

much importance to Seventh Day Adventists.

Further letters have been received from the mission fields. Pastor W. A. Berry has sent us further particulars of the money raised in British Guiana for the building of the new church, and how it was spent. He has also sent particulars about the brother whom our members there desire to ordain to the gospel ministry. These will be considered at the next E.S.M. Committee meeting, and the necessary authority given if approved.

Since our support of the British Guiana Mission depends so much on the sale of our books in Britain, we shall have to see how the war affects our publishing work before sending more money abroad.

The article, "The Resurrection of Jesus and the Sabbath," which appeared in our last number has now been published as a tract. Write for some to send to your friends.

On Thursday, August 31, at very short notice the pastor had to attend a series of Air Raid Precaution lectures organized specially for the clergy and ministers of all denominations in Tottenham. The whole course of lectures was pressed into one afternoon from 2 to 6 p.m., owing to the urgency of the situation.—*From the Sabbath Observer.*

A THANKFUL SPIRIT

By Thomas Curtis Clark

For all the gifts of field and wood,
For gardens pink and gold,
For sunshine and the song of birds—
Thy gifts are manifold;

Each day that comes proclaims thy love,
Each night, thy tender care.
O Father of all human hearts,
Teach us thy gifts to share.

May we not hold in selfish pride
The good things thou hast sent,
But may we give to those who lack—
A Christly sacrament.

In vain are all our prayers and vows
If we forget our brothers;
Teach us the blessedness, O God,
Of ministry to others.

We thank thee for the privilege
Of living in this day
When there are hungry to be fed
And heavy hearts to stay.

May this Thanksgiving bring good cheer
To all who are in need,
Because all souls who claim thy name
Are loyal sons indeed.

—Pastor's Journal.

MARRIAGES

Dickinson-Mills. — At their new home on East Avenue on Sabbath afternoon, November 11, 1939, Everett Dickinson of Shiloh, and Wilberta Mills of Marlboro were united in marriage, Rev. Leon M. Maltby officiating.

OBITUARY

Stillman. — Phineas M., third son of Barton G. and Sopronia Wells Stillman, was born April 1, 1860, at DeRuyter, N. Y., and died October 25, 1939, at Syracuse, N. Y.

He learned harness making in his father's shop and became a very efficient workman. After his marriage to Miss Edna Main of DeRuyter they located first in Rome, later in Bath, and then in Syracuse where he was employed until overtaken by ill health.

Besides his wife he leaves a brother, George A. Stillman of Alfred, N. Y.; a sister, Mrs. Celia Cossum of Sterling, Ill.; and several nieces and nephews.

The funeral was held in DeRuyter, conducted by Rev. Neal D. Mills and burial was in the DeRuyter cemetery. N. D. M.

Wilson. — Howard Stillman Wilson, son of James Y. and Sarah S. Wilson, was born at Dunellen, N. J., June 17, 1873, and died at his home in Metuchen, N. J., November 13, 1939.

He is survived by his wife, Lillian Lasher Wilson, Metuchen; one sister, Mrs. Edith Peddie, New Rochelle, N. Y.; and a brother, J. Alfred Wilson, Dunellen, N. J. One sister preceded him in death.

In 1885 he was baptized and united with the Seventh Day Baptist Church of Piscataway, at New Market, N. J., in which church he has retained his membership to the present.

Funeral services were held at his home in Metuchen November 16, conducted by his pastor, Rev. Trevah R. Sutton, and assisted by Rev. H. W. Dunn of Metuchen. Burial was at Hillside Cemetery, Plainfield, N. J. T. R. S.

"THE FOUNDERS OF THE SEVENTH DAY ADVENTIST DENOMINATION"

By Dr. L. Richard Conradi,
late of Hamburg, Germany

NOW READY

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

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., DECEMBER 4, 1939

No. 23

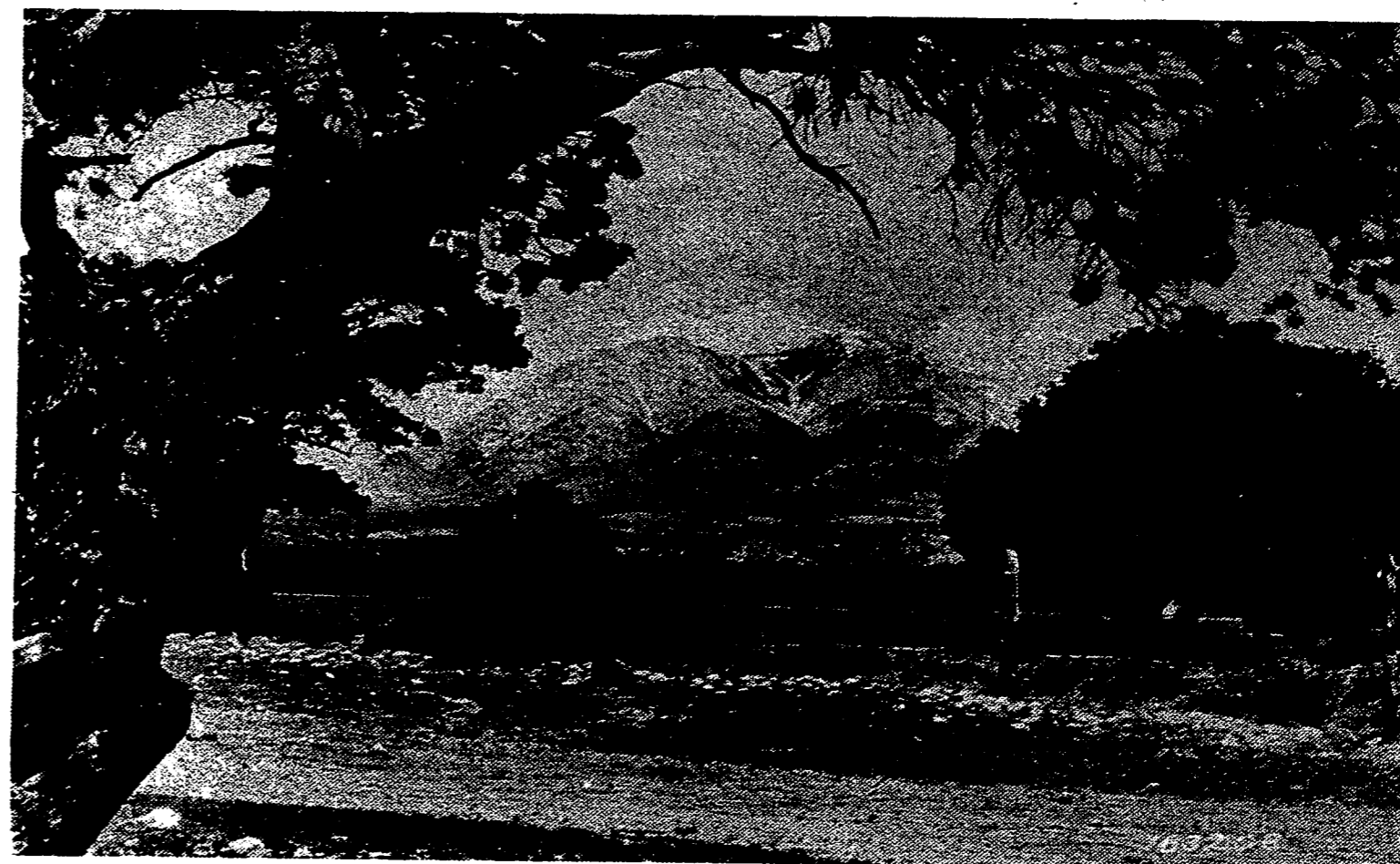


Photo by U. S. Forest Service.

