

ginia, West Virginia, Pennsylvania, New Jersey, Rhode Island, New York, Ohio, Wisconsin, Iowa, Tennessee and North Carolina. I had also preached in Minnesota and Kansas, and conducted religious services in Illinois.

(To be continued)

Note.—Written by him from memory for his son, Rev. Boothe C. Davis, while visiting him at his home in Alfred, N. Y., during 1897 and 1898; and transcribed from the original pencil-written note-books forty years afterward. Edited for publication by Corliss Fitz-Randolph. Nothing has been deleted, and care has been taken to preserve the language of the author throughout, keeping it, as nearly as possible, as he would approve could he be consulted.

"You cannot make peace with documents.
Peace must be made in the hearts of men."

If a man knows not to what port he is steering, no wind is favorable to him.

—Seneca.

MARRIAGES

Boram - Bond. — Clarence Edgar Boram of Weston, W. Va., and Alta Leonora Bond of Roanoke, W. Va., were united in marriage by Rev. E. F. Loofboro November 19, 1941, at the Lost Creek parsonage.

Card - Clemens. — At the De Ruyter Seventh Day Baptist parsonage on November 17, 1941, Reginald Card of Erieville, N. Y., and Mrs. Iva J. Clemens of South Otselic, N. Y., were united in marriage by Rev. Neal D. Mills.

OBITUARY

Crosley. — Nancy Arvilla Potter, only daughter of Daniel and Rebecca Bowler Potter, was born at Alfred, N. Y., March 6, 1853, and passed away at her home in Milton, Wis., November 5, 1941.

With her father, mother, and five brothers, she moved to West Hallock (now Edelstein), Ill., in 1865. In 1872, she was married to Moses Crosley. In 1893, they moved to Milton, Wis.; and in 1902, to Albion, Wis., where Mr. Crosley passed away in 1923. Mrs. Crosley has lived in Milton since that date.

At the age of ten she was baptized and joined the Second Alfred Seventh Day Baptist Church, and throughout her life maintained membership in churches of like faith in the communities in which she lived.

She is survived by three children: Mrs. C. M. Sheldon of Albion; Mrs. Ella A. Michel of Marion, Iowa; and Dr. G. E. Crosley of Milton. There are three grandchildren and seven great-

grandchildren. Farewell services were conducted by Pastor Carroll L. Hill and Rev. W. D. Burdick. Burial was in Milton cemetery. C. L. H.

Davis. — Rubin Jay Davis, son of Luther and Pernilla Davis, was born near Humbolt, Neb., February 28, 1870. He died at his home in the Sand Hills, northeast of Ord, August 29, 1941.

He was the youngest in a family of five. At the age of eleven he with his three brothers was baptized by Rev. H. B. Lewis and united with the Seventh Day Baptist Church of Long Branch, Neb.

On December 25, 1891, he was united in marriage to Miss Hannah Van Horn, and they made their home on a farm near Humbolt. Later they moved to a farm near Dighton, Kan.; then to Farnam, Neb., where they became charter members of the Farnam Seventh Day Baptist Church. In 1919, they moved to a farm near North Loup, and ten years ago they moved into the Sand Hills northeast of Ord. To this couple were born three sons and four daughters. Two of the sons died in infancy.

Mr. Davis was a man of prayer and a great lover of the Bible and sacred songs. He studied the Bible daily and but few knew or could quote the Scriptures as could he. Since living in the Sand Hills he was too far from his church to attend regularly, but each Sabbath, he with other members of the family who lived near, met in his home and conducted together a Sabbath school and church service. He was a deacon in the North Loup Church.

He is survived by his wife; four daughters: Mrs. Edna Babcock, Mrs. Marie Brannon of North Loup; Mrs. Leona Thorngate of Battle Creek, Mich.; and Mrs. Lucile Swanson of Rosedale; and a son Aubrey of Rosedale, Neb.; a brother Fidello Davis of North Loup; fifteen grandchildren, and a host of friends. Funeral services were conducted from his church in North Loup, by his pastor, A. Clyde Ehret. Burial was in the local cemetery. A. C. E.

Stewart. — Hugh C. Stewart, eldest son of James and Mary Jane Davidson Stewart, was born in Rahway, N. J., August 29, 1856, and passed away at his home in Milton, Wis., October 19, 1941.

February 6, 1876, he was married to Alice Leach, at Camden, N. J. For over thirty years he was a farmer living near West Hallock, Ill. In 1905, he moved to Albion, Wis., where he operated a general store in partnership with Moses Crosley, later moving to Milton where he kept a drug and book store. He was a member of the Seventh Day Baptist Church, and much interested in church work.

He is survived by his wife and five children: Rollo of Chillicothe, Ill.; Wilbur of Columbus, Ohio; Mrs. Clarence Lawton of Albion, Mrs. Ben Wille, Janesville, Howard of Spencer, Wis.; thirteen grandchildren, and two great-grandchildren.

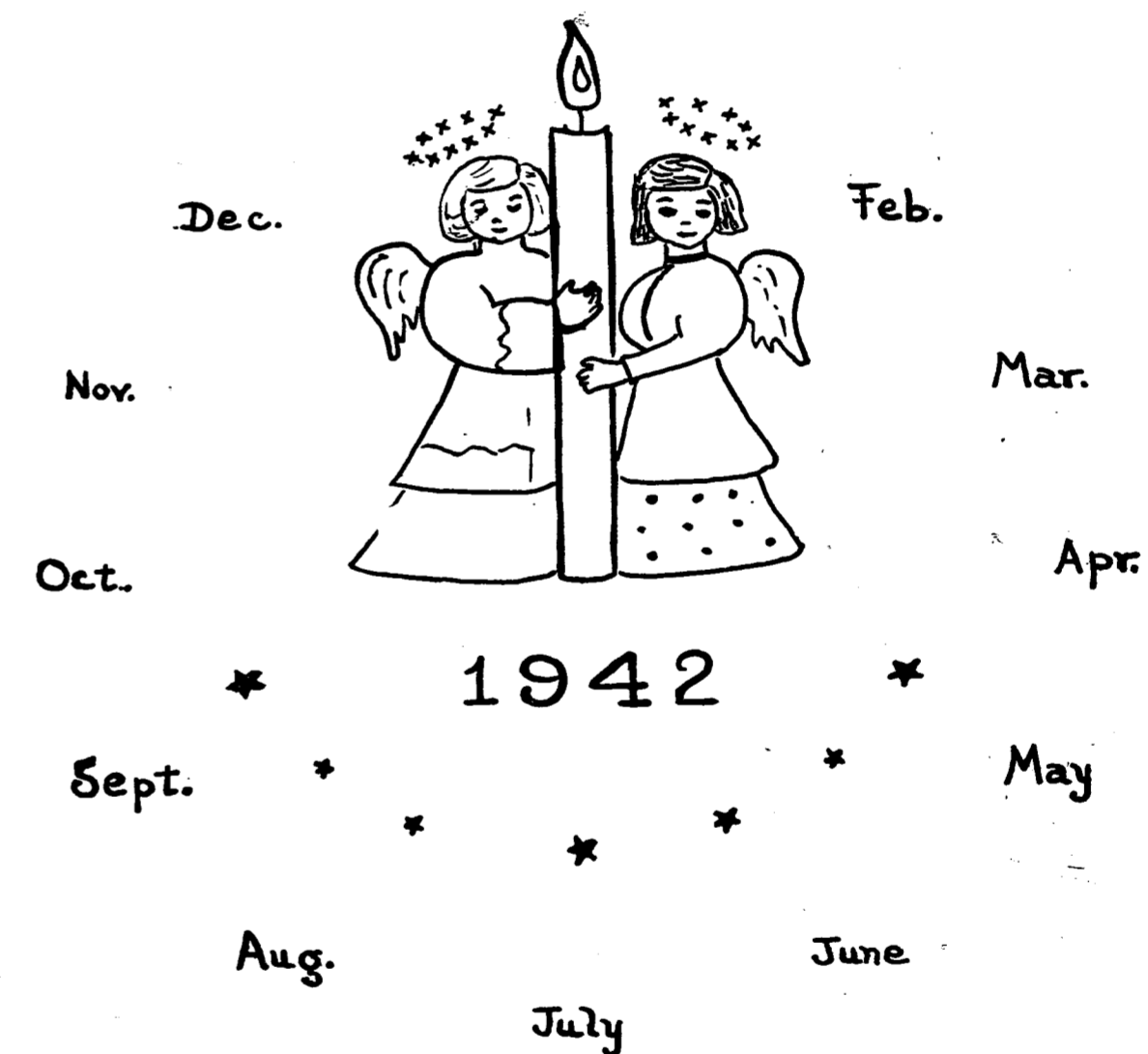
Farewell services were conducted by Pastor Carroll L. Hill. Burial was in Evergreen Cemetery at Albion. C. L. H.

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., DECEMBER 29, 1941

No. 26



*Throughout the year may the Light shine
"in a dark place, until the day dawn, and
the day star arise in your hearts."*

The Sabbath Recorder

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

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EDITORIALS

HAPPY NEW YEAR! YES?

How can one say "Happy New Year," and mean it, at a time like the opening of the year 1942? Or face the year with expectation of any happiness? Such questions will often be heard, and careful must one be if he yields not to the temptation of doubt and cynicism.

But there are bases upon which we may place confidence and hopefulness as we begin to take up the threads to weave the fabric of a new year.

In the first place, may it be remembered that God still is. He is not dead. This is his world and we are his people, though in part we do so often act like children of the devil. God has a purpose in the world and for the world, and in spite of human errancy and blindness that purpose will ultimately be worked out. Let that give us courage. Then let us determine whether we will work in conformity with his will, or blunder on in ways contrary to his will. In pursuing the latter course we will meet with sorrow, disaster, and loss. Working on the basis of the former we shall find happiness and success.

Another basis of hopefully forging into the future is the Church of Christ. These coming days will reveal more fully than ever that the Church is built upon the Rock—the Church against which our Lord, its founder, said the gates of hell should never prevail. More and more, men are respecting the things for which the Church stands. In spite of divisions of opinion within the Church on

great issues it is being discovered that the Church is not a "yes" institution. The Church will be found to continue its hatred of war, and to struggle toward good will and fellowship. It will be loyal to the great principles upon which this country—great friend of the Church—is founded. While it will admit the necessity of prosecuting this war, it will not bless war, or castigate those who cannot at all subscribe to war. The other day John Haynes Holmes, pastor of the Community Church, New York, resigned because he could take no other course than the out and out stand of pacifism. He resigned that he might not embarrass his church in any way, or members who might take an opposite stand. To the honor of the church be it said the resignation was not accepted. We have some who stand unequivocally with Doctor Holmes; others who, while pacifists, believe they are justified in particular cases in supporting war. We seem to be caught in a situation which we cannot help, but for which in some measure we are all responsible. The Church must and will remain true to itself and its Lord.

