anything in the present tense that is not permeated with him. He is one God—something different to each individual, but yet to that person, the answer to his every need and aspiration. That means he is your God today. Not the God of the dead but of the living—right now.

To be sure we must have a foundation on which to base our belief. We must have a beginning which is God. But, to be ever looking back is dangerous. It is in so doing that one loses sight of the fact that God was in the beginning but is now. To be ever looking back is dangerous. That's why automobiles are equipped with rear vision mirrors, so the driver can get a glimpse of the road behind without turning clear around. How practical we are in our driving. We place the great importance on going forward without losing sight of the vitally important things that are behind. Remember the eleventh chapter of Hebrews—the great "Faith" chapter? After the heroes of Israel are named and praised, we are given this as our lesson in the first verses of the next chapter: "Let us run the race that is set before us, looking unto Jesus." To be ever looking back is to lose sympathy with the present, to lose hope for the future, and to lose a vital touch with God and Jesus.

Now what about the Sabbath? Just this: If we have to go back two thousand or four thousand years to find all the authority for our Sabbath, it will lose its vitality in our lives. To be sure, it had its beginning at the creation, and to be sure Jesus lived and taught it, but it is ours today and it must find validity and vitality in our experience today or we shall become idolators, worshipping the Sabbath, when its only purpose for existence is for our personal spiritual enrichment to bring us nearer to God. It is not an end in itself; it is the way to God.

M. C. V. H.

The morals of a people and so also its politics will always correspond to its actual theology and will be but the sequence of that.

—Elisha Mulford.

CHILDREN'S PAGE

Dear RECORDER Children:

I am not going to scold this week but just call to your attention that again there are no letters. And, please, what are you going to do about it?

Sincerely yours,
Mizpah S. Greene.

CHOOSING KITTY'S NAME

Billy and Bobby, the six-year-old Allen twins, were having a very unhappy time one bright summer morning. It all began with the cunning little black kitten Sister Mary had given them for their birthday that very day. Now poor pussy had never had any name but "kitty," and of course the twins' most important duty was to decide on a name for him, for, said Billy, "It isn't polite to call him just kitty." "How would you like to be called boy, boy, I'm asking you, Bobby?"

"Oh, that's easy as anything!" scoffed Bobby. "We'll call him Blacky; that's the very name for him, Billy."

"I don't like the name one tiny bit," declared Billy. "Don't you see that white star on his neck? Let's name him Star, Bobby."

"No! No!" said Bobby in a cross little voice. "His name is Blacky, so there!"

"I think Blacky is just a horrid name for such a nice kitty," responded Billy. "He's half my kitty and I shall call him Star. Come Star, come Star!" and Billy turned his back on Bobby and started for the house.

"Here Blacky, Blacky, Blacky!" shouted Bobby, and started for the barn.

The poor little kitten did not know which way to go or which little boy to follow. He had never before heard such loud, cross voices, and oh, how frightened he was! He stood right where he was and his back and tail grew very large. Then Billy came back and tried to pull him one way, and Bobby rushed up and tried to pull him the other, until at last the pussy gave each little boy a sharp scratch and ran off into the bushes.

The twins called, "kitty, kitty, kitty," over and over again, and hunted everywhere for him, but no kitty could they find.

"Oh, dear!" cried Billy, "I guess he doesn't like quarrelsome boys. I'm afraid he'll never come back. Oh, Bobby, if we can only find our kitty, I'll call him, Blacky. Yes I will."

"Call him Star, if you want to," sobbed Bobby. "I just as soon. Oh, where is our dear

little kitty? Let's tell Mother all about it."

"Let's go right now," cried Billy, throwing his chubby arms around Bobby's neck, and then taking hold of hands they ran in to Mother, for they knew she was always ready to comfort and help.

"I am glad my little boys see how foolish and wrong it is to quarrel," said she, when they had told her their story. "I don't wonder your kitty ran away. Now, dear little boys, sit quietly on the steps and I will bring out a saucer of milk for a hungry kitty. Then we'll call him and I really believe he will come running."

"All right!" shouted both little boys as with one voice.