Angel of Shavano, wrought in snow on Mt. Shavano
Cochetopa National Forest, Colorado.
Condition about June 6 each year.

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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Terms of Subscription

Per Year.....\$2.50 Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

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

Vol. 127, No. 23

Established in 1844

Whole No. 4,853

EDITORIALS

"TAKE . . . DON'T WASTE"

In other years—days of the Model T—when radiators must be filled after the ascent of a mountain, request was made for water at a farmhouse in some Minnesota highlands. Graciously the lady replied, "Take all the water you need but don't waste any." Carefully the conscientious motorist dipped, filled the radiator, and emptied back into the trough by the side of the road the residue from his bucket. Plenty for the need but none to waste.

It may be a parable of life. The principle is true in life with its various experiences. Life powers, gifts, blessings enough for use but none to be carelessly or wantonly wasted.

Jesus replenished the wine—better, it would seem, than the original—but apparently there was none wasted at the Cana marriage feast, or more than enough provided for the needs of the occasion. Again, on the mountain side, the loaves and fishes were multiplied under the blessing of the Master—all gathered there that day were fed and satisfied with enough and to spare; but the fragments were gathered up, twelve baskets full, that there should be none lost or wasted.

Talents, goods, resources there are, personally, co-operatively, or publicly owned, which, if freely used for the good of all with none wasted, would prove adequate for everybody. Certainly the resources of our country are abundant, enough that no child or family should need or want if properly distributed and used—set free—and none wasted.

The same is true of spiritual resources and values. Draw on the grace of God, but do not waste it; the love of Christ, but do not waste it; the affection of a loved one—take freely—but do not waste the precious blessing.

We have the Sabbath. It holds untold blessing and promise if one's attitude is what it should be toward it and toward him who is its Lord, who declared it was meant for man, for his highest good. Rightly taken and observed the Sabbath leads one into the higher realms of appreciation of the very reality and being of God and fellowship with him, the Creator and Ruler of all. The commandment itself leads us back to such a conception of God. Use the Sabbath, make the most of it, but do not waste it, abuse it, or desecrate it by selfish purposes and personal ends—"not doing thine own ways or seeking thine own pleasure"—"then shalt thou *delight* thyself in the Lord." Use all you need, "but do not waste any."

There also is "the water of life," the glorious gift of salvation. "Come ye to the water." Let the thirsty come, and "whoever will let him take of the water of life freely." There is enough for all, but let none be wasted. We live in a bewildering time amid a people confused. Folks are hungry and thirsty, seeking for satisfactions from springs filled up and from "broken cisterns." There are realities and satisfactions apart from the sources from which they futilely seek. They perish, when there is enough and to spare—"water springing up into eternal life." "Take

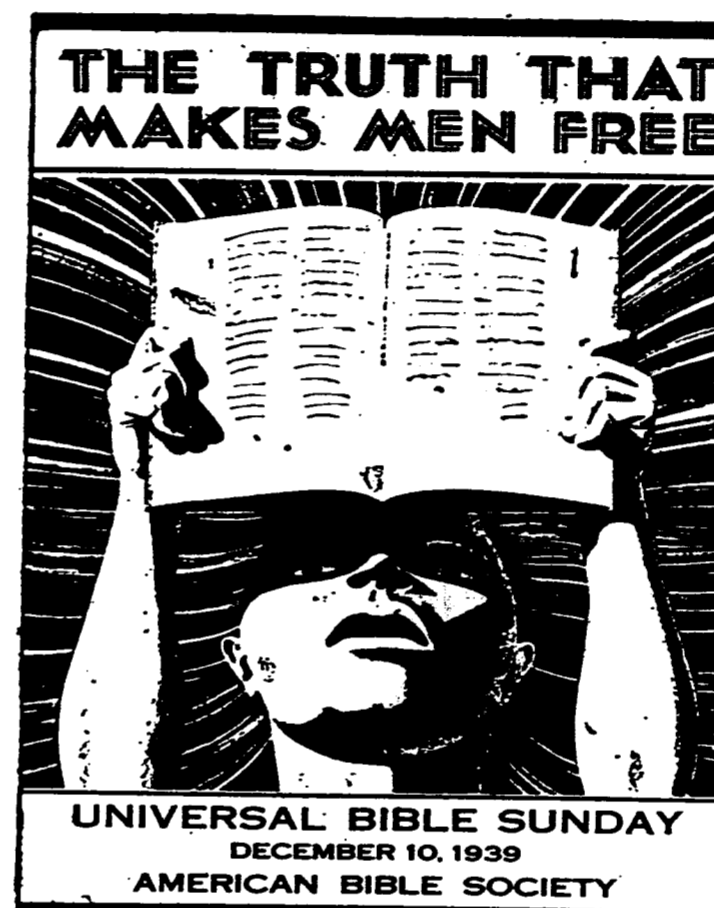
all you need but do not waste any." Rather take it to the hungry and thirsty. A cup of cold water in the Master's name is ours to offer to others. Let us not forget that Jesus still is saying, "inasmuch as ye did it unto one of these least, ye did it unto me." Let the disciple of Jesus draw from the inexhaustible springs of spiritual life and power and carry to those in need without waste, until all the arid places shall be watered and thirsty souls shall be refreshed and gloriously satisfied.

truth as the medium through which men are made free.

Never before in nineteen hundred years did men more need the emancipation from error promised in the simple declaration, "Ye shall know the truth and the truth shall make you free."

Those of us who believe in the democratic way of life, therefore, take heart and courage from the fact that the Bible, after centuries of circulation, still holds its place as the world's best seller. I believe that all of the differences that rend the world today would find speedy solution if men and nations would but return in all humility to the plain teaching of the Sermon on the Mount. There indeed are the truths that set men free.

Let us hope that the American Bible Society will continue its good work in disseminating the sacred Scriptures and pray in the fullness of time that all the world will accept the unchanging truths which the Book of books proclaims.



SPREAD OF SEVENTH DAY BAPTISTS

On another page will be found an interesting paper by Karl Stillman of Westerly, R. I., that was read before the Newport (R. I.) Historical Society on Sunday afternoon, November 12. Mr. Stillman, George Benjamin Utter, and Rev. Harold R. Crandall on the invitation from the Historical Society spoke on this program. The society is sponsoring a series of programs this fall, put on by churches and other groups which have had something to do with the foundation work of the city of Newport.

The address printed in this issue will be of interest, we are sure, to all Seventh Day Baptists and other readers of the RECORDER. The addresses by Pastor Crandall and Mr. Utter will be published later.

LIBERTY OF CONSCIENCE UPHELD

Liberty of conscience is one of our most sacred rights in America. That liberty has been denied in some of our states, and the denial upheld in various high courts, to certain school children who have been compelled to salute the flag in violation of their religious convictions.

It is encouraging to learn that legal rights of public school children to refuse to salute the flag when that act involves a violation of their religious convictions were upheld by a unanimous decision of Pennsylvania U. S. Circuit Court of Appeals, according to Religious News Service. The decision upheld a U. S. District Court opinion handed down a year ago last June, which denied the right of the Minersville (Pa.) District Board of Education to expel two members of the Jehovah's

"Ye shall know the truth," said our Master, "and the truth will make you free." The world is skeptical in receiving this aphorism, and altogether too slow in seeking for truth in the Book of God.

The American Bible Society is a faithful agent in printing and distributing the Bible. December 10 is the day chosen this year by the society to lay emphasis upon this Book, its value to mankind, and its distribution and world-wide use.