The Church must continue to carry its message of salvation—its evangelism and missions. Never was more needed its encouragement to its members to remain faithful to their tasks; its merchants, as Christ warned the publicans—to exact no more than their due; its laborers—to be worthy of their hire; the teacher—to teach the child diligently concerning the great truths upon which the hope of humanity rests, for on these children will depend the justice and good will of the second half of this century; the home—that

it fail not in its love, unselfishness, and service. In the strain and stress of war these common, everyday tasks seem insignificant; unimportant when we are beating our kitchen-ware into war planes and our license plates into fighting tanks. We must not forget, however, that it is the spiritual things that endure; that "it is not by might nor by power but by my spirit saith the Lord of Hosts." The power and name of Herod are known to the people today only because of a Child who was born in his kingdom and whose career he hoped to end by the "slaying of the innocents."

In the inspiration, then, of the Church by which its people go forth bravely to be and do, is the hope and promise of true happiness.

Moreover, there is the courage of the people who face 1942 with the rest of us. That courage is born out of their hope of a just and durable peace—even in the clouds of battle and bloody carnage. Thus early in the conflict they are saying, "This must be never again." Wisely they are guarding themselves against bigotry, prejudice, propaganda, hatred. In the warring countries they see Christian men and women who deplore war and would give life itself to have prevented it. The world over, there are men and women of every nation who see sanely and understand clearly the teachings of the Master whom Christians in America serve, even though lamely. The Christians, the world over, will one day get together and decree that war shall be no more. Faith in justice, faith in one another, faith in freedom and equality, faith in the ultimate triumph of Christ's way of life and love—such faith gives courage.

Then let us face the new year hopefully, expectantly; expectant—in spite of the present darkness—of breaking dawn, of victories, of joy and happiness. It is not with "whistling to keep up courage," but with buoyant faith and hope and love that we join with others in saying to you, one and all—HAPPY NEW YEAR.

CHRISTIANS AND THE WAR

The story of Japan's treachery and attack upon the United States is still fresh in our minds. We are at war. It seems there was no other choice, and greatly as we hate war, President Roosevelt could do nothing

else than ask Congress to declare war against Japan.

We cannot and will not co-operate with evil. We must work together to preserve our rights to freedom and the good life which we desire for ourselves and all others.

We still hold that the Church cannot conform to the world—in peace or war. "Be ye not conformed to the world," wrote the apostle Paul. Shall we rationalize and say this was written only to those at peace? "But rather," he continues, "be ye transformed by the renewing of your minds."

These lines are being written when there is rising a wave of suspicion, injustice, and hate. Christians can have no part in such. Our churches and religious press must do all possible to hold people to high and sane thinking, and from bitterness and hatreds. The Church is different and must be different, unafraid to let its voice be heard in the interests of the kingdom of God that knows no difference in nations, races, or people.

"In Christ there is no East or West,
In him no South or North;
But one great fellowship of love
Throughout the whole wide earth."

There is no place for hatred in the Christian Church. The Church cannot hate as the world hates, and remain Christian. As a friend says, "We cannot abuse our enemies according to the style of the world, and claim the sanction of our Lord. We cannot close our eyes to facts and maintain our citizenship in the kingdom of truth of which Jesus is King."

We will not be different, or act different from the world if we draw our sustenance only from collateral speeches and writings. At times like these every Christian should spend a few minutes at least each day in company with the Sermon on the Mount, the gospels, especially the great chapters of John, or with Paul's letters to the early churches.

We must not forget—even now—that the work of the Church is to make the world Christian. The Church's failure to do that has resulted in two great world wars. We forget that the world is not Christian. Too often the first great purpose of the Church has been forgotten, and we have been swept into whirlpools and eddies of mere "betterments," reforms and social movements.

The trends of the world have been too selfish and self-centered. In spite of all this the Church has maintained ideals and to these we must still be true. In spite of war we are for peace and justice. There are enough of us everywhere in the world—torn as it is with war and bloodshed—to make sure that society is ultimately organized unselfishly on a basis for peace and justice. For us life can never again be a matter of business as usual. We are seeking a kingdom, and are praying that it may come "on earth as it is in heaven."

SABBATH DEBATE

This issue of the Sabbath Recorder carries a Sabbath Supplement. The material in form of a debate is furnished by Rev. Lester G. Osborn of Shiloh, N. J. The argument that Sunday observance in place of the Sabbath finds justification in the New Testament is that which is usually offered, and its futility is easily apparent.

The supplement can be removed without mutilating the Recorder and may be used as a leaflet or tract to hand to inquirers after the truth. Extra copies of the Recorder may be had while they last at the Recorder office, at five cents each.

We are indebted, in large measure, for the financing of the supplement to a loyal Sabbath keeper living away from her home—church privileges and who never wants her name to appear in connection with her benefactions. Her interest and help are greatly appreciated.

IMPORTANT CORRECTIONS

Recorder of December 15, on page 392, carries a brief editorial, "Beautiful Hands." It credits the poem, "My Mother's Hands," appearing in the same issue, to Linn E. Burdick of Boulder, Colo. That was the editor's mistake. The verses should have been credited to a McGuffey's reader. Mr. Burdick's photograph of "My Mother's Hands" was inspired by the poem which he sent with the "cut." His letter is clear on the matter, it is seen, when reread. The editor is very sorry for the mistake, and realizes again that mistakes are harder to correct than to make.

The cover of the December 15 issue also carries a mistake. Rev. Verney A. Wilson is now pastor at Nortonville, Kan., not at

Hammond, La. The article, "Who's Who," page 396, carries the true statement.

ATTENTION!

Again attention is called to the Commendation Cards designed for pastors to hand to men in military, naval, or air service. They were explained and the matter contained was published in the Sabbath Recorder of November 24, page 348.

The cards are available at the office of the Corresponding Secretary of the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J., at 2 cents each.

Attention also should again be called to the paper covered edition of the study of Seventh Day Baptist Beliefs, which may be had at this office, three for one dollar. This edition was planned for class uses. For more permanent usage or for library purpose there is the beautifully bound volume in cloth at one dollar each.

THE SEASON OF PRAYER FOR CHRISTIAN UNITY 1942

The Provisional Committee of the World Council of Churches urges Christians throughout the world to observe a Season of Prayer for Christian Unity. At a time when the world is sorely divided, we need more than ever to express and to further the unity and fellowship of the whole Church of Christ.

The suggestions of the American Section of the World Council of Churches for such a Season of Prayer for 1942 are based upon the services held in Toronto, Canada, in connection with the North American Ecumenical Conference, June 3-5, 1941. They may be used during the week of January 18-25, the time officially designated in order to cooperate in prayer with Christians in Europe, or during the season of Pentecost, or as desired at any other time.

This Toronto Conference was composed of two hundred delegates from the churches of Canada, Latin America, and the United States, many of whom were attending their first ecumenical gathering. It was thus a different group from that which had met in recent world conferences, such as Oxford, Edinburgh, Madras, or Amsterdam. It was smaller in numbers, regional in character, and met for only three days. The atmosphere of Wycliffe and Trinity Colleges and other buildings of the University of Toronto seemed

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I. Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

WORKING WITH OTHERS

By the time these paragraphs come to the readers of the Sabbath Recorder, Christmas of 1941 will be a thing of the past and we will be making resolutions for the new year. If we are thoughtful, we will be considering how we can do better next year than we have this. Any year that has not shown improvement has been more or less a failure.

If we are to do better the coming year than in the past, there are certain things we should keep in mind, and among them is that we are here to live and work for others—for Christ first of all and for our fellow men.

Another thing that we must keep in mind is that this service must be prompted by love. Paul tells us that though we give all our goods to feed the poor and our bodies to be burned and have not love it profiteth us nothing. (1 Corinthians 13: 3.)

Still another thing to keep in mind as we plan for the new year is that we are not only to work for others, but with others. One of the great hindrances in missionary, church, evangelistic, and all Christian work is the friction that often exists. It is a sad comment on our church life that so many people who profess to be Christians cannot work with others without irritation. One of the highest compliments a follower of Christ can have is to have a fellow worker say, "It is a pleasure to work with you." We need both to bear and forbear if we are to make the new year an improvement over the past. This applies to churches, pastors, missionaries, and boards, as well as to lay members.

W. L. B.

PRAYING FOR THE CHURCHES

We are looking forward to the Week of Prayer, January 4-11, and we should not forget that the emphasis is on prayer for the churches. The call reads, Universal Week of Prayer for the Churches.

This does not mean that our prayers that week should include nothing else; but it

to link both the old world and the new. Soldiers drilling on the campus to the sound of bagpipes vividly reminded the delegates of the present world situation.

At the close of the conference many found that in unseen ways, more powerful than speeches and discussion, they had been led into that sense of "togetherness" in the Church of the Whole, and of a common task, which is the essence of ecumenicity. This result was largely due to the services of ecumenical worship.

Therefore, the American Section of the World Council of Churches invites others to make these services their own, in personal devotion and in public worship. They are not only a record of recent experience, but their continued use will serve as a vital means of enabling others to share in that experience and to enter into the fellowship and program of the ecumenical movement.

Four of the seven services are printed in full in a separate leaflet, "Together in Prayer," which contains the opening and closing prayers in the assembly hall at Wycliffe College, one of the daily services in the chapel of Trinity College, and the public service of ecumenical worship held in Yorkminster Baptist Church. In this leaflet (price, 5 cents per copy, \$1 per 100 copies), and in the revised "Primer of Ecumenical Worship" (price, 20 cents per copy), the individual or group will find a wealth of material from which to arrange personal daily devotions, Sunday services, group meetings during the week, or public interchurch service in a community. These may be ordered from the Joint Executive Committee, 297 Fourth Avenue, New York City.

Note particularly the use in these services of silence; the different forms of prayer; the variety of hymns and prayers which through the ages have come to be the common heritage of all; the repeated use of the Epistle to the Ephesians; and the centrality of him who constitutes our unity.