So down they sat and waited patiently for Mother to bring the milk. When pussy's dinner was ready, the twins called in clear, anxious little voices, "Come kitty, kitty, kitty! Come kitty, kitty, kitty!"

Now, what do you think? Out of the bushes came running *two* dear little black kittens.

"Oh, oh!" shouted two surprised and happy boys. "Kitty wanted a twin, too."

"This is the kitty we had first," said Bobby. "Don't you see his white star? Let call him Star, Billy."

"All right," cried Billy, "and the other kitty is all black. Let's name him Blacky."

"Hurrah for Star and Blacky!" they shouted joyously; and then Bobby said soberly, "We mustn't ever quarrel again, Billy."

"No, indeedy," answered Billy. "We want to set the other twins a good example."

"And how can my little boys keep from quarreling?" came their mother's gentle voice.

"Take Jesus into our hearts," said each little twin, softly.

M. S. G.

LETTER FROM GEORGE B. SHAW

Dear Friend:

A few weeks ago I wrote you telling what Alfred was like in March, and today I am writing of what April is like in Alfred. My father used to tell of a neighbor who had a fine yoke of oxen. The neighbors said that the oxen looked exactly alike, especially the off-one.

I had an interesting experience the other evening in seeing a moving picture of myself. One of the teachers of the university had taken pictures of most of those connected with

OUR PULPIT

WHY I BELIEVE IN AND OBSERVE THE SABBATH

BY REV. EDGAR D. VAN HORN

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John 15: 10.

THEY CALLED HER THE "LITTLE JEW"

She was in a state hospital, convalescing after an extended illness. And as was the practice with those patients who had sufficiently recovered their strength to help with the work, she was aiding in the care of the rooms about the hospital. She was only a young girl; but she was a Christian and a Sabbath-keeping Christian. When directed one Sabbath morning to help with the scrubbing of the floor she explained in a kindly way her Sabbath-keeping principles and requested that she be permitted to do her share of the labor on some other day. "They were nice" to her and graciously granted her request; but she was subsequently dubbed "The Little Jew," a taunt she gladly accepted for the sake of her Lord, though she was not a "Jew" but a Gentile Christian.

I relate this incident because it illustrates my first reason for believing in and keeping the Sabbath. And when I say *Sabbath* I refer to the *seventh day Sabbath*.

1. It is not easy. It involves much of sacrifice and self discipline. Jesus said, "He that would be my disciple let him take up his cross and follow me." His appeal is never to softness and ease, but to heroic endeavor. That is the way character is developed, by work, struggle, self discipline. So many Christians, or would be Christians, are following the easy way that we have developed a soft and flabby Christianity. If we want a rugged Christianity we must not shun the rugged road. If we want the fellowship of Christ, that is the road we must travel. We'll find him there and only there.

2. My fathers kept it. Does that reason sound to you like a poor one? Well, it isn't; it's a good one. Whether we realize it or not, tradition plays an important part in our religious life and experience. I know it is sometimes thoughtlessly said, "You keep the Sabbath because your fathers kept it." Well, if it be said in a taunting way, I accept the taunt. I'm proud to have descended from a line of

the school, and had these pictures shown at a meeting of the faculty. I do not know just what a "candid" picture is, but I doubt if anyone felt flattered. As for myself—when I saw that eighteen-ninety-one mustache, and the eighteen-sixty-five hair, I fled for refuge in the thought in James 1: 23, 24: "a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." But I could not forget that old hat. Possibly our homes and public buildings and street corners should have more and larger mirrors.

Seeing one's self as others see him suggest some observations recently made on a trip to Wisconsin. I found myself making a superficial and long ranged study of modernistic millinery. Some of these creations are good, some are not half bad, but what I think of some of them will never be fully known because of my woefully inadequate vocabulary. I am reminded of what my father told me of a man who undertook to carve an axe handle. It was said that when he had finished with it, it would not be a sin to fall down and worship it, for it was not a graven image of anything under the sun. I hasten to add that the hats observed were not at Alfred or at Milton, but in towns between. A writer has to be careful.

Readers of the *Herald* will be interested to know of a letter that I received when we first came to Alfred. A very prominent man wrote me a very complimentary letter, in the course of which he said, "we look forward with pleasure to your silent influence in the community." Salem people know that my influence, whether good or bad, will never be cramped in expression in the way suggested by the president.