The society sends us President Roosevelt's recent endorsement of the observance of Universal Bible Day, December 10. We are glad to call attention to the endorsement. It follows:

It is not without significance that the American Bible Society has chosen for its theme in the observance of Universal Bible Sunday this year the text from St. John's Gospel, which proclaims

Witnesses sect because of their refusal to salute the flag.

The judge's opinion, concurred in by the other court members, quoted a statement of George Washington that "Conscientious scruples of all men should be treated with great delicacy and tenderness; it is my wish and desire that the laws may always be as extensively accommodated to them as due regard to the protection and essential interests of the nation may justify and permit."

It was the findings of the court that "The School Board has failed to treat the conscientious scruples of all children with that 'great delicacy and tenderness.' We agree with the Father of our Country that they should, and we concur with the learned District Court that they must." True insight seems to be shown in this ruling and in the opinion which continues:

"Compulsory flag saluting is designed to better secure the state by inculcating in its youthful citizens the love of country that will incline their hearts and minds to its more willing defense. That particular compulsion happens to be abhorrent to the particular love of God of the little girl and boy now seeking our protection. One conception or the other must yield."

ANOTHER CHURCH UNION

According to a recent report of the Religious News Service the United Brethren and Evangelical churches have taken a long step in advance toward church union. A preliminary draft of a merger has been made that will come before their respective conferences within the next two years. Higher educational requirements are indicated, including at least two years of college work, three years of seminary, and one year practice preaching. Women are not to be ordained to the ministry.

Neither communion differs greatly from the Methodist Church. Separate existence of each group, in fact, is attributable to the reluctance of Bishop Asbury, in the early 1800's, to sanction preaching in the German language, it is reported. The United Brethren Church with a membership of 400,000, was founded by Philip Otterbein, a close friend of Jacob Albright, who founded the Evangelical Church. The latter has a membership of about 250,000.

ITEMS OF INTEREST

At the November meeting of the Executive Committee of the Federal Council of the Churches of Christ in America it was voted to combine the monthly Federal Council Bulletin and Information Service, a four-page publication. The Information Service part of the magazine will be so arranged as to be separated if desired, and extra copies printed for wider distribution if called for.

A St. Louis (Mo.) Men's Bible Class started a Bible on a trip around the world on April 12, 1936. It has just recently completed its tour, in approximately two and a half years.

Instructions accompanied the Bible directing its course eastward, the Book to be handed from one Christian to another and personally carried by each recipient. The stories of the Bible's journey are carefully inscribed in a log book which accompanies it, both books being securely inclosed in a zippered leather case. Each recipient of the Bible was asked to record in the log book his name, address, and the date with an account of the circumstances under which he received it and passed it on.

In its unique odyssey the Bible visited the home of Martin Luther in Wittenberg, Germany; retraced the missionary pilgrimages of the Apostle Paul; followed the road from Galilee to Jerusalem, as Jesus did; and then to Egypt and back through the teeming population of India. It visited the war-devastated areas of China, and before it started homeward across the Pacific Ocean made a number of stops in Japanese cities.

A spiritual Christian is like a man who learns the principles of music, and then goes on to the practice. A moralist is like a man who learns nothing of the principles, but only a few airs by rote, and is satisfied to know as many tunes as common people do.—Henry Ward Beecher.

Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and count them as nothing, that I may win Christ. (Philippians 3: 8.)—From an alphabetical selection by Mrs. A. L. Murphy of Battle Creek (a shut-in).

MISSIONS

"LET PATIENCE HAVE HER PERFECT WORK"

We read of the "patience of the saints," and we are exhorted to "let patience have her perfect work." Throughout the New Testament patience is held up as a cardinal virtue, but this grace works in more ways than we sometimes think in missionary and other Christian efforts.

There is need that we have patience with God and his providences. When we view the sordid lives, distressing conditions, sin, shame, and sorrow in the world, we are tempted to cry out in impatience and discouragement, "Why does a good God allow this to continue?" "Will these conditions never be changed?" This feeling is especially strong when we view the awful destruction and anguish produced by war, and in our haste we ask, "Has God forgotten his suffering children?" Two things should be noticed in this connection. First, the Father works through human agencies, and had the people to whom he has given so much done what they might, conditions would not be what they are on this earth today. Had either Christians or Jews been true to their high calling, the world would have been transformed to its remotest corners long ago. Both have failed—the Jews by rejecting Christ, and Christians by following him half-heartedly. Second, while this is true, righteousness is bound to triumph in the end. God did not give his Son in vain. "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

We need patience with ourselves as we toil in mission fields and in our local churches. Many of us get discouraged over our own imperfections, the poor quality of our work, and the lack of results. It is true that we should strive for perfection in character and methods of work and that we have a right to expect results; nevertheless we must have patience with ourselves when we do not attain unto our ideals, remembering that the Father has always chosen imperfect people for his work, that consecrated service is one of the prime essentials of growth in grace, and that results are sure to follow the work of God under the direction of the Spirit.

We need patience with others, their peculiarities, imperfections, and sins. How often

Dr. Walter Van Kirk of the Federal Council of Churches may be heard in a broadcast—"Religion in the News"—the night after the Sabbath each week at six-thirty to six-forty-five, E.S.T., over the red network of the National Broadcasting Company. His news comments are well worth listening to regularly.

The most widely translated hymn of the Protestant Church, according to the *Methodist Protestant Recorder*—is Luther's "A Mighty Fortress Is Our God," and is sung in 183 languages. Another great hymn, "Rock of Ages," has been translated into 150 languages.

Rev. Roswell P. Barnes was elected associate general secretary of the Federal Council of Churches of Christ in America at the recent meeting of the Executive Committee. He will share in the responsibilities of general administration under the present secretary, Dr. Samuel McCrea Cavert.

THE ANGEL OF SHAVANO MOUNTAIN

By Herbert N. Wheeler

The Angel of Shavano Mountain is in the Cochetopa National Forest, Colorado. Every winter snow fills the basin on the east side of this mountain, which is more than fourteen thousand feet high. About the sixth of June the snow has melted to such an extent that the figure known as the Angel appears. Arthur Chapman, formerly a poet on the "Denver Republican" wrote a poem about this Angel. The first verse is:

Here in this studio so vast,
What was the sculptor's hand
That wrought the changeless die
Where you are cast, each year anew.
What power caught the upflung crags
And formed them into shape on Shavano,
Perfect from wing to garment's hem,
Wrought not in marble, but in snow.

This inspiring vision is seen each year for about two weeks from Salida, Colo.

And make straight paths for your feet,
lest that which is lame be turned out of the way;
but let it rather be healed.—Hebrews 12: 13.

we fail here. It sometimes happens that people who are the nearest to us are the ones with whom we have the least patience. Those in our own families, church and denomination are the ones whom we sometimes treat the worst. We focus our criticisms on them. "Brethren, these things ought not so to be." He who has tried to work in any sphere under unkind criticisms knows its blighting influence. It takes courage to struggle on under such circumstances, and strong character to attain results. Every conscientious, humble worker, whether in the field of missions or elsewhere, has discouragement enough because of his own weaknesses and the burdens and difficulties of the work, without putting a heavier load on him.

Much will be gained in the whole field of missions, as well as elsewhere, if we can cultivate the grace of patience in relation to other people, ourselves, and God and his providences. "Strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness."