Groups which can hold but one meeting will find it desirable to use one of the shorter services from "Together in Prayer," keeping its full ecumenical thought and purpose.

Provisional Committee.

"To get ahead of your neighbor don't try to keep up with him."

calls upon us especially to bear the churches to the Throne of Grace. It emphasizes the fact that we should thank God for the Church and what it has done for us as individuals and as a world; that we should renew our allegiance to the Head of the Church, Jesus Christ; and that we should definitely pray for our churches and the churches over the world. A Week of Prayer for the Churches brings before us the entire subject of the establishment of the kingdom of God on earth, and there should be the greatest freedom in prayer, meditation, and discussion. As another states it:

"The Church is the organ of his redemptive will, the body of which Christ is the Head. Under Christ the Church is called (1) to the proclamation of the ever-lasting gospel with its offer of salvation, (2) to the worship of God, (3) to the loving service of mankind, world missions, and (4) to the care and nurture of the flock."

As has been stated often, we are asked to pray for the Church and emphasize its importance, not alone in public that week, but we are to give marked attention to it in private as well as in public services. Let all begin the new year by exalting Christ and giving the Church its rightful place.

W. L. B.

LITTLE THINGS

One doesn't need to rob a bank to lose a good reputation. The moment "thirty pieces of silver" touched the palm of Judas' hand, his fair name, together with his enjoyment of life, was gone; in a few hours he had neither money nor life. And, after almost two thousand years, no mother burdens her boy with the name, Judas.

Our habits have become character, because the small acts of our life were of our own choice. We are judged even here by the trend of our everyday living. The world, more than we think, sees little things plainest.

What we sometimes seem inclined to call little things, may need closest watching.

A. S. B.

THE BIBLE FUND

For several years people have occasionally sent money and designated that it be used for Bibles, and a goodly number of Bibles have been sent out. Sometimes they have been sent to pastors and leaders in Jamaica,

British Guiana, and Africa; but more often they have been sent to individuals who requested them. Many people in these countries long to have a Bible and the receiving of one is much appreciated. Without exception they have written acknowledging the receipt of the Bible and expressing their joy in having one. The good that is being accomplished by the Bible Fund is seen from the letters written by those who have received them and several quotations follow:

Dear Pastor:

Your most esteemed gift, the Bible, came to hand safely on the 13th inst.

Many thanks for same and I trust that when you come back to Jamaica, souls will be added to our church as a result of its care and good use.

I remain

Yours sincerely,

Ida M. Gordan,
Jamaica, B. W. I.

Dear Brethren:

We are thankful to say that we have received the Bibles, Adam and I, but still I am looking to you for a preacher to come to us here to teach us; you know we are still blind, so we want to see. Does a garden remain without a keeper? We are tired ourselves, so we want the gardeners themselves to come and help us. People here are crying for me and I am also crying for you.

We are yours in Christ,

Paulos Njikko and
Adam Chirwa,
Nyasaland, Africa.

Dear Pastor:

Accept Christian greetings from a loving heart in the name of Jesus, our soon coming King. I am proud to report to you that your letter of September 19 has reached my hand safely, as also the parcel containing your wonderful gift, "the Bible." My appreciation for same is better to be imagined than to be explained. But the most I can say, and this from my heart, "God bless the givers." I see where you wish in your letter that it may be a blessing to me, but I can assure you that it will also be a blessing to others, especially to "the givers." Long may you live and may your faith in Christ grow stronger each day and your love increase so that finally you will be able to say as Saint Paul, "I have fought a good fight," etc.

With that hope that we will meet each other at the bank of Jordan, I remain in his service

Yours truly,

J. E. Smith,
Jamaica, B. W. I.

Dear Sir:

This is to let you know that I have received your kind gift, the Bible, on July 9. Sir, I thanked God and thank you very much for granting me my request. On Tuesday, the ninth, while

I was at church, surprisingly this wonderful gift was brought me; great joy reached my heart for this blessing. I must say thanks to you again, sir, for this is one of the greatest temporal gifts I have ever received from anyone, and so long as I live I will ever remember the kindness of the givers.

I remain

Yours in Christ,

Iris Powell,
Jamaica, B. W. I.

Dear Pastor and Brother:

Your letter dated May 6, 1941, was received. Joy and thanks to know that my request was granted. Six days later the Bible and dictionary were received. My feelings of joy and thanks can't be expressed. I value that gift more than if you had sent me one hundred dollars. It will be the foundation of laying up riches in heaven. I can say it is a happy time when one can put his trust in God. He always answers my prayer. I only open the door. His presence always gives relief. I only need to trust him more. The Helping Hand has also been received. Everything is in good condition. Many thanks.

I am your brother in Christ,

Louis M. Garraway,
British Guiana, S. A.

W. L. B.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

THEREFORE, BE IT RESOLVED

By Ethel Davis Dickinson

It is futile to make New Year's resolutions unless we feel a need for them. After all, we aren't such a bad sort. We have been doing the best we know how all this past year. But wait a minute! Let's read 1 Corinthians 10: 12: "Wherefore, let him that thinketh he standeth take heed lest he fall."

Well, then, maybe we ought to take a personal inventory here at the eve of a new year to decide which of our spiritual stock needs to be discontinued, reordered, or replaced.

First of all, let us resolve to start the year right—usher it in with prayer. Watch-night services are splendid; but if it isn't possible to attend one, be sure and hold one of your very own.

While on the subject of prayer, let's resolve to spend a greater portion of the year 1942 in prayer and Bible reading. By prayer I mean the "down-on-your-knees" kind. It

is necessary that we "pray without ceasing," that we be continually in the attitude of prayer; but it is also necessary that we take a definite time to talk to our Lord and to listen to him through his Spirit and his Word. Too often, especially with busy young folks, it is,

"A chapter habitually read,
A prayer hurriedly said,
And a hastier jump in bed."

Contrast that with, "He went out into a mountain to pray, and continued all night in prayer." (Luke 6: 12.)

Ashamed of ourselves? I should say so. Listen, people, when we become concerned as Jesus was about the welfare of human souls, we'll find the time to search the Scriptures and pray.

Consideration of others, that's another resolution in itself. Let us resolve to be more kind and considerate during the year to come. Let us resolve to bridle our tongues and control our tempers, to seek in every way to help our associates according to their respective needs.

Remember, also, our command to go into all the world. We should resolve to awake to the urgent need of the gospel in this modern world. So many times during the past few weeks we have heard, "If Christians only had not gone to sleep on the job—"

Yes, the world needs Christ, and it is for Christian men and women to introduce him. Resolve to let no opportunity to speak of him slip by. If you do not find such opportunities, then you can help by your prayers and money. The important thing is to realize that there is work to be done; and when we do realize that, we will resolve to leave no stone unturned until the whole world is Christian!

And now, after thinking about Jesus' example and the needs of other people, we realize as we actually review the deeds of our past year that the things we wanted to do, we didn't do; and the things we didn't want to do, we did. Shall we become discouraged then, and abandon our resolutions in despair? No! Those were the very words of Paul in Romans 8: 19. Just see what he accomplished.

Our humility should give us courage, for the more humble we are the more control Christ may have over our lives. Remember, self-satisfaction is more deadly than any bomb.

As soon as we recognize our faults, though, we must firmly resolve to rid ourselves of them. "If thine eye offend thee, pluck it out." (Mark 9: 47.) Taking this figuratively, of course, some are blind to the pleasures of smoking and drinking, because they have "plucked out their eye" or killed their desire for such things; while others, evidently, still possess that "eye." Some have an "eye" for the faults of others; some can see only unpleasant and gloomy things in life. All persons do not have the same faults, so you must determine your own "ocular defects."

There is one resolution which is especially necessary and appropriate for this coming year, a year with a cloudy dawn. We must be calm; our faith in God must not waver. No matter what happens in world affairs, we must be "persuaded that neither death, nor life, nor angels, . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Romans 8: 38.)

Last but not least, let's resolve to keep our resolutions. What? You don't make resolutions because you always break them? Let me challenge you with this bit of wisdom adapted from early English:

"He who shoots at the midday sun, though sure is he that he shall never hit his mark; yet just as sure is he that he will hit higher than he who aims but at a bush."

Salem, W. Va.

A SABBATH PRAYER

Holy, holy, holy art thou, O Lord God of Hosts. The whole earth is filled with thy glory. Let it fill this, thy temple, on this Sabbath day. Let it enter each expectant heart, that with awe and reverence, yet with boldness, we may come before thy Throne of Grace.

Grant to us this morning open eyes of the soul—that we may see thee everywhere. "In the majesty and immensity of sky and hills, in the sweet serenity of the stars, in the faithfulness of changing seasons, in the upward striving of noble souls—above all in the compelling love of our Lord Christ, may we see thee and adore thee."

O thou God of the nations, who fulfillst thy purposes in unexpected and unimagined ways, speak to us a word of new courage and renewed faith now as we are perplexed and

baffled, discouraged by the events of the day; when our minds are darkened by clouds of human misery and crime and our eyes are straining for the dawn. Grant to us that inner release that will enable us to overcome the oppression of outward circumstance. Remind us that thou hast summed up all things in Christ in whom we triumph over the world, that in him nothing is lost, nothing is ineffective, nothing dies but it may rise to fuller life.

Our heavenly Father, we pray that good may come out of this terrible struggle into which our nation has entered—that very soon the combatants may sit down around the conference table and work out their differences on the basis of justice and right. And if it be thy will, grant that a world government may soon be established, based so fairly upon right and justice that all good people everywhere will uphold it and evil men anywhere will not dare oppose it.

O Lord God, Father of us all, bless the Church, the mother of our souls and the vehicle of our united labors.

Teach us to look beyond the wild confusion of this hour to thy will of peace and righteousness which ultimately shall triumph over the earth, for thou hast promised that even the gates of hell shall not prevail against the Church.

Keep us steadfast, unmovable, always abounding in thy work, knowing that in thee no labor or sacrifice is in vain.

Grant to each one that peace that passeth understanding, that the world can neither give nor take away, but comes alone from Christ our Lord, in whose Name and Spirit we pray. Amen.

CHRISTIAN ENDEAVOR WEEK

For eight days, as January, 1942, ends and February begins, the communities of the United States and Canada will see a demonstration of Christian Endeavor action, as carried out in the annual observance of Christian Endeavor Week.

As the sixty-first year of Christian Endeavor progress and action closes, churches, societies, and local and state unions of Christian Endeavor will mark the anniversary of the founding of the first young people's society, in programs that show what young people's societies plan and accomplish in these days.