And speaking of presidents—I doubt if President Bond knows that there is something in the Bible about young ladies smoking cigarettes. He will find it in Genesis 24: 64. Use the King James Version.

The dahlias wintered well, but if all the stone were gathered up and taken away, our garden would look like Deacon Ehret's stone quarry.

Sincerely,

Geo. B. Shaw.

The Haymow, Sayles St.,

Alfred, N. Y.,

May 1, 1939.

—Salem Express.

ancestors such as I know mine to have been. They were men and women of conviction and they passed on to me a goodly heritage, not only in their Sabbath-keeping principles but in many other respects as well. It is a help to me to feel that I am in line with so many fine men and women of superior strength and character. They are worth emulating and following. The pioneers of the Old Testament believed in the God of their fathers, and they were right. God had revealed himself to them and they had been obedient to his words. Of course this does not constitute the only reason or the most important reason why I keep the Sabbath, but it is one reason and a worthy one. Anything which had something of lasting good to my fathers is worthy of my serious consideration and I find the Sabbath truth and blessing an important factor in my inheritance.

3. It is Biblical. This point seems too obvious to need arguing. The seventh day Sabbath was written into the very heart of the Decalogue, despite the fact that a prominent commentator on the international lessons has said, "The Children of Israel were directed to gather twice as much manna on Saturday afternoon so they would not have to gather any on Sunday morning." This commentator seems a bit hazy, not only on Biblical literature but Sabbath history. "The seventh day is the sabbath of the Lord thy God." If it be said the Sabbath is a Jewish institution my reply is: It is one of the unchanging laws of God. The late Newell Dwight Hillis once said in my hearing: "The Law was not given to Moses or the Jews; the Ten Commandments are ten eternal principles of life written into the very constitution of man. They are inherent in his nature and are not limited either by race or time. God gave these ten eternal principles for the blessing and guidance of man and they belong to men of all races and ages."

Any student of the Bible cannot fail to observe the vital place which the Sabbath has had in the progress of man. A memorial of God's wonders in creation, it has always served as a memorial of on-going creative love and goodness. When men have laid aside their ordinary tasks of life and given themselves to meditation upon the wonders and glory of his creative power, they have been refreshed and renewed in their own sense of his redeeming love. When men have forgotten and broken the Sabbath, they have drifted out of fellowship with God; and breaking with him, they

have entered the great "Broadway" that leads to moral and spiritual decay. That is the history of Sabbath breaking, not alone in the Old Testament but through all time. "Remember the sabbath day to keep it holy," for this at least gives us the impetus that will carry us a little nearer to the Maker and Preserver of the universe.

4. It is Christian. Our reasons are on an ascending scale. We may start with a reason of tradition; but we end with Christ, the highest reason of all, the most profound fact in the universe.

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

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

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

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

Many other similar sayings and reports of Jesus' Sabbath keeping and activities afford us happy glimpses into the gospel story. He was true to the best traditions of his people and has left us in no doubt as to his attitude toward the Decalogue. "I came not to destroy the law but to fulfill it." His frequent quotations from the Decalogue clearly indicate his recognition of its divine authority. If it fell short in any point, he filled the gap with his own interpretation, but never sought to undermine its precepts. He so interpreted and condensed it as to render it all-inclusive: "Thou shalt love the Lord thy God with all thy heart, soul, and mind, and thy neighbor as thyself." Yes, he kept the Sabbath, worshiped on it, condemned all hypocrisy concerning its observance, and reminded men it (the Sabbath) was made for man. As an institution it is beneficent in its design, and if properly appreciated and used becomes a great blessing to mankind.

Those who observe the first day or Sunday, think we are "queer," "peculiar," "sticklers" for the letter of the law because we observe

the seventh day as the Sabbath. Perhaps we are all these. So the Jews and the Roman world thought of Jesus in his day. If being true to one's convictions concerning the time and place of the Sabbath in the religious life and progress of man, if being true to Jesus' attitude toward the Decalogue with the Sabbath at its heart, if keeping the day Jesus kept and upon which he worshiped and did some of his humanitarian acts, if keeping the day associated with the traditions and ministries of prophets, Redeemer, and apostles sets us off as a "peculiar people," then I am glad to be so regarded.