THE WAR IN EUROPE AND FOREIGN MISSIONS

The conflict in the Orient has done much damage to mission work in China and Japan; and now the war in Europe is bringing very serious problems to many other foreign mission fields. Extensive mission work of great value has been carried on by the European countries now engaged in war. In fact, excepting the work fostered by Americans, the nations at war have been the foremost in promoting missions. Now their energies are given to war and the funds that supported thousands of missionaries are consumed in war. This, however, is not all of the disaster brought by the war to foreign missions. Many missionaries are interned. For instance, the German missionaries in India are interned, and for the same reason missionaries in other countries connected with the warring nations are interned. This leaves many missions without leadership. Also, many missions where missionaries are not interned are deprived of the support of the home base and the missionaries are left in destitute circumstances.

What can be done? The International Missionary Council in stating the situation makes an appeal to Christians in America, particularly to mission boards. The appeal states that American Christians are the only

ones in position to save the day, and urges that their liberality be extended to this unfortunate condition. This is the work of the Master and it can and must be cared for. We remember that Paul carried the contributions of Christians of other countries to the Christians suffering at Jerusalem. This is our example. The matter must be laid on the hearts of the people and a plan devised for meeting the emergency. During the war in Europe which closed twenty years past, the churches of America contributed nearly \$2,000,000 in extra funds to take care of mission work which had been carried on by those who had become interned by war regulations. While churches in America continue to carry extra burdens on account of the damage to missions brought about by the war in the Orient, they must take on this added responsibility.

CHRIST AND OUR GENERATION

By Rev. Alexander McLeish

Christ sent his followers to carry the gospel to the world of their own generation. We present-day Christian men are commanded by him to proclaim that same gospel to the men of our generation. It is easier for us than it was for the disciples. We have the same spiritual power as was promised them; but while one-third of the world's population is nominally Christian, yet there are numerically more non-Christians in the world today than there were fifty years ago.

... We of this generation are called to take the gospel to those who know it not and we can do it if we are prepared to fulfill the conditions which Christ long ago made clear.

There is a stern logic about Christ's appeal here which no one can evade. The basis of our confidence is that Christ himself saves and keeps us from sin. If we do not know and have not experienced this, then we have nothing to take anyone. Every fellow man needs this assurance and hope. Evangelism, in the New Testament, is the declaring of this glad tidings of Christ's all-sufficiency to other men, and until this has been done, no evangelism has been done. Christ had the need of all men in view when he said, "The field is the world." So when he says, "Go ye into all the world," he is speaking to every follower. Every Christian is a missionary, and if all were witnessing Christians, the need of our generation would be met.

The New Testament note of urgency is needed. "This generation must not pass till all these things be done." This is the prophet speaking; he dare not contemplate failure. God is able to do this thing if we are willing and obedient.—*Taken from Laymen's Missionary Movement.*

THE CHURCH AND YOUR COMMUNITY

Any community is a good community if it is a good place in which to live, build a home, and rear children.

But a good place in which to live needs more than beautiful public buildings, broad paved streets, bulging banks, and busy factories.

Life and property must be safe, so that one can walk the streets without fear for himself or for his loved ones.

Justice must be impartial and sure for all classes.

The moral life of the community must be on such a high level that youth is tempted to goodness and nobility.

Opportunities for learning, and growth of character, must be available to all.

Cultural advantages must be within the reach of the humblest.

The people of the community must live together in the spirit of good will and mutual helpfulness.

For all these things the churches in your community are laboring. They have a right to expect you to join with them. — *First Church Pulpit, Los Angeles.*

EXTENDING SEVENTH DAY BAPTIST HORIZONS

By Karl G. Stillman

(One of three addresses by Seventh Day Baptists before the Newport Historical Society, Newport, R. I., November 12, 1939. The other addresses, by Rev. Harold R. Crandall and George B. Utter will appear later.—Ed.)

Rhode Island historians in general and those in Newport in particular are well aware of the fact that the first Seventh Day Baptist Church in America was established here in Newport in 1671, and that incidentally it was the seventh Baptist church to be established on the American continent. Perhaps less well known are the far-reaching influences of this early church on the lives of many of the people of this state and elsewhere in our own country and, in fact, throughout the world.

The seven persons who entered into the original covenant on December 23, 1671, to establish a Seventh Day Baptist Church were William Hiscox, Stephen Mumford, Sister Mumford, Samuel Hubbard, Roger Baster, Tacy Hubbard, Rachel Langworthy. Descendants of this group through the years aggregate a large number of individuals who have kept the Bible or seventh day Sabbath and have subscribed to the belief of Seventh Day Baptists. Any number of the residents of Westerly and vicinity today trace their ancestry to these Newport pioneers. Along with numerous others, I claim relationship to Samuel and Tacy Hubbard and among treasured family possessions are the Tacy Hubbard chair, table, sugar bowl, and tea trays.

Even though the days of Horace Greeley were far in the future and his admonition of "Go West young man" unknown, these early Seventh Day Baptists felt a strong urge to go West. Many located in Westerly and in the surrounding country, attracted no doubt by the fact that since 1680 there had been a meeting house for people of their faith at that point. In addition to a natural migration, the Newport Church sent out some of its members on missionary journeys which resulted in membership increases for the Newport Church, for until 1708, all were members of that church even though they worshiped in the Westerly meeting house as well.

Perhaps the earliest Seventh Day Baptist missionary effort may be considered to be the trip made by Rev. Wm. Hiscox, the first pastor of the Newport Church, and Samuel Hubbard, who were sent by the church to Westerly and New London September 7, 1676, in response to an urgent request received from four brethren residing in that section who came to Newport to make their appeal in person. We read in Samuel Hubbard's diary that "there was baptized on 10th day (Sept. 10, 1676) the Sabbath, in that town of New London, old father Rogers and his wife and his daughter Bathshua. There arose troubles by the constable on account Brother Hiscox laid hands on old bro. Rogers and his wife and daughter and we added them to the church." Apparently this trip was made by boat, for later on we read, "Those four brethren that fetcht us brot us home; had a fair wind, got home that day; (they) went home the next day 14 Sept. 1676."

In those days Connecticut as well as Massachusetts was very strict in attempting the enforcement of Sunday as the day for religious observance and also was bitterly opposed to the administration of the ordinance of baptism. Samuel Hubbard's journal records that again

"The church sent to New London and to Westerly, brethren Hiscox, Maxson and Hubbard; went away 20 Nov. 1677, got to Westerly 22 day, we was all there New London 23, being the Sabbath Day, at brother Roger's house: 24 day we heard the account of Sarah Rogers and Joseph Rogers wife's faith and satisfied. John would have it at town but I withstood it, but we went to town to do it; great troubles arose: they all sent for by the magistrate, come again, bro. Hiscox went on in his sermon; the constable came in and took him away so we went with him all before the magistrate: arose much discourse their minister being there (I believe Presbyterian) and he saying their good way which their forefathers set up &c. I asking leave of the magistrate say, that he was a young man, but I was an old planter of about 40 years, before Connecticut was planted and a beginner of that place, and had been persecuted for my conscience from that colony and I could assure them that the old beginners was not for persecution but had our liberty at first &c. And much discourse bro. Hiscox had of the magistrate, said could you not do it elsewhere: a good answer so we departed to Mr. Samuel Rogers house: bro. Hiscox spake again: then John Rogers went to prayer unknown to bro. Maxson and I but others going we went also, so John baptized his sister: when come back the constable took bro. Hiscox and carried before the magistrate who proposed he should go to Hartford jail. Sir, said bro. Hiscox, what have I done? John came saying I have done it &c. Oh, said the magistrate, I will talk with you another time: Mr. Hiscox I have no more to say to you: so we went all away."