The Sabbath Recorder SUPPLEMENT

DECEMBER 29, 1941

FIRST OR SEVENTH

By Rev. Lester G. Osborn

A DEBATE—In which Mr. Change O'Day and Miss Anti Nomian endeavor to prove that the first day is the weekly day of rest and worship for Christians today, but whose arguments are conclusively answered by Mr. Phosphile and Miss Friend O'Christ, who observe the Sabbath of the Bible.

Introductory Statement by the Chairman
Ladies and Gentlemen:

That the seventh day of the week, called in Scripture the Sabbath, was the weekly day of rest and worship for God's people before the resurrection of Jesus Christ is an accepted fact. We read in Luke 23: 56 that his followers "rested the sabbath day according to the commandment." Turning to the commandment in Exodus 20: 8-11, we find that "the seventh day is the sabbath of the Lord thy God," and are in turn referred to the account of the creation in Genesis 2: 2, 3, where we find that the seventh day was "blessed and sanctified" because of the rest of God from the work of creation.

The burden of proof always rests on the one who disagrees with established custom, so in this case it rests on those who are observing a different day from the Bible Sabbath. This being true, we have worded our subject for debate this afternoon as follows:

"Resolved, that Christians today should observe Sunday, and not the seventh day, as their weekly day of rest and worship."

Mr. Change O'Day and Miss Anti Nomian will endeavor to prove that the Christian's sacred day is Sunday. Mr. Phosphile and Miss Friend O'Christ will

support the observation of the seventh day as the Sabbath.

I now introduce to you the first speaker on the affirmative, Miss Anti Nomian.

First Speaker on the Affirmative

Mr. Chairman, Honorable Judges, Worthy Opponents, Ladies and Gentlemen:

Our chairman has said truly that the burden of proof in this matter of the weekly day of rest and worship rests upon us, for we have departed from the old Jewish Sabbath, and observe Sunday as the true Lord's day. Our subject is "Resolved, that Christians today should observe Sunday, and not the seventh day, as their weekly day of rest and worship." My colleague and I are glad to undertake this task of proving the affirmative of the subject.

To establish the fact that a change has been made, we will prove to you five things. First, we must demonstrate that the seventh-day Sabbath was abrogated by the same authority which established it. Second, since the reason, the only and sufficient reason, we can give for observing the first day is that Christ rose from the dead on that day, we must prove that this is a fact. Third, we must show that there is a divine precept for observing the day of Christ's resurrection instead of the day made sacred at the beginning of time. This will be enough divine authority for the substitution of the first day for the seventh, unless we cannot show the precept for celebrating the resurrection on the first day of the week, in which case we must show a divine precept for the substitution, and find another reason for it. And last, since if the change was divinely ordered, the New Testament Church must have known about it, we must

prove that the New Testament Church observed the first day of the week and not the seventh.

So, ladies and gentlemen, our task is set for us. If we can prove these things, there is no basis whatever for Sabbath observance. If we cannot, we must be honest and admit that we are observing a man-made substitute, without any divine authority whatever, and without any apostolic sanction. But to say "if we cannot" is absurd. We will prove to you beyond any shadow of doubt that the original seventh-day Sabbath was abrogated by the same authority which established it, that Christ rose on the first day of the week, that there is divine authority for the substitution of this day of the resurrection for the original Sabbath, and that the New Testament Church observed the first day of the week in celebration of this event.

With this summary of the case for Sunday observance before us, I turn to the first point. I will now prove to you that the original seventh-day Sabbath was abrogated. Of course, I cannot give you a direct "Thus saith the Lord" or quote you the reference which tells of its repeal, but we infer it from statements made by Paul, the great exponent of Gentile Christianity.

In the first place, the Sabbath was a distinctly Jewish institution, and passed away with the coming of the Christian dispensation. It was a part of the Mosaic code, which was typical, and was nailed to the cross with Jesus Christ, as we read in Colossians 2: 14-17, "Blotting out the handwriting of ordinances which was against us, which was contrary to us, and took it out of the way, nailing it to the cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of a new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ." Paul very distinctly includes the Sabbath with the ceremonial things which are typical, and which were blotted out by Christ. Ephesians 2: 14-16 tells us the same thing, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of command-

ments contained in ordinances; for to make in himself of twain one new man, so making peace; that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

In Romans 14: 5, 6 Paul says, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it." And to those Judaizing Galatians, who were insisting that the old Mosaic code was binding on Christians, he said, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." (Galatians 4: 10, 11.) It is very clear, from these passages, that the old law, including the seventh-day Sabbath, was abrogated. And since it is the Holy Spirit, speaking through the pen of Paul, who makes this statement, it must have been by divine authority. I will not weary you, but let me quote just two others, which, while they do not mention the Sabbath, still deal with this old Mosaic ceremonial system which included the Sabbath. In Romans, again, the eighth chapter and the fourteenth verse, we read, "ye are not under the law, but under grace." And to the Galatians, those Judaizers, Paul says in chapter 3: 23-26, "But before faith came we were kept under the law, shut up unto the faith which would afterward be revealed. Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under the schoolmaster. For ye are all the children of God by faith in Christ Jesus." Because we are under grace we do not need to keep the Sabbath. We are under a new dispensation, and do different things from different motives. Since "Christ is the end of the law" (Romans 10: 4), he is also the end of the Sabbath.

My time is up, and I will have to leave the other points for my colleague to prove. But I have shown you beyond question that the whole Jewish system, of which the Sabbath was a part, was done away in Christ, and its requirements no longer binding upon us who are under grace in this Christian dispensation.

First Speaker for the Negative

Mr. Chairman, Honorable Judges:

My worthy opponent has spoken correctly when she says that the burden of proof rests on them, since they are the ones who have departed from established custom. Her argument is very complete and convincing, if one ignores facts, as she has. My colleague and I will prove to you that the Sabbath of the fourth commandment is binding on Christians today, that Paul and the New Testament Church observed the seventh day, that the first day of the week was just an ordinary business day, and that Sunday observance was of human origin.

Since my first point is just the contradiction of my opponent's first point, it will be in a sense just a refutation of what she has said so far. May I point out in passing that to refer to the Sabbath as she did, as "distinctly a Jewish institution" is to overlook the facts concerning its origin. May I ask her just one question: "What nationality was Adam?" Adam lived some two thousand years before Abraham, the forefather of the Jews. The Sabbath was instituted on the day after his creation, and was observed by many ancient nations who antedated the Jews by centuries. The Sabbath is not a Jewish institution, but universal, being given to the race of mankind, not to any particular people. To be sure, it finds a place in the Mosaic code, along with the other moral principles, but so do the prohibitions against murder and profanity. Shall we say that "Thou shalt have no other gods before me" is a distinctly Jewish taboo, and that idolatry is all right for other peoples? Absurd!

My worthy opponent has ignored a very important distinction, which most Bible students recognize, and which is Scriptural. She said, "the old Mosaic ceremonial system, which included the Sabbath." She would have us believe that all parts of the Mosaic code were of equal value, and all temporal and local in their implications. Such is not the case. The Mosaic code was in three parts: the moral law, ten eternal, universal principles written on tables of stone by the finger of God; the ceremonial law, which had to do with the religious life of Israel; and the civil law, which had to do with their social life. The moral law, the Ten Commandments, was comprised of ten great moral principles which had existed from the

beginning of time, and which would have been binding upon mankind if they had never been codified. Cain killed Abel, and was guilty of murder, long before the law was given on Sinai. The Sabbath, instituted at the time of the creation, and observed by godly men for centuries before Sinai, as was the prohibition against murder, was one of these principles which were stated on the tables of stone. The civil law was national and only for the Jews. The ceremonial law was temporal, its requirements pointing ahead to Christ and his work of redemption. It is this law, including the ceremonial sabbaths, not the weekly Sabbath, which was done away in Christ, and which the Galatians were trying to impose on Gentile Christians. God says in Jeremiah 31: 33b, "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Lest my opponent should say that this was written to the Jews, I turn to the New Testament, in Hebrews 10: 16, 17, where we read, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." If this applies to Jews only, then we Gentiles have no part in the new covenant. Surely my worthy opponent would not take this position.

The Sabbath principle antedates the Mosaic code, and is one of the principles on which the new covenant, with its better sacrifice, its new motives, and its spiritual interpretations is founded. The old covenant was established on the same basis. Jesus said, "I came not to destroy the law . . . but to fulfil" (Matthew 5: 17). He filled the Sabbath full of meaning, purging it of all the petty details the Pharisees had heaped upon it, removing from it all the ceremonial implications, and showing its true character as a blessing, not a burden to be borne. It is the ceremonial law which is the "middle wall of partition" between Jew and Gentile, which Christ in his death broke down, so that there is now "neither Jew nor Greek, bond nor free . . ." It was this ritual law which was "nailed to the cross," Christ taking all the ceremonial implications in it, being the antitype to all its types. It was the sabbaths of the ceremonial law of which Paul speaks, which the Gala-

tians were trying to impose on Gentile Christians—the new moons and other holy days—and not the weekly Sabbath, which depends not on the phases of the moon, but on the weekly cycle of seven days.

Honorable judges, let me mention just one other distinction which our opponent ignores. There is a difference between the law as a set of rules for conduct, and "law" as the method used of God in dealing with sinful mankind between Sinai and Calvary. It is this which is contrasted with grace in Romans 6: 14, and which is spoken of as being done away. My opponent forgot to quote the first part of this verse, which is "sin shall not have dominion over you, for ye are not under law, but under grace." He also inserted the definite article before "law," which is not in accord with the Greek. Under law, man was freed from the guilt of his sin by animal sacrifices. Under grace, man is freed from the guilt of his sin by the sacrifice of Christ on the cross, the "better sacrifice" of the new covenant. But grace goes further—it frees a man from the power of sin as well. "Sin shall not have dominion over you" because grace makes us want to do better, and gives the power of the indwelling Christ to help us to do right.

Another partial quotation my opponent made was of Romans 10: 4. She quoted thus, "Christ is the end of the law," and failed to finish. The verse says that "Christ is the end of the law for righteousness." Under the old covenant man could be saved by keeping the law. The "righteousness which is in the law" was fulfilling the law's demands. But under grace we are saved by faith in Christ, who kept the law perfectly, and whose righteousness is given us as a cloak to cover our imperfections. All of which does not do away with the moral law, which defines sin (Romans 3: 20; 7: 7). If the moral law is done away, as my opponent claims, then there is no sin, and thus no need of a Savior. Surely she does not want us to think that. If her position is true, then under grace we are "free" indeed—free to steal, to lie, to kill, to commit adultery, and all the rest!