I sympathize with my first day friends in their desire to honor the resurrection of Christ; but when I am told they keep Sunday "because Christ rose on that day," I feel this to be more of an excuse than a reason. Sunday came into the Christian Church as a pagan festival and not as a "Christian" Sabbath. Furthermore I am inclined to believe that the preponderance of evidence in the New Testament is not only *not* on the side of a Sunday morning resurrection, but of a Sabbath resurrection. Be that as it may, the Christian Church has established Easter as a memorial of the resurrection, and while the time is not important—whether Sabbath or Sunday—the event is important and is fittingly observed once a year. Dr. Edward Judson once remarked to some of his students in Union Theological Seminary, "I'm sorry the Church ever left the Sabbath for Sunday; but Sunday is here and we will have to make the best of it." That is the confession of a devout scholar, and I am sure added authority and significance would be added to the weekly observance of the Sabbath if it were observed on the day of the prophets, the day Christ kept, the apostles observed, and which has come on down the centuries as the day Jehovah blessed and upon which he rested from his labors and which is reserved for the people of God.

Alfred, N. Y.

SABBATH MORNING THOUGHTS

BY ANDREW J. WILLIAMS

We see Raphael completing a great masterpiece of art. Long days and nights have been devoted to it. It is now completed, and the great painter sits or stands back to view it, to judge it. And it is good. We can see that. Can we not see, somewhat similarly, God at

creation, having finished his work in six creative days, stepping back on the seventh, resting from his creative effort? And he found it very good. "And he blessed the seventh day and hallowed it, for in six days the Lord made the heavens and the earth." The Sabbath, therefore, is a memorial of creation; it tells us who the Creator was, powerful and living. The Sabbath was sanctified and blessed so that all creation might know God as Creator, ever being and ever present, "the same yesterday, today and forever."

As God made woman for man and not for any particular group, so he made the Sabbath "for man," and not any one race or group of people. "What the Lord doeth he doeth forever"; truly, "God changeth not." What a wonderful thought. "Bless the Lord, O my soul, and all that is within me, bless his holy name."

Morales, Tex.

DENOMINATIONAL "HOOK-UP"

WATERFORD, CONN.

The last traces of the hurricane of September, 1938, are being removed by plaster and paint in the interior of our church. The community has generously supported the fund for this need.

The Waterford Church has extended an invitation to its sister churches in New England to a postponed session of the annual meeting, which was to have been held here last fall. In view of the fact that association meets in South Jersey this year, we feel we are not competing. The date is May 27, the last Sabbath of the month.

A. N. R.

LITTLE GENESSEE, N. Y.

Rev. A. C. Ehret of Alfred was the guest speaker Sabbath morning in the exchange of pastors. He gave a very interesting sermon on the Sabbath and Tract Society. He was a dinner guest of Mr. and Mrs. M. R. Sanford, after the services.

Rev. and Mrs. Harley Sutton were in Independence, Sabbath day, where he preached.

—Alfred Sun.

NORTH LOUP, NEB.

Dr. George Thorngate writes that he arrived in Shanghai, China, after an extended journey, about the first of April.

In part, a private letter received here says:

Already it seems that I have always been here. The seven years of my absence from China have seemed to shrink until it seems as though I have only been away for a summer vacation, or something.

Of course, China isn't a country that changes very much, and while I notice differences, due largely to Jap invasion, I think, yet the people and their activities are about the same as they used to be. Outside of the concessions, there isn't any life or movement. Houses are broken down and almost everything is destroyed.

But the Chinese, only people in the world, are still able to laugh. One can't help but admire them, and when you like the Chinese as I do, you have a definite feeling of pride.

I am now working at a tuberculosis hospital for refugees. I haven't got under too much responsibility, yet. Probably will in due time.

—North Loup Loyalist.

MARRIAGES

NICHOLS-BROOKS.—John LeVier Nichols of De Ruyter and Mrs. Mina Brooks of Otselic were married on April 5, 1939, in Williams-town, N. Y., by Rev. Frank E. Morey. The couple will reside in De Ruyter.