The work continued in New London and later in Westerly, with other baptisms and additions to the Newport Church, and even as today some feel that baptism is an ordeal so was it then, for we read "Then we went to the water side at the mill (presumably near the site of the Seventh Day Bridge so-called on Route 3 near Westerly where some three thousand individuals were eventually to be baptized) then bro. Hiscox baptized George Lanphear; he came out rejoicing; his wife went into the water, was faint hearted and came back again unbaptized." The three Newport emissaries returned home March 5, 1678, after four months of missionary struggle, and on September 15, 1678, fourteen years after the beginning of the observance of

the seventh day Sabbath in America, Mr. Hubbard said that the number of Newport Church members were twenty at Newport, seven at Westerly, and ten at New London: but John Rogers carried off most of the latter. What great evidence of undying faith in the righteousness of their cause could be shown than the spirit of these forbears of ours in carrying on in the face of such persecution and discouragements.

However, as time went on Seventh Day Baptists in New London decided not to submit meekly to persecution for observing the Sabbath and performing their work on the first day of the week, but to be a bit aggressive themselves. And so some of the women attended services on a Sunday in the first church (Congregational) and busily engaged themselves with their knitting while their husbands and male members of their families diligently and noisily trundled wheelbarrows loaded with stones up and down the front steps. Of course such actions cannot be condoned, but today we are guaranteed the right to worship according to the dictates of our consciences without the threat of outside interference.

Stephen Mumford at Newport, R. I., Abel Noble at Philadelphia, Pa., and Edmund Dunham at Piscataway, N. J., may be considered the originators of the Seventh Day Baptist churches in America. The New Jersey and Pennsylvania churches spread throughout those two states and down into West Virginia and other southern areas, whereas the Newport Church should receive and does receive credit for most of the expansion of our denomination. Most of our churches are outgrowths from the church of Newport, directly or indirectly, and from these groups still go missionaries who are inspired by the early struggles of that first church.

By 1708, the number of Seventh Day Baptists in and around Westerly was sufficiently large to encourage the idea of establishing a church whose membership would be drawn from Newport church members who resided in Westerly. As near as can be ascertained, seventy-two individuals subscribed to the covenant and the new church came into active existence. For a whole generation there was no other church within a radius of ten miles. In passing, it is interesting to note that the land on which this meeting house was constructed was given by Peter Crandall, an an-

cestor of Rev. Harold R. Crandall who is to be your next speaker. The membership of this church increased rapidly and in 1816 totalled 947, at which time it is believed to have been one of the largest, if not the largest, church in America. Of course this membership was not all local, but included non-residents for miles around.

About 1700, Edmund Dunham of Piscataway, N. J., who has been referred to already as one of the founders of our denomination, rebuked a Mr. Bonham for laboring on the first day of the week and in reply was asked for Scriptural authority for the observance of the first day of the week as sacred time. This led him to an exhaustive study of the Scriptures for the desired authority and convinced him that the seventh and not the first day should be observed as the Sabbath. This conviction led to a change in his personal practice, which others soon followed, and resulted in the founding of the Piscataway Church in 1705, with him acting as pastor. Here again the Newport Church receives credit, for Edmund Dunham received ordination at the hands of Elder William Gibson, the second pastor of that church. Another of the early churches was the one established in 1737 at Shiloh, N. J., and was largely an outgrowth of the Piscataway Church.

In New England, expansion still continued westward; and in 1757, the church at Brookfield, N. Y., was established; in 1780 one at Berlin, N. Y.; and in 1784, another at Waterford, near New London, Conn. These in turn were followed by others in New York State and in the southeastern part of our country. On foot, horseback, or behind a team of horses, missionaries went out from the Westerly Church and in the main were responsible for the establishment and strengthening of churches throughout the East. One of these evangelists was my great-grandfather, Elder John Greene, who alone administered baptism to thirteen hundred individuals during his ministry, a total difficult of attainment even now in these more populous days.

Through the years there has been a gradual extension of our denomination into the Middle Western states, the Rocky Mountain states, and finally the Pacific Coast states. At the present time, I am told that there are but two states in our country where our interests

are not represented in one way or another and, strange as it may seem, one of these two is a neighboring New England state.

In 1847, our denominational missionary effort was carried overseas by Rev. Solomon Carpenter, a Brown University graduate, who left in January of that year for China, finally locating in Shanghai. Later came missions in Africa, Jamaica, British Guiana, Java, and other points of lesser importance. As recently as 1932, we fostered a highly successful mission in Germany, with the founding of some twenty-six churches in spite of Nazi persecution. The sessions of the 1939 German Seventh Day Baptist Conference were held in a Catholic monastery in Germany, at the friendly invitation of resident monks.

Seventh Day Baptists contributed the Sabbath to the doctrines of Seventh Day Adventists, yet at that point practically all similarity between the two groups disappears.

In the affairs of the world Seventh Day Baptists have played leading parts. They have actively worked for temperance and were strong leaders in the anti-slavery discussions of nearly a century ago. They have provided many outstanding educational leaders in secondary schools and colleges, with a few college presidents numbered in the group. They have contributed brilliant men in the professions and in political life. Three governors of the state of Rhode Island were communicants of ours, as is one congressman from West Virginia at the present time. In research and invention Seventh Day Baptists have been found to be active and ingenious. The development and marketing of the water tube steam boiler was aided by a member of our denomination. The printing industry has been developed by several Seventh Day Baptist printing press manufacturers. At a recent anniversary celebration commemorating the establishment of the United States Patent Office, a Westerly man who is a trustee of the Pawcatuck-Seventh Day Baptist Church and the outstanding printing press engineer of this country, if not of the world, was one of ten inventors of the present day honored by having their names listed with Eli Whitney and other holders of basic patents on the commemorative program of that occasion.

In the Pawcatuck Seventh Day Baptist Church today the auxiliary organizations are

very active in promoting the work of the church and denomination. One project receiving support of these groups has been the restoration of the steeple destroyed in the hurricane of a year ago. The Men's Club of this church sponsors, as one of its activities, a male chorus of twenty-five voices. By invitation this group gave a sacred concert in the Temple of Religion at the New York World's Fair last August. The Westerly Church is very much alive today!

We would like to have you know us better and since the Pawcatuck Seventh Day Baptist Church in Westerly will celebrate its centennial next April, having been set off from the old Westerly Church in 1840, may I have the privilege of inviting you to attend those services, for I'm sure there will be much of historical interest to you which will be developed at that time.

WOMAN'S WORK

SIX PRINCIPLES OF PEACE

A statement of religious principles in world affairs, adopted by two hundred ninety Protestant, Catholic, and Jewish leaders, and released in July by the Rt. Rev. G. Ashton Oldham, president of the American Council of the World Alliance, is reprinted in part below. These principles are of abiding value, and it is hoped that they may prove of value to religious groups in the present critical days. The tasks for religious action are as follows:

First, there is the task of opposing war as an instrument of national policy. Men and women of good will in all countries should reaffirm the conviction that international problems can be solved by peaceful methods alone. The aftermath of war is economic, social, and moral disintegration.

Second, the religious man can make an immediate expression of good will in a world of conflict by giving humanitarian aid to the victims of oppression and aggression.

Third, it is necessary to oppose the hatreds and prejudices which breed wars. Religious people should reaffirm the solidarity of all peoples. Racial or religious discrimination and intolerance are incompatible with genuine good will.