So, my friends, I have proved to you that the Sabbath of the fourth commandment has never been abrogated, and is still obligatory upon Christians this side of Calvary, in the dispensation of grace.

Second Speaker for the Affirmative —
Mr. Change O'Day

Honorable Judges, Ladies and Gentlemen:

I will not take time to refute the statements of my worthy opponent, as I have important evidence to bring forth to prove to you that Christians today should observe the first day of the week, and not the seventh. I will simply reiterate the statement of my colleague that the moral law, including the Sabbath, was abrogated by the authority which established it.

Our second point is that Jesus Christ rose from the grave on the first day of the week, and we should honor the day because of that event. It would seem that a thing which has been commonly accepted for centuries, and which is so clearly stated in the Bible, should need no proof. And yet, in order to establish the grounds for Sunday observance firmly, let us take a moment or two to review the resurrection accounts. John 20: 1 and the following verses tell of the coming of Mary Magdalene, before it was light on Sunday morning, and seeing the stone out of place and not over the entrance to the sepulcher. She ran for Peter and John, who came and found the tomb empty and the grave clothes lying empty. Luke, too, in Chapter 24: 1 tells us that "upon the first day of the week, very early" they came to embalm his body, but could not, because it was not there. He had risen, as he said. Mark 16: 2 tells us the same thing, and adds that very early in the morning he appeared to Mary Magdalene. Matthew says that it was "as it began to dawn toward the first day of the week" (Matthew 28: 1). We can rest our point on these verses, which tell of the resurrection of Christ on Sunday morning.

That there is a divine precept for the observance of the day of Christ's resurrection, I will not attempt to prove, for none is recorded. But we can deduce that there must have been such a command, and that the change from the seventh to the first day had divine sanction because we see Christians observing the day. That is, we conclude that the change was ordered because we see that it was made. Certainly the practice of the Church from the earliest times is all the proof we need.

We find from John 20: 19, that the disciples gathered together that same night to

celebrate the resurrection, and their risen Lord appeared to them as they were meeting, thus giving the day his blessing and sanction. And in the twenty-sixth verse of the same chapter, we find them the following Sunday, meeting again. The observance of the day of the resurrection began on the day itself.

Turning to the historical book of Acts to look at the example of the New Testament Church, we find that their observance of the first day of the week cannot be disputed. They celebrated the resurrection of the Lord on Sunday by partaking of the Lord's Supper. Look in the twentieth chapter of Acts, the seventh verse. There it is as plain as day. Listen to it, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Sunday, you see, was their weekly day of rest and worship, the day when they met to observe the Lord's Supper, the day when they met for preaching service. And on this day Paul preached to them, thus giving it his blessing and sanction. We need say no more, for this proves our contention that the New Testament Christians met on the first day of the week, thus giving us an example to follow in this matter.

But if you wish further proof, I refer you to 1 Corinthians 16: 2, where Paul urges them to bring their offerings to the meeting of the church "upon the first day of the week." Not on the Sabbath, but on the first day. And I will add just one more—Hebrews 10: 25—in which Paul exhorts them, "not forsaking the assembling of ourselves together, as the manner of some is." He was urging them to meet regularly on the first day for worship.

In Revelation 1:10, John calls Sunday "the Lord's day," which is proof of the regard which he, with the rest of the apostles, had for the first day.

Honorable judges, I need not take more time. Our case is proved. No one can question the fact that Christians today should observe the first day and not the seventh. Miss Anti Nomian, my colleague, has shown you that the moral law, including the Sabbath, has been done away. I have proved that there is a divine sanction for observing the day of Christ's resurrection instead of the day made sacred by the Creator at the beginning of time; that Jesus Christ rose

on the first day of the week; that there is divine authority for the substitution of the first day for the seventh; and that the New Testament Church observed the first day of the week regularly, and not the seventh. I thank you.

Second Speaker for the Negative —
Miss Friend O'Christ

Mr. Chairman, Honorable Judges, Ladies and Gentlemen:

I will not need to prove to you that there is no divine precept for substituting the first day of the week for the Sabbath, and none for observing the day of Christ's resurrection, for our worthy opponent has admitted as much. Just let me call your attention to his lack of logic in saying that "we conclude the change was ordered because we see that it has been made." To argue thus is not only the merest guesswork, but is giving us the precedent for finding a divine precept for almost anything, for the Church is full of false practices.

Before I answer my opponent's argument that Christ rose from the grave early Sunday morning, let me say that the time of the resurrection has nothing to do with the matter of a weekly day of rest and worship, for the Sabbath commandment was never abrogated, and by his own admission, there is no precept for observing the day of the resurrection. But since he has brought the matter into this debate, and bases his observance of the first day wholly on this supposed fact, I must take time to prove to you that Christ did not rise on the first day of the week. And if I do prove this, then he must be honest and give up this practice, and either observe no day or the day which God set aside.

I would like to ask two questions about his argument. First, why did he not point out that none of the references quoted describes the resurrection, but simply the discovery of the empty tomb. In every case Jesus was already risen. The tomb was empty. **He was gone!** And second, why did he not quote the whole of Matthew 28: 1? I can tell you why! This verse refutes his claim that Christ rose on the first day of the week. It says, "In the end of the sabbath," which according to the method of reckoning time from sunset to sunset which was in use then, would be some-

time late in the afternoon, before sunset. In fact, the Greek says, literally, "late on the sabbath day." The word "dawn" does not change this, for it means literally "draw on," and is so used in Luke 23: 54. Just add to this that Jesus said he would be in the tomb three days and three nights, "as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12: 40). Remember, too, that he was buried before sunset (John 19: 31). That would make the crucifixion on Wednesday, the burial Wednesday in the late afternoon, and the resurrection on the Sabbath in the late afternoon, just seventy-two hours later—three days and three nights. The matter of the day of the crucifixion being the "preparation day," and the next day a sabbath, need not concern us, for the Passover was a sabbath, and had a preparation day of its own. In this case, Thursday was the Passover "sabbath" and Wednesday the "preparation." We read in John 19: 31 that it was a "high day."

No wonder my opponent failed to quote all this verse, and ignored the fact that at every visit to the tomb it was already empty. To do so would be to disprove the very thing he was trying to establish, for the testimony of Scripture is that Jesus Christ rose not on Sunday morning, but late on Sabbath afternoon. This would take away the only reason, as he himself admits, for observing the first day. Honorable judges, is this consistent—to observe the first day because Christ rose on Sabbath afternoon? If the time of the resurrection had anything to do with the weekly day of rest and worship, which it does not, then my opponent should be observing the Sabbath.

Having taken away the only possible basis for sacredness of the first day, I will now prove to you that there is no hint of sacredness in the New Testament for the Sunday, but that it was just an ordinary business day. First, bear in mind that the first day of the week is mentioned just eight times in the New Testament. Six of these references are to the same day—the day on which Christ's resurrection was discovered. These are all in the Gospels. One other refers to a definite first day, Acts 20: 7. The other is to first days in general, 1 Corinthians 16: 2. Only two specific first days mentioned in the New Testament.

But let us examine the supposed traces of Sunday observance which my opponent has proposed. He claims the beginning of the celebration of the resurrection on the first day to be in John 20: 19 and 26. He said that on the night of the resurrection day the disciples came together to commemorate the resurrection. He overlooked one important fact, namely, that the disciples did not as yet believe that Christ had risen. How could they celebrate an event in which they did not believe? Mark tells us that when Mary Magdalene rushed and told the disciples that Jesus had risen and she had seen him, they "believed her not" (16: 11). And when Jesus appeared to them that night "they were terrified and affrighted, and supposed that they had seen a spirit" (Luke 24: 36, 37). Mark says that he "upbraided them for their unbelief and hardness of heart because they believed not them which had seen him after he was risen" (16: 14). The meeting recorded in John 20: 26, "after eight days," may have been the following Sunday, but was more probably Monday or Tuesday. See for example the transfiguration accounts, one of which says "after six days" and the other "about an eight days after." By that reckoning, "after eight days" would be "about a ten days after." The fact that Jesus Christ appeared to his disciples on Sunday has no significance unless all his appearances were on that day, which they were not!

Now turning to Acts 20. The seventh verse must be taken in the context. If you will consider the passage carefully, as our opponents evidently have not, and will not ignore certain things in it, you will find that there is no hint of sacredness here, except on a very superficial reading. The meeting was at night. There were "many lights," and Paul preached until midnight, was interrupted by the incident of the young man falling out of the window, and then continued until morning. Since days were reckoned from sunset to sunset at that time, this meeting was on what we today call "Saturday night," and Paul spent the next day, Sunday, walking across the isthmus to Assos, a distance of nineteen miles, to meet the ship and his companions—which he surely would not have done had he considered the day to be sacred. The "breaking of bread," even if it were the communion service, which

may or may not have been the case, has no special significance, and adds nothing to the argument for Sunday observance, for we read in Acts 2: 42, 46, that they did it daily. We might ask, too, what claim Sunday has to the Lord's Supper. It was not instituted on that day, celebrates nothing which happened on that day, and there is no command or example for observing it on that day. It has nothing to do with the resurrection, but commemorates the crucifixion.

As for 1 Corinthians 16: 2, which he so confidently quotes as proving that the New Testament Church met on Sunday, the exegesis of our opponent is faulty. This passage proves just the opposite of his claim. Did he not notice, or did he ignore purposely, the phrase "lay by him in store"? The literal meaning of this is "by himself at home lay up." This is an act done at home, and not a collection at a public gathering. And so far from showing Sunday to be sacred, it shows it to be a day of book-keeping, of casting up accounts, and laying aside the tithe at home, so that the money would be all ready for Paul when he came, and they would not have to make an "every-member canvass" during his stay with them.

I will refrain from answering Hebrews 10: 25, for it is so far-fetched. It could as well refer to the Sabbath or to any other day in the week.

Revelation 1: 10, which our opponent quoted as his authority for applying the name "Lord's day" to Sunday, is almost certainly referring not to any specific day of the week, but to the day of judgment of which John writes. If it does refer to any specific day, one would naturally conclude that it is the Sabbath, for this is the only day which God calls his own, and is the only day of which Christ Jesus called himself Lord (Mark 2: 28).