OBITUARY

LOBDELL.—Ivan Frank Lobdell, son of Frank E. and Elizabeth Burdick Lobdell, was born in Farrow, Mich., September 7, 1895. He was killed in an auto accident near Kalamazoo, Mich., April 22, 1939.

Ivan made his home with his parents near Friendship, N. Y., for about ten years, or until 1917. While living there he was married to Anna Kiesel of Wayland, N. Y., who is deceased. He is survived by two daughters and two sons, Kathrine and Mara, Frank and Robert, of Kalamazoo; his mother, Mrs. S. J. Knowles, and two sisters, Mrs. Reba Stillman and Mrs. Dorine Way, all of Battle Creek, Mich. Interment was in the rural cemetery at Granville, Mich., with Rev. Henry N. Jordan officiating. H. N. J.

WEBSTER.—Albert Ellis, son of John and Theresa Main Webster, was born in Albion, Wis., March 16, 1880, and died suddenly at his newly established apartment home at Jackson Heights, Long Island, April 23, 1939.

He was graduated from Alfred University in 1909, and from the University of Chicago, with the degree of B.D. in 1912. During parts of his work in these universities he was student pastor of Seventh Day Baptist churches, at Andover, N. Y., and Chicago, Ill.

On June 12, 1907, he was married to Lilian Coon, who with two sons, Paul of River Forest, Ill., Victor of Oak Park, Ill., and a daughter, Mrs. Theresa Gielow, Detroit, Mich., survives.

For years he was connected with various welfare organizations. Last fall he was transferred to the New York offices, from Chicago, by the Universal Atlas Cement Company with which he has been connected for the past fifteen years in a highly important and trusted position.

Farewell services were conducted by his friend, Rev. Herbert C. Van Horn. H. C. V. H.

WEST.—Mrs. Emily West, daughter of George and Lydia Pratt Joslyn, was born at Bennetts' Corners, N. Y., November 1, 1859, and died at the home of her daughter, Mrs. Edgar A. Chaplin, Rome, N. Y., April 25, 1939.

On December 25, 1874, she was married to Horatio S. West, who died sixteen years ago. In 1882, at the age of twenty-three, she was baptized and received into membership of the Second Verona Seventh Day Baptist Church. Later she transferred her membership to the First Verona Seventh Day Baptist Church, of which she remained a faithful and consistent member and attended its services whenever health and other conditions made it possible.

She is survived by her four children: two daughters, Mrs. John Byrnes and Mrs. Edgar Chaplin, both of Rome, N. Y.; and two sons, Herbert of Durhamville, N. Y., and Floyd of Rome, N. Y.

The funeral was held from the home of her daughter, Mrs. Chaplin, April 28, 1939, conducted by her pastor, Rev. A. L. Davis. Burial was made in the village cemetery at Verona.

A. L. D.

I am now reading the Bible and behaving it.

—A Chinese Student.

Denominational Treasurers: Addresses

General Conference—James H. Coon, Milton, Wis.
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Education Society—L. Ray Polan, Alfred, N. Y.
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Woman's Board—Mrs. S. Orestes Bond, Salem, W. Va.
Young People's Board—Miss Nellie Bond, Alfred, N. Y.

RECORDER WANT ADVERTISEMENTS

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

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

TOURIST ROOMS—One mile north of junction of Routes 62 and 31 (off 122A via Worcester). Fay Farm, Princeton, Worcester Co., Mass.
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WHO WILL WALK WITH ME?

Oh! who will walk a mile with me
 Along life's weary way:
 A comrade blithe and full of glee
 Who dares to laugh out loud and free
 And let his fancy frolic play
 Like a happy child, through the flowers gay
 Which fill the fields and fringe the way
 Where he walks a mile with me.

And who will walk a mile with me
 Along life's weary way:
 A friend whose heart has eyes to see
 The stars shine out o'er the darkening lea;
 The quiet rest at the end of day;
 A friend who knows and dares to say
 The brave, sweet words which cheer the way,
 Where he walks a mile with me.

With such a comrade, such a friend,
 I fain would walk till journey's end,
 Through summer's sunshine, winter's rain,
 And then farewell, we shall meet again.

—Dr. Henry van Dyke.