Fourth, there is need to oppose injustice to nations and to groups within nations, for injustice is directly or indirectly a major cause of war. The claims of individual states must be settled in accordance with the rights of all peoples. They should be adjusted on the basis of needs, not on the basis of power. Peace is a by-product of righteousness.

Fifth, men of good will should work for adequate peace machinery as the prerequisite to the pacific settlement of disputes. There will be anarchy just so long as sovereign states claim to be the sole judges of disputes in which they are involved.

Finally, being concerned with the welfare of all peoples, we need to oppose direct or indirect support of those governments which do engage in war as an instrument of national policy. Aggression must be opposed wherever it is threatened or manifested. To furnish the sinews of war to aggressor states is a grave injustice, not only to the immediate victim of aggression, but to all peoples, because such aid encourages new aggressions and the spread of war. Religious groups should, we believe, urge upon their peoples and governments that the price of peace includes the refusal to profit from war by economic participation in aggression.

HOW I KNOW CHRIST IN MY LIFE

(A statement by Miss Nannie Greeley, at the service of ordination of deacons and deaconesses, Nortonville, Kan., November 18, 1939)

I find myself somewhat in this position this morning when asked to give a statement of my Christian experience:

I have lived my life for thirty years among you, and if my life has shown to you that I know my Christ, any statement is unnecessary; and, if I haven't proved to you in my daily life that he is my Friend, my Guide, my Master, then my words might better be left unuttered.

Yet this morning I want to add my testimony to those already given.

As I think back over my Christian life, I cannot tell you when I was converted, or when I formally accepted him as my Savior. The words of the poet express my experience:

You ask me how I gave my heart to Christ?
I do not know.
I had a longing for him
In my heart so long ago.
I found earth's flowers would fade and die;
I longed for something that would satisfy;
And then—and then—I seemed to dare
To lift my broken heart to him, in prayer.
I do not know—I cannot tell you how;
I only know he is my Savior now!

I knew I was his child—have known it ever since I was thirteen years old. Yet there was a dissatisfaction with my life as I was living it—a lack of something, I knew not what, that my heart longed for. This unsettled state lasted for years. I couldn't understand—I knew I was his child; yet, if I were, why this persistent yearning for some-

thing I couldn't even recognize? I longed for something that would satisfy.

I found it only a few years ago.

In the words of Betty Stam, the martyred Chinese missionary, "I had accepted my Master as my Savior," had lived, or struggled along thinking that that was the Christian life—yet, when I obeyed my Lord in the acceptance of the Sabbath, then, to complete Betty Stam's statement, "I accepted my Savior as my Master."

The matter of the Sabbath presented itself more as a puzzling question at first, rather than as a challenge to me.

Naturally, living all these years amidst a group of Sabbath keepers, my attention was brought to it but not until the year of 1934, when we were studying the Easter lesson in our Sunday school class, did I give it any serious consideration.

Then, in 1935, I began earnestly to make a study of the subject. Even after I gave intellectual assent to what I found, I was at times bewildered; at others, resentful toward the Lord. "If Seventh Day Baptists could fall so far short in my (not the Lord's) estimation of what was ethical, of what was Christian, why should I accept the Sabbath? I was trying to live according to my Christian beliefs.

The time came, however, when I saw that I must leave all of these seeming inconsistencies with the Lord—I had to answer only for my life, not for others in that respect.

I accepted the Sabbath, united with this church on May 11, 1935. Even then I wasn't happy about it—I still wished that it hadn't been necessary for me to accept the Sabbath. This question would arise in my mind—"Why did God compel me to when I was doing the best I knew?"

Later I was glad that I had obeyed my Lord in this matter, but wished that I could still be a Methodist.

At the time of our Christian Endeavor Golden Jubilee, when I heard the history of our organization given and letters of greeting from former pastors and members were read, I ceased regretting that I was no longer a Methodist.

Two years later, at the time of my baptism here with a group of my endeavorers, I could really thank my heavenly Father for not giving up in despair and letting me go on

in my willful way. "My Savior had become my Master."

Oh, Seventh Day Baptists! I wonder if you realize what a glorious opportunity you have here and elsewhere in showing to the world what the Lord can do for a people who are serving him in the Sabbath. You hold a unique position in this community and among the various denominations in the country. Won't you let the others see what Christ can do for us when we are fully yielded to him in our faith and in our daily living among friends and neighbors?

"Keep the Sabbath day holy." I have been on the outside and know what it would do for this community if every one in this church would remember to do nothing on the Sabbath day that would dishonor him; and not only on the Sabbath, but in our daily walk of life among those of no faith.

Shall we pledge within our hearts to "Stand with our Lord"?

How I Stand With My Lord

Here's how I stand with my Lord:
We've a partnership, we two;
He's the senior member of the firm,
I'm in charge of being true.

Here's how I stand with my Lord:
He holds all the capital stock
And pays me the dividends
For increasing his flock.

Here's how I stand with my Lord:
He's in charge of building mansions;
I'm in charge of seeking tenants
From all the races and factions.

That's how I stand with my Lord,
And it's a partnership true;
Its name is "God and Kingdom"—
We'd like you to stand with us, too.

—Jack Roberts.

SHALL WE?

YOUNG PEOPLE'S WORK

In this week's page we have an article, "Why We Should Have Bible Schools." Miss Knisely is a young public school teacher and an enthusiastic worker in her church, which is a Union Church embodying five denominations. Following her article are evidences of the seeds sown in Bible school activity. The poems were written by sixth, seventh, and eighth grade class pupils of the Salemville Vacation Bible School.

WHY WE SHOULD HAVE BIBLE SCHOOLS

By Miss Florence Knisely

In February, we, the people of Pennsylvania as well as of our nation, refresh our loyalty and patriotism to our state and nation and take a new interest in the affairs of government. We are especially concerned about our state now since our new governor has started his work. Is our interest just of an economic and political nature or are we anxious that our leaders and our laws should be Christian? We would like to see our state become great financially, but would it not be more wonderful to see it become great religiously?

I heard not long ago that our state has one sixteenth of all the Sunday schools in the world. I wonder if the number of Vacation Bible schools is not proportional to the number of Sunday schools, for they are so closely related. Surely we can be proud of this, but does it appeal to our pride only? Must we not see behind this fact the many people who have not the advantage of religious teaching and Christian surroundings which we enjoy? And does it not offer us a responsibility for sharing what we have inherited, we might say, with those who have been less fortunate, if we hope to see Christianity flourish? In accepting this responsibility, we must make our services and religious education the best we can.

The religious education movement has been progressing rapidly in the last few years. Religious leaders have recognized the fact that just as one needs training for his occupation, so does he need training in Christian living.

One phase of religious education work is the Vacation Bible school. It was organized to help the Sunday school and take over some responsibilities given up by the home, as well as to help the home. The fireside services of hymns, Bible readings, and prayer are being replaced by attractions from Hollywood, Radio City, and N. B. C.

We hear much about leisure time, but for many people it scarcely exists. Some are too busy with work while others are taking their social affairs too seriously. Something must be crowded out of an overloaded schedule, and for many who know not its true value, religion must go. But those of us who are too busy for religion would not want to go to Russia where no one has time for religion.

The homes are becoming filled with new and stylish furniture which offers no place for the family Bible. So it may be found in the storeroom or attic. The Bible school does not wish to take the place of religious training and worship in the home, but prefers to encourage and help it by teaching the children to like it and to do their part. The Bible school co-operates with the Sunday school by teaching poems, hymns, Bible verses. With its daily three hour periods, it offers projects and larger units of work than can be done well in Sunday morning lesson periods.