Having proved to you that there is no hint of sacredness of the first day of the week in the New Testament, and that my opponent has failed to establish that the New Testament Church met on the first day of the week, I will now prove to you that they observed the seventh day, and not the first. Time being short, I will have time to mention only that in the accounts of Paul's ten-year tour of Asia Minor mention is made

of eighty-four specific Sabbaths on which services were held, not only for the Jews, but for both Jews and Gentiles. At Corinth, for a year and a half they met every Sabbath. Surely in that time we would have heard of some meeting on Sunday if there had been such a custom. At Antioch in Pisidia, the Gentiles came to Paul after the meeting and asked him to preach to them on the next Sabbath—not "tomorrow," or "on the Lord's day," or "next Sunday," but "next Sabbath" (Acts 13: 42-44). Surely Paul did not know of any change in the day of worship, or he would have taken this opportunity to set the Gentiles right on the matter. Almost the whole city, so we read, came together the next Sabbath to hear him. No, friends, the New Testament Church did not meet on Sunday, but on the Sabbath, the seventh day of the week.

First Speaker on the Negative — Rebuttal

Honorable Judges:

In rebuttal I will be very brief. Our opponents have failed to prove any of their points, which they agreed in the beginning they must in order to maintain their position that Christians today should keep Sunday and not the Sabbath. Their arguments are based on texts out of the context, or partial verses, and on guesswork and supposition—not on Scripture. They have failed to show any evidence, precept, or example for the substitution of the first day as the weekly day of rest and worship for the day which God himself ordained at the beginning of time and commanded men to keep. They have failed to show any connection between the resurrection of Christ and the weekly day of rest and worship except in tradition and the custom of the Church since New Testament times. They have failed to show any divine sanction for the change of day, or any example of the New Testament that might lead us to postulate such a sanction.

We, on the other hand, have proved to you that the Sabbath of the fourth commandment is still binding on Christians today along with the principles of the other nine commandments, that Paul and the New Testament Church observed the seventh day and not the first, that the first day in the New Testament had no sacredness, but was just another ordinary business day, and that the true Lord's day, the day which we should

observe because God set it aside, is the seventh day of the week, the Sabbath, and not Sunday. We thank you.

First Speaker on the Affirmative — Rebuttal

Honorable Judges, Ladies and Gentlemen:

Our opponents have attempted to overthrow our arguments in support of the proposition that Christians today should keep Sunday and not the seventh day as the weekly day of rest and worship. They have tried in vain. In rebuttal it will only be necessary for me to repeat our points. I will not attempt to answer their long, involved arguments, nor their quoting of "proof texts," which apparently were intended to befog our minds as to the main issue. We have proved to you that the moral law, including the seventh-day Sabbath, was abrogated by the same authority which established it. Of course, this looks as though there were no sin, were it not for the fact that all the commandments except the fourth are reiterated in the New Testament. While there is no divine precept for observing the day of Christ's resurrection instead of the day observed by the Jews, we can see that the change was made, so it must have been divinely ordered. The same can be said about divine authority for the substitution of the first day for the seventh. And in spite of all arguments to the contrary, advanced by our opponents, convincing as they

seem, we still insist that the New Testament Church observed the first day of the week, and not the seventh, which they would admit if they were not so set on proving a point. We feel that we have proved to you conclusively that Christians today should observe Sunday and not the old, out-moded, dead, stagnant, Jewish Sabbath. Why anyone will insist on being different from the majority of the world I cannot see. The affirmative speakers thank you.

Decision of the Judges

Readers, you are the judges. Weigh the arguments on both sides carefully. Miss Anti Nomian and Mr. Change O'Day have advanced the usual arguments for the observance of Sunday. Their presentation of the case is as strong as any which is ever presented. Mr. Phosphile and Miss Friend O'Christ have refuted their every argument, while the others, their opponents, have not even tried to refute theirs. You are to make the decision.

Will you follow Miss Anti Nomian (Lawless—No Sabbath) and Mr. Change O'Day ("Sunday is the Sabbath") or Mr. Phosphile (Lover of Light) and Miss Friend O'Christ ("Ye are my friends if ye do whatsoever I command you")?

What is your verdict?

Shiloh, N. J.

THE SABBATH RECORDER

HERBERT C. VAN HORN, D.D.
Editor

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

The annual observance of the world-wide Christian movement's birthday is more than a celebration of a happy event. Beyond that glad tribute to early leaders and in recognition of all the years of loyal service in the Christian cause, the Christian Endeavor Week observance of January 25 to February 1 is youth's witness to Christian faith and action.

Miss Pauline Shoemaker, Washington, D. C., associate president of the International Society of Christian Endeavor, has prepared detailed plans which a host of societies and local unions from coast to coast will carry out in the eight days of the anniversary period. The proposals follow a logical arrangement that both begins and ends with chief emphasis on the Christian Church and the means by which it may be aided and strengthened in its tasks today.

Contributed.

DAILY MEDITATIONS

(Prepared by Rev. Ralph H. Coon, Ashaway, R. I.)

Sunday, January 4

Sent From God

Read John 17: 14-18.

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light." John 1: 6, 7.

I shall never forget the chapel service at the Rocky Mountain Summer Camp in which Rev. D. Burdett Coon read this passage over and over, each time substituting the name of a different person present for that of John. Your particular mission may not be the same as that of John the Baptist, but it is just as true that you are sent. "There was a man (woman) sent from God whose name was _____ (read your own name). The same came . . . to bear witness of the Light."

Prayer—Dear God, our Father, may we always remember that thou hast sent us and that we have come to witness. Teach us to think of all we have as equipment thou hast given us for use in this mission.

Monday, January 5

The Universal Christ

Read Acts 17: 24-28.

"That was the true Light which lighteth every man that cometh into the world." John 1: 9.

That wonderful Light shines on all men of all ages, all races, all classes, and all creeds. This includes those we call undesirable citizens as well as those more like ourselves. We hear a great deal about the universality

of the gospel, but do we really appreciate what this means? Do our words and our acts proclaim such a gospel? If we have the love of God shed abroad in our hearts we will have a compassion for all people like that Jesus had. Then we will pray earnestly that God will send more reapers into the great harvest field.

Prayer—O Christ, the Light of the world, so cleanse our lives that those in darkness, no matter who they are, may see thee in us. May we be forgotten as the mirror itself is forgotten by one beholding an image in it.

Tuesday, January 6

Courage for the Minority

Read 1 Corinthians 1: 18-24.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." John 1: 11, 12.

When we think of how the Lord Jesus was rejected by his own people and even by those of his immediate family, it gives us courage to face the indifference of the world today and perhaps even the refusal of our own loved ones to receive him. However, the Holy Spirit does not stop with the dark side of the picture in this text. He gives us courage to think that many will receive him, and assures us that those who receive him become members of God's family. Remember, too, that some if not all of Jesus' brothers and sisters later accepted him.

Prayer—Dear God, the Father of the household of faith and of our elder Brother and our Savior, give us patience and hope for those who reject thy Son. May we share in the heavenly rejoicing over the ones who do receive him.

Wednesday, January 7

Tabernacled With Us

Read Romans 8: 1-4.

"And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1: 14.

A literal translation would read, "tabernacled among us." In the wilderness the tabernacle was the special dwelling place of God among his people. Today Jesus Christ, the Word, is made flesh and dwells among us, for we who make up the Church are his body, as the Scripture tells us. He tabernacles with us through the Holy Spirit who he promised would come. How much more wonderful it is to have the Light of the World in our lives than the pillar of cloud or of fire that showed God's presence

with the tabernacle. The latter is only a picture of the former.

Prayer—Our Father in heaven, we ask for the vision to see Jesus in all of his glory, "the glory as of the only begotten of the Father." Having this vision, may we see all of the other phases of life in their proper perspective.

Thursday, January 8

Jesus Came From Heaven

Read John 3: 1-16.

"We speak that we do know, and testify that we have seen." John 3: 11.

God is ever leading men and revealing himself to them, but only "he that came down from heaven, even the Son of man," is sent directly to us from that other realm. And to think that he came to live with us! We despise the Jews because they condemned him for making such a bold claim. How inconsistent is halfhearted worship and service to such a personality. Surely our Lord is qualified to show us the way of life. In fact he is the connection between earth and heaven. He is the way.

Prayer—Dear Lord, open our hearts to thy Holy Spirit that he may show the things of Jesus to us, giving him the place he should have in our lives and enabling us to bring him into the lives of others.

Friday, January 9

Heaven Planned for Us by Jesus

Read John 14: 1-10.

"I go to prepare a place for you." John 14: 2.

Not only is it true on this earth that "without him was not anything made that was made," but our Lord prepares the heavenly home also. Note that heaven was not created primarily as a place for angels to live. The Scripture says it is prepared for us. The realization that we belong in such a realm should color every experience of life.

Prayer—O thou who dost make such loving plans for us, teach us to think of heaven as our home and of this earth as a foreign country to which we have come in the service of our King. Make us ever to look forward to the home he is preparing for us.

Sabbath, January 10

Jesus in Heaven Now

Read Hebrews 4: 9-16.

"For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9: 24.

Our Lord came to earth for us, and we praise him for what he did here in our behalf. We do not often think of how he

went back to heaven and is busying himself not only in preparing a place for us but through his petitions preparing us for that place. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Hebrews 7: 25. "If any man sin we have an advocate with the Father, Jesus Christ, the righteous." 1 John 2: 1.

Prayer—Dear Father in heaven, draw us ever nearer to thy Son, that we may come with and through him ever nearer to thee. May we remember that he is always concerned about the way we live our lives here, concerned enough to be continually praying for us.

SABBATH SCHOOL LESSON

The Infancy and Boyhood of Jesus. Scripture—Matthew, Chapters 1, 2; Luke, Chapters, 1, 2. Golden Text—Luke 2: 52.

CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I always read the Sabbath Recorder. I am eight years old and I have a brother who is five years old. My baby sister is ten months old.

I like the Children's Page.

I am in the third grade. I think school is fun, but I had to miss a lot of school on account of the measles.

We are having a Christmas program in our church.

I wish you a Merry Christmas and a Happy New Year.

Your friend,

Lois Kagarise.

New Enterprise, Pa.

Dear Lois:

We have two Christmas programs, for you see we have two churches. At Independence we have a community Christmas tree and program this evening, December 21, which takes in all the families within a radius of two or more miles; a nice group of children on the program and a nice group of parents in the audience.