And this leads us to one of the finest features of the Bible school. It aims to be a fellowship where religion is learned by being practiced. Stamp exchange and letter writing with children of foreign lands promote friendship with far-away neighbors. Hand work such as making of toys and clothes for poor and unfortunate children is experience in service and brotherhood. Charts and maps are made to make their study more real and meaningful. My class of intermediates last summer made a salt clay map of Palestine. It seemed to give them a clearer and probably a more lasting vision of the Holy Land.

Large topics which carry through one or two weeks can be studied effectively. Some are "God in Nature," "Friends Around the World," "How We All Need Each Other," "Missions," "Peace," etc.

To children accustomed to concentrating on other things during the week and going to Sunday school on Sunday, religion becomes an everyday experience at Bible school. They begin to feel the need of worship in everyday life and find that they do have time for it. In two weeks they may learn to like daily devotions and continue in making this a habit.

The Bible school unifies the purpose of Christian work in the community and elevates it above denominational differences. One of the highest types of religious experience is worship with others. On Sunday morning a child worships with those of his own church and they become his circle of Christian friends. Although he knows that the other children of his community attend church, he has not had the same fellowship with them nor does he have for them the same high regard as comes from worship together. Perhaps the child feels that other denomina-

tions are striving for different goals. If the Bible school is interdenominational, as it should be, the children of an entire community find one Christian religion and one Christian task as their own.

In summary, the purposes of Bible schools are: (1) To supplement and help the work of the Sunday school and home in religious education. (2) To become a fellowship where religion is learned by being practiced. (3) To make religion an everyday experience. (4) To develop habits of worship. (5) To unify the Christian work in a community and elevate it above denominational differences. (6) The best and fundamental reason for all religious education, taken from Christ's own teachings in Matthew 11: 29, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls"; and Matthew 28: 19, 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

POEMS BY VACATION BIBLE SCHOOL PUPILS

Nature

Nature is a wonderful thing;
Its hills and forests sing,
The birds and bees the skies and seas,
Their joyful noises ring.

Our prairies and our mountains,
Our forests and our fields,
And all the streams and fountains,
For us their wonders yield.

—Floyd Lynch.

Beauty in Nature

I see along the way a lovely bush;
There a small flower,
And a thrush flying gracefully
Here and there, through the bright and sunny air.
God sent these things from above
To show us of his wonderful love.

—Florence Horton.

Beauty

How can birds sing all the day?
Without asking any pay?
And how can flowers bloom
Without having any gloom?
God made these things be,
And how thankful we should be!

—Anna Mae Fetter.

Beauty in Nature

I see beauty in the flowers;
There is beauty in the showers.
I see beauty in the sunshine,
And in the clouds above.
I see beauty in the winter,
And in the summer, too.
The beauty that I see in these
Is made by God's great love.

—Pauline Boyd.

Beauty in Nature

The beauty I see in the leaves on the trees
And the flowers in the fields are important to me,
And do you know who made all these?
God our Father made them for us to see.

—Jack Baker.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mary Helen:

You certainly have a full schedule this year in school, but here's hoping you are finding it so interesting that you are really enjoying being busy.

It was nice that you could spend so much of your vacation with your cousins in Alabama. I hope some day I'll have a chance to visit some of the good friends in Alabama. You know Pastor Greene once lived in Attalla, Ala., so perhaps he may decide to take a trip out that way, when we are less busy than we are now.

I'm glad to hear about your new baby cousin. You see I'm expecting he'll be one of my RECORDER boys some day. What do you think?

Friday, Pastor Greene and I expect to start for Bridgeton, N. J., to spend the week-end with our son Claire and his wife, so I am counting the hours until that time, and hoping there will be no snow storms between now and then.

Was it Vacation Bible School you attended in Alabama? I hope next time you write you will tell me about some of the lessons you learned in that Bible school, and some of the interesting things you did.

Sincerely your friend,

Mizpah S. Greene.

THE SELFISH BOY

(Sent by Mrs. S. S. Powell, Alfred, N. Y.)

There lived a boy who always cross and selfish was; who kept his horse, his battle-dore, his kite, all to himself. And he would

say, "You shan't!" if someone wished to play; rather than play, he tried to fight.

On the first day he went to school, his father—that first grief to cool—bought him a kite with spreading wings, that would mount up into the sky, just like a skylark when quite high he flies, and flying, sings.

The boys around him gathered then, and hoped that he would play with them; but no, he would not do it. Alone he chose to fly his kite. So he did try, but hung it in a tree, so torn you could see through it.

Loud laughed the boys to see him stand, quiet, rueful, the limp string in his hand. "Let this a lesson be," said one, "I would have shown you how to fly your kite. 'Tis useless now, both unto you and me. You've ruined your own fun."

One day his aunt bought him a drum, and said, "Dear Tommy, hither come, and be a dear good boy; let others play with this. With theirs they let you play, and will go shares with many a pretty toy."

But when the drum was tied around his neck, Tom pouted, puffed, and frowned; and as his drum he beat, he thought, "The boys will envy me, when with this drum they look and see me marching down the street."

Just then his grandpa came, who cried out, "Tommy, what a game! Pray let me see that toy!" Tom cried, "I shan't!" and ran away, nor would he near his grandpa stay, the foolish, selfish boy.

But see what selfish boys befall! He thought not, if he thought at all, that punishment would come so soon. He slipped and down the stairs he fell, midst shrieks and cries and tears, right headlong, through his drum.

This story is one that appeared in a little monthly magazine of twelve pages printed by hand and illustrated by hand by Rev. S. S. Powell when he was a boy about ten years old. The magazine was called "Hours of Leisure," and contained a variety of stories, poems, puzzles, and advertisements selected from different sources.

L. F. P.

Dear RECORDER Children:

There isn't room for a full Bible study, but here is a Bible verse for you to learn this week:

"My son, hear the instructions of thy father, and forsake not the law of thy mother:

for they shall be an ornament of grace unto thy head, and chains about thy neck."

As you see, there are no letters this week, but I feel sure they are being planned and some of them will reach me by another week.

Yours sincerely,
Mizpah S. Greene.

OUR PULPIT

THE RESURRECTION OF JESUS AND THE SABBATH

By Pastor James McGeachy

The resurrection of Jesus from the dead is the ground of our hope as Christians of a life beyond the tomb. Apart from this all our faith in Christ is vain. 1 Cor. 15: 12-20.

With this fact as the basis of our religion we can look forward with confidence to what lies beyond death. We know that death does not end everything.

It is understandable therefore why Christians should specially remember this event each year at Easter, at the return of the time when it took place. There is no command in the Bible for Christians to do any such thing, but like the celebration of Armistice Day it springs up spontaneously, and since this annual festival does not conflict with any command of God there is no objection to it.

The great majority of Christians not only celebrate the resurrection of Jesus at Easter each year, but also commemorate this event every week by their observance of Sunday, or the first day of the week, and say that they do so because Jesus rose from the dead on that day, and appeared at various times to his disciples on that day to prove to them that he had indeed risen.

The observance of this weekly festival, however, has displaced the observance of the ancient Sabbath in the Christian Church, with the exception of a few denominations among whom the Seventh Day Baptists are numbered.

Such bodies of Sabbatarian Christians have existed all down the Christian era, making their protest against the setting aside of one of the Ten Commandment, namely the fourth, by a traditional observance for which no positive command can be found in the New Testament.

Since this protest is the chief reason for the existence of Seventh Day Baptists as a separate denomination, it is well that all should examine the grounds upon which this protest is made.