In Andover we do not have our Christmas exercises until the Sabbath night after Christmas, with the program by just the children and others in our own church. You see there are five other churches besides our

own in Andover, while ours is the only church in Independence.

I am sorry the measles had to come in to spoil your attendance record in school, but I'll warrant you are glad to have them over with. When our big boy came down with them his chum had them, too, which put a stop to an important game of basketball greatly to their disgust.

We awoke this morning to find that real winter was here with the temperature standing at thirteen degrees below zero, the first time it has gone below zero this winter. We also have plenty of good Christmas snow on the ground. I don't see any boys and girls coasting, however. I guess they are waiting for warmer weather.

We are spending Christmas day with our daughter Eleanor and her family in Wells-ville. Little Joyce has been counting the days before Christmas on her fingers and yesterday held up four fingers for me to count.

I, too, wish you a Merry Christmas and a Happy New Year.

Sincerely yours,

Mizpah S. Greene.

Dear Recorder Children:

Since I have just one letter this week, I hope there will be more next week, I have a little Christmas story for you.

Lucy's Pal

Once upon a time there was a dear little girl who lived in one of the poorer neighborhoods in one of our large cities. Her name was Lucy Bennett and she was just six years old, or would be in a few hours, for our story opens on Christmas eve and her birthday was Christmas day.

Lucy's father was dead and her mother found it very hard to pay the rent of two small rooms and supply food and clothing for herself and child by going out to do housework by the day. Nearly every day she had to leave the little girl home alone with only her little dog, Pal, for company.

On this cold, snowy Christmas eve Lucy stood at the window watching for her mother to come home and talking softly to the little dog who pressed close at her side. "Did you know it is Christmas tomorrow, Pal, and my birthday? I know Mommy will bring me something nice and perhaps a little Christmas tree to trim. I can hardly wait.

Maybe she came in when I was putting on the water for her tea. Let's look out in the hall to see if we can hear her coming up the stairs."

As she started towards the door, Pal began to sniff the air and bark as hard as he could. He pushed against her and would not let her open the door. Then Lucy heard people running down the hall and shouting, "Fire, fire!" and she, too, could smell smoke and hear the crackling of the flames. Smoke began to creep under her door and strangle her. She tried to open the window but it was too high for her to reach. But Pal jumped to the window sill, banged his head against the pane until he had broken a hole big enough to stick out his head, and then how he did bark, until a big fireman heard him, placed a tall ladder against the window sill, and climbed up to see who was there. He soon had the window open and both dog and child were quickly carried to safety, just as her mother reached home.

"Oh, Mommy," cried Lucy, "Pal broke the window and barked until the nice fireman came and took us down the ladder. He saved my life, didn't he, Mommy?"

What was her surprise to find that her nice fireman was her uncle Tom, Mommy's brother whom she had been too proud to ask for help. He would not take no for an answer but took them home to live with him. He jokingly said that he wanted Pal and so would take them, too.

M. S. G.

AN AUTOBIOGRAPHICAL SKETCH REV. SAMUEL D. DAVIS:

(Continued)

IN RETROSPECT

I have found the Lord very gracious at all times and in all places, slow to anger and plenteous in mercy; though I have been unfaithful, he has been very merciful in all his chastenings. Though I have been afflicted, all my afflictions have been mingled with mercy. I have been in perils on the land and on the water; in the city and in the country; in the world and by false brethren, not among them, for my Seventh Day Baptist brethren, with very few exceptions, have all been as true and faithful to me as it is possible for human creatures to be. I have had persecutions deep

and sore, but the Lord hath delivered me out of them all, and I know that the tribulations of this world are not worth comparing with the peace of God in Christ Jesus my Lord. Truly, I have had a good time. Surely all the promises of God made to the followers of His Son, which pertain to this world, have been faithfully fulfilled in my case, unworthy though I be.

RESOLUTIONS OF ROANOKE CHURCH

I was strongly attached to the Roanoke Seventh Day Baptist Church, for which I had cared for so many years. I held a two-day meeting with them quarterly, or once in three months as General Missionary; and usually a short series of meetings each year while in the mission work. When I was the pastor, we had a two-day meeting each month. Though the church usually gave more for missions than it gave me for pastoral work, I admired its unwillingness to have the money which it gave to missions spent in supporting pastors; and although so much was thus expended, for not withholding its contributions from the Board having the work in charge. In face of all this it was very hard for me to give up the care of that precious little band, considering as I did that it came the nearest up to the Gospel standard of any church of my acquaintance. But such was my enfeebled condition that in my last annual report to the church, I recommended that the church employ a younger man. It adopted the following resolution:

"Whereas, Our aged and beloved pastor, Elder S. D. Davis, in his last report to the Church (on account of his age and consequent feeble health), advised that the Church call to their service a younger man; therefore be it

Resolved, First; That while we are loath to give him up as pastor, feeling that by so doing the Church will sustain a great loss, yet we deem it unjust to him, who under God has been feeding the flock so long and faithfully, to ask him to take care of the Church longer.

Resolved, Second; That we express our high appreciation and return to him our heartfelt thanks for the many years of loving service rendered, assuring him our sympathy and prayers in his declining years, asking him to continue to bear us up to the throne of Grace, that we may be steadfast, unmovable, always abounding in the work of the Lord, and that we ask him to visit us at any time when his health and circumstances will permit.

Resolved, Third; That a copy of the above be forwarded to Elder S. D. Davis."

My work as pastor of the church continued until May 5, 1895, since which time it has been my plan to visit all the Seventh Day Baptist churches in West Virginia once a year.

LAST REVIVAL WORK

My last effort at revival work was in full view of the spot where I first preached the Gospel, and the Lord for so many years so graciously blessed my work. It was on this wise: Two ministers had commenced what they called a union meeting, and both went off and left it for two days. Before the next meeting, which the minister who left last had announced, a messenger was sent to request me to go and take charge of the meetings for the two days. Such was my condition at the time, that, had I had opportunity to think about it, reason would have forbidden the undertaking. But, right on the spur of the moment I consented, and started for the meeting. I did not realize my condition until I reached the church. Then I woke up to the situation and for a little time felt badly over what seemed to be my mistake. I talked to the Lord about it and received such a clear evidence that my prayer was answered, that I was enabled to go forward with the work. The interest increased with each service, until the last service I conducted was one long to be remembered. Feeling that my duty was done, I retired to my home leaving the work with those who had begun the meetings and who were to return that evening and take charge of them.

OPPOSITION TO LIQUOR TRAFFIC

Before closing this sketch, I wish to chronicle the fact that in my early manhood I became very much opposed to the liquor traffic. I saw that by the drink habit some of my best friends were ruined, and at every opportunity I voted against saloon licenses; and, since the close of the War of the Rebellion, I have not knowingly voted for any man to fill any office who either drank intoxicants or was in favor of licensing the cruel traffic. When the Prohibition Party sprang into existence, I hailed it with delight, feeling thankful to God that the time had come when I could unite with others in an effort to banish this terrible evil from our fair land. Though the effort has not yet succeeded in accomplishing all I have so much desired, the privilege of meeting with so goodly a number of

the citizens of my native county in a convention to nominate candidates for office on the one-plank Prohibition platform, was to me a happy privilege; and although they were not elected, it was a joy to me to be counted among those who made this record. I could well trust the adjustment of other questions to men who would unitedly combine to remove from this nation one of the greatest evils that has ever menaced our government.

HAPPY HOME AT ALFRED, N. Y.

This winter of 1897-98 is to me a very pleasant one in the happy home of my son and daughter in Alfred, New York, where together with my companion, we are sojourning for a time, preaching occasionally as opportunity offers, and having church privileges every Sabbath.

(Signed) S. D. DAVIS, February 10, 1898.

(To be continued)

Note.—Written by him from memory for his son, Rev. Boothe C. Davis, while visiting him at his home in Alfred, N. Y., during 1897 and 1898; and transcribed from the original pencil-written note-books forty years afterward. Edited for publication by Corliss Fitz-Randolph. Nothing has been deleted, and care has been taken to preserve the language of the author throughout, keeping it, as nearly as possible, as he would approve could he be consulted.

OUR PULPIT

1942 -- NEW?

(Sermon by Rev. Carroll L. Hill, Milton, Wis., prepared by special request of the editor.)

1942 is upon us, and it is hard to find in the dawn of this new year the same eagerness that we ordinarily feel as the old year closes and the new one begins. But even our current uncertainties do not hide the fact that soon we will turn the calendar again, and the new year will be here. It is difficult to comprehend the scope of a full year when one lives so close to it. After a time, one can look back at it and see it as a unit, and he can see its importance. For our purpose here, suppose we think of units in smaller measure.

Sunrise is a never-failing source of interest and appreciation, and the otherwise monotonous regularity of it is quite overcome by the fact of perpetual newness, especially as it invariably ushers in a new day. There is something in the fact of this perpetual newness that makes partial sun-worshippers of us all. But we ought to bear this in mind: it requires something as incomparable as the great solar system itself to be able to present

the aspect of newness to a phenomenon that repeats itself every twenty-four hours, and may conceivably be viewed by man more than twenty-five hundred times in the course of a life. No trifle can so gain the recognition of men.

If we might use this thought as a ramp into another level—consider the kind of sunrise that broke over the world from an insignificant Judean village in the days of Herod the king. Every year through the Christmas season, in the midst of all commercial trappings, men say and sing together, "O come, let us adore him." This is no idle homage to an obscure banner raiser or slogan merchant. It requires an incomparable Savior to rescue this season from the impact of forces that left no room for him in the inn. It is a happy thing that the new year begins only a week after Christmas, for it is close enough to allow us to carry over some of our soul-stirring wonder.

There is something perpetually new about this season. It brings light into our lives until it is a short step to the psalmist's prayer, "Create in me a clean heart, O God, and renew a right spirit within me." It brings back the urgent words to the Romans: ". . . be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." It suggests Ezekiel, "Make you a new heart and a new spirit," and Paul's letter to the Corinthians, "If any man be in Christ, he is a new creature . . . behold all things are become new." This is an especially appropriate time to think soberly and honestly of what it would take to make 1942 really a new year.