According to Genesis 2: 1-3 the seventh day was that on which God rested from the work of creation. He blessed and sanctified it, and so set it apart for man to observe in memory of his creative power and the divine rest. It was given to Adam before he fell; and would have continued to be the only weekly day of worship if sin had not entered the world. It is part of the conditions which prevailed in the sinless world of Eden.

The sanctification of the seventh day by God implied its declaration as a holy day to man, for "the sabbath was made for man." Mark 2: 27. There were no Jews in the garden of Eden, and so it cannot be argued that the Sabbath was given only for the Jews. The seventh day was given for all mankind. For this reason we place it in a different category from the Passover, the Day of Atonement, and other festivals which were given particularly to Israel.

These later festivals were types of the work of redemption to be accomplished by the Messiah, and were instituted long after the fall of man and after the necessity for redemption had arisen.

The observance of the seventh day was not such a type of redemption, being instituted before redemption was needed, and therefore the obligation to observe it on the part of mankind could not be set aside by the accomplishment of redemption by the Messiah, as was the obligation to observe these other festivals, because the purpose of their institution had been met with the coming of their antitype. Christ our Passover is sacrificed for us, and so is Christ our Atonement, therefore we have no need to observe the typical Passover, and Day of Atonement, and other annual sabbaths and festivals of the Mosaic law. 1 Cor. 5: 7; Eph. 2: 15; Col. 2: 14-17.

The obligation to observe the seventh day of the week, on the contrary, was strengthened by the accomplishment of redemption, for the purpose of Christ's work was to restore what had been lost through Adam's fall, to lead us back to Paradise, to that sinless world of which the Sabbath was a part.

The fall of man having taken place, God set in motion the plan of redemption, and the hope of a Redeemer was handed down from Adam to his children, till the plan for the world's redemption began to take more definite shape in the calling of Abraham and his seed to be a special people unto Jehovah. To this people, Israel, the greatest and clearest revelations of the divine purpose were given. To them, was made known the law of God in all its fullness, and its moral precepts were summed up in the Ten Commandments, a law which has been recognized as of universal and perpetual obligation, and not simply confined to Israel. Such recognition has been given to the Decalogue by all evangelical denominations, and particularly by our National Church, which has set up the Ten Commandments by the side of her altars, and caused them to be repeated as part of her communion service. In the bosom of that law stands the command to observe the seventh day as the Sabbath.

To Israel was given also a great host of ceremonial precepts to govern the work of the priests in the tabernacle, work which was a shadow of the work of redemption. The relationship of the moral law of Ten Commandments to the ceremonial laws is clearly shown in the arrangement of the tabernacle and its services, for the Decalogue, written by God's own finger on two tables of stone, was enshrined in the ark of the covenant in the holy of holies. Deut. 10: 1-5; Exod: 26: 33, 34.

Because that law was transgressed by Israelites from time to time it was necessary that atonement should be made, and on the great Day of Atonement the high priest sprinkled the blood of the Lord's goat on the mercy seat over the ark, and so atonement was made. Lev. 16: 15, 16, 33.

There is no need to confuse the precepts of the law within the ark with the regulations which governed the making of sacrifices, and the routine of the priests, nor yet with the command to observe the Day of Atonement.

The latter regulations were made necessary by the transgression of the moral law, which evidently places the Decalogue on a far higher plane than these other laws, and consequently the Sabbath of the Decalogue is on a higher plane than the Passover, the Day of Atonement, and other annual sabbaths of the Mosaic code.

Thus we can see clearly that when these typical ceremonies met their fulfillment in the work of Jesus Christ, his atoning work could not do away with the Decalogue, or any of its precepts, while its completion did away with any necessity for the continued observance of the typical ceremonies and days.

The sanctuary service of Israel reveals to us the relationship between the Ten Commandments and the atoning work of Christ. The moral law points out what God regards as sin, while Christ's redeeming work is the remedy for sin. 1 John 3: 4; Rom. 3: 20; 7: 7; Matt. 1: 21; 1 John 2: 1-5.

The heavenly sanctuary within which Christ sits as our great High Priest, is the true tabernacle, and we are told that within its holy of holies stands the great original ark of his testament in the temple of the tabernacle of the testimony in heaven. Heb. 8: 1; 2: 9: 1-12, 23-26; 10: 11-22; 6: 19, 20; Rev. 11: 19; 15: 5. The heavenly temple can only be so named because its ark contains the great original testimony, that is the original of the Decalogue. Compare Exod. 25: 21, 22; 31: 18.

The logical conclusion is that the command to observe the seventh day stands enshrined in the ark in the temple in heaven with all the other precepts of the Decalogue, and by that ark ministers our risen and ascended Lord seated at God's right hand interceding for his people on the basis of his finished work of atonement. Heb. 1: 3; 4: 14; 16: 7: 25.

How then could his resurrection and ascension do away with the command to observe the seventh day? How could it alter this command in any respect, seeing it is part of that law, the transgression of which made necessary his work of atonement?

To ask the question is to answer it. Christ's atoning work could only establish that law in greater authority than ever, confirming it as the rule of life for all who believe in him. Isa. 42: 21; Rom. 13: 8-10.

The resurrection of Jesus, as the great assurance of the acceptance of his atoning work, therefore, can only serve to further establish the Sabbath commandment, and the rest of the Ten Commandments, for his resurrection was the necessary preliminary to his ascension and session at God's right hand as our great High Priest to sprinkle his blood over the heavenly ark.

The idea that his resurrection had as one of its objects the setting aside of the ancient Sabbath, and the establishment of the observance of another day in its place is evidently contrary to the great fundamental principles of the gospel demonstrated above.

It is therefore in harmony with these thoughts that we find the fourth commandment confirmed in the midst of the record of our Lord's death and resurrection in Luke 23: 56, "they rested the sabbath day according to the commandment."

When we read these words we must remember that the final clause, "according to the commandment," was not necessary to the historical facts recorded, but were added with a definite purpose by the Holy Spirit. These women were Jewesses. It would have been sufficient simply to say they rested on the Sabbath.

The importance of this final clause is seen when we remember that it was written by Luke thirty years or more after the events recorded took place. By that time he must have known just how the resurrection of Jesus had affected the Sabbath commandment. If it had been abolished or changed he could not have mentioned the fourth commandment in this connection without telling us how it had been affected by that marvelous event.

To Luke, writing thirty years or more after Christ's resurrection, the Sabbath commandment still stood with undiminished authority, and so he simply said that what the woman did on that Sabbath was "according to the commandment."

Luke knew nothing of the Sabbath having been altered or abolished when he wrote those words, and so it is plain that the command to observe the seventh day as the Sabbath still stands this side of the crucifixion and resurrection of our Lord.

The Church had no right therefore to allow another day to take its place. The duty of the Church is to teach the commandments of God, and not to tamper with them, but to lead men through the acceptance of the grace provided in Christ, the Lord of the Sabbath, to obey all these commandments. Matt. 5: 17-20; 15: 1-9.

May the testimony to the truth in this respect lead many readers not only to accept Jesus as their personal Savior and Lord, but to accept him as Lord of the Sabbath, too.

—From the Sabbath Observer.

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., DECEMBER 11, 1939

No. 24

"BE YE THEREFORE PERFECT"

Matthew 5: 48a

The high mark of Christianity is perfection,
and our whole spiritual being, in our sanest and
most secret moments, craves perfection.

"Lord, let me give and sing and sow
And do my best, though I
In years to come may never know
What soul was helped thereby.

"Content to feel that thou canst bless
All things however small,
To someone's lasting happiness.
So, Lord, accept my all."

—Battle Creek Bulletin.

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