I. Adequate Conception

First, we need to eliminate an insufficient idea of newness. It is easy, for instance, to conclude that anything that is different is new. We are so accustomed to annual differences in shapes of fenders and radiator grills that we have ceased believing that the motors still run on the same principle that has kept them running for years. They are still internal combustion engines. No amount of new forms and shapes of streamlined bodies will make them anything else. Our annual fad of models is faintly reminiscent of the men of Mars Hill who lived only to hear or tell some new thing, as though each of us, singlehanded, could repeat or re-enact the entire story of creation. No attempt at mere

differences from something else can mean newness of life, itself. In fact, an idea, a philosophy, a religious motive may be as old as Moses and the Ten Commandments, yet all of us can be a new edition of it, and thus in ourselves really new. The birth of Christ is more than nineteen hundred years old in history, but it is a very new thing to us. For he makes all things new, after a pattern of transformed, renewed life.

Behold! I make all things new. What will it take to make the year 1942 really new?

For one thing, it will take a new experience of God. These words have been used so often by so many people, that they scarcely have the weight that once they had. I wonder how many times in these weeks the old, old question has been asked, "How can a good and loving God let such things happen as are happening in the world?" If we stop to think about it, this is only a way of trying to step out from under our own responsibility and leave God with the blame for all that is wrong. It is part of our Christian faith that the universe is his, but when we have made some bad mistakes with our part of it, how easily we lay the blame on him.

The other day I watched a boy with a compass, drawing circles. Some of them were interlocking circles. All were complete, yet when they interlocked, no one of them could claim for itself all the space that it encompassed, for a part of that space was shared by other circles, too. Neither could any one of those interlocking circles disclaim that part shared by another for, after all, its circumference included that part, too. It is somewhat so between God and us. Part of the sphere of our lives is shared, at our initiative, by God. In that shared segment, we encompass each other, we have a mutuality, we are one. But, as God does not cast us out because of our foolishness or ignorance or mistakes, neither need we withdraw and pretend that, after all, it is God who is solely responsible.

In fact, the difficulty lies partially in that part of our life's circle that does not interlock with God. Rather than retreat into that section of life and blame God, why not make our strategic move in God's direction so that increasingly the circle of our lives lies within that of God?

"But," you say, "here we are, in a world at war, our boys being drafted into service, our course of life interrupted, our ideals and

foundations quite insufficient. What have you to say about it?"

Not very much. There isn't much that one can say. Only this, that your statement and question is one of the best arguments I know why one should try to draw the circle of his life entirely within the compass of God's circle. To be sure, we are subject to conflicting emotions, loyalties, desires. But who is there, who has been sensitive to life, who hasn't felt this conflict for a long while? In the long run, beginning now, we can yet work our way toward God. We can have an entirely new experience of him. It will make 1942 a year never to be forgotten, "if with all our hearts we truly seek him."

II. Church Fellowship

Again, if 1942 is to have any real aspect of newness, we shall need a renewed fellowship with the Church.

One of the bright spots in the life of any pastor is the loyalty that so many people have for the Church. There are many men and women who give liberally of themselves in service, of their money for support, of time and talents for leadership. Despite popular notions to the contrary, there is a large block of good, substantial, intelligent humanity that finds sustaining satisfaction in the fellowship of the Church. It is because of this group that I dare to say, "We need a renewed fellowship with the Church."

It is no secret that the nature and work of the Church have furnished room for much argument, some books, and some conferences. Our whole relation to the church has been called in question. The very existence of the Church is, for some, a matter of regret. And, far be it from me to contend that the Church in this world is a perfect institution. Yet, I cannot escape the fact of men and women, not fanatics or unbalanced but the very salt of the earth, who find the Church an important part of life, and whose lives are an important part of the Church. Because we have entered upon dark days, and because you and I need increasingly strong supports for our spiritual and moral ideals and motives, we need to build and to become that renewed fellowship.

III. Universal Need

There are so many things that would profit by a real newness that one flounders in trying to tell of them. We need renew-

ing. Our Churches need it. All our institutions, homes, schools, and all the wide variety of organizations that claim our time and energy. But, whatever the name or purpose, any real sense of renewal will be because of a new relationship with God, and with all else that represents to us our highest, best selves. In fact, too often our preaching about these things only gets in the way. The best sermons about them will be in the resolutions that are made concerning the new year, but never published. They are among those things not seen or heard, the intangibles, that play so great a part in the work of this world. To despise them is to lack the sense of reality that has kept the parables of the leaven and mustard seed alive to this day.

IV. Conclusion

The new year! Who is so daring that he will pretend to chart its course? And who is so blind that he will not see the way of renewed life in God, through Christ? There is a song that I have heard, one of those humorous soliloquies of children, that has a suggestion in it. In this case a child is faced with the fact of a new baby in the home; whether it was a boy or girl, I don't remember, but in either case, it was wrong. It should have been the other. The child is suggesting to whatever powers or persons have jurisdiction in these matters that an exchange might be negotiated. The child admits that the baby is "second-hand a little bit," but not much else is wrong. As in the incident of this song, so with our years. There seems to be no chance of exchange. The year is upon us. But, before it has a chance to get "second-hand a little bit," we may renew our minds, or purposes, our loyalties, until the year shall be new as no other year ever was.

DENOMINATIONAL "HOOK-UP"

Little Prairie, Ark.

We have been here a little more than two months now, and thinking that a few lines would not be uninteresting to your readers I am sending to the Sun a short account of things as I see them. All nature has been so perfectly beautiful for a few days, so much so that I could wish that they could see it too. Late in September we left Princeton, Mass., and in two days' time arrived at Memphis, Tenn., the front door-way to Ar-

kansas, and soon began getting our mail at Nady.

This is not the first of my knowledge of this state. I was here at the Southwestern Association at one time, and the following year in the summer season on my vacation when pastor at Hammond, La., but that summer was so extremely hot that I literally fled away from it.

There are two relatively strong Seventh Day Baptist churches in Arkansas, that at Fouke and Gentry. I spent more than one summer vacation at Fouke, and there I was told that the people readily came out to church. The next year I came and found that it was even so; but not now. A great change has come, much to my regret, who formerly rejoiced in the readiness of the people to hear the gospel.

But now I must tell you of the beautiful appearance of nature through the last few days. Both the church and the parsonage are in a single and beautiful grove of trees. October was as hot as September was accounted to be formerly in the South. Ordinarily we think of the autumn as the time for the falling of the leaves; but this is now winter, for December is here and the leaves are still falling. But the beauty of these leaves; loose leaves, and they rustle on the ground when we walk through them, and what a wonderful uniformity of color, russet-brown, on the ground and on the trees far and near, and still they are falling, one glorious uniformity of color, russet-brown.

S. S. Powell,
—In Alfred Sun.

Alfred, N. Y.

Few Alfred people know that a statue of President Jonathan Allen is located on the second floor of a building at the corner of 23rd street and 7th avenue, in New York City.

A letter from Mrs. Curtis Randolph, received this week, states that President Emeritus Davis is seriously ill at his home in Holly Hill.
—Alfred Sun (Dec. 18).

Salemville, Pa.

During the pastor's vacation absence in August, the pulpit was filled two Sabbaths by a former pastor, Rev. W. L. Davis from Jackson Center, Ohio, who with his wife was visiting their daughter, Mrs. Jacob Ebersole and family.

August 24, the annual picnic of the two Seventh Day Baptist churches was held in Bortz's Grove. At the noon hour a dinner was served in cafeteria style. Games and contests for young and old were much enjoyed.

A meeting of the advisory board was held at the parsonage and plans were discussed for the program of the church for the winter months.

Sabbath eve, October 17, was our first night of prayer meeting. These meetings are helpful and much enjoyed by those who attend. The attendance is not so large as we like to see, but we are hoping and praying that more may see the need of a prayer meeting.

Our church joined in the world-wide communion services on October 4. A very impressive service was held, with a good attendance of members renewing their covenant with God.

A thanksgiving service was held November 26. A sermon, "Thanks and Things," was given by the pastor. In returning to the parsonage, the pastor and wife found that the house was already occupied by members of the church, who had come to share their gifts and yield of harvest with the pastor's family.

The Ladies' Aid held a Hallowe'en social at the home of Mr. and Mrs. Kenneth Ebersole. Almost everyone was masked and had a good time in guessing who was who. The ladies also meet once a month in different homes for their business meeting, and every Wednesday they gather in the home of Mrs. Minnie Wolfe, to spend the day in quilting.

The Dorcas Bible class and the men's Bible class of the Sabbath school held a Thanksgiving banquet at the home of Mr. and Mrs. Sherman Kagarise. The Optimist class enjoyed an oyster supper at the home of Mrs. Minnie Wolfe, and elected officers for the coming year.

Carol Kagarise, daughter of Sherman Kagarise, has entered Salem College. We miss Carol from our services, as she was chorister of our Sabbath school and teacher of the intermediate class.

Our pastor is to assist in teaching a course in week-day religious instruction in the New Enterprise Grade school, beginning in January.

Rev. Mr. Noll of Loysburg conducted the

service on December 13, for the pastor, who was unable to assume his duties.

Sabbath morning, December 20, a Christmas program was given by the children under the direction of Mrs. Joe Clapper, Mrs. Jacob Ebersole, and Pastor Babcock. We were glad to welcome several visitors and former members.

Correspondent.

MARRIAGES

Saunders - Moore. — Dorothy Moore of Scotia, N. Y., and William Saunders, formerly of Boulder, Colo., were united in marriage in the Berlin Seventh Day Baptist church by Rev. L. A. Wing, uncle of the groom, on the evening following the Sabbath, August 9, 1941. A few close friends of the couple attended the ceremony.

OBITUARY

Langworthy. — Mrs. Josephine Langworthy was born in Little Genesee, N. Y., July 30, 1872. Her parents were Thomas G. and Hannah Finch Crandall.

Surviving are two sisters, Mrs. Anna Hall of Little Genesee, and Mrs. Nina Perry of Cuba; a number of nieces and nephews; and a sister-in-law, Mrs. T. L. Peavy of Bolivar.

Mrs. Langworthy had been a member of the Little Genesee Seventh Day Baptist Church for fifty-six years. For many years she had been active in the Sunshine Society, the Sabbath school, and was a loyal worker in these organizations. For several years she had been librarian of the town library and had been instrumental in building it up to a high standard.

She died Sabbath morning, October 11, 1941, after a long illness. The funeral service was conducted by Rev. Harley Sutton. Burial was in the local cemetery.

H. S.

Ling. — Charles August Ling was born March 19, 1866, in Sweden, and passed away in St. Joseph's Hospital, Chippewa Falls, Wis., November 20, 1941.

In 1899, he purchased the farm near New Auburn, which has since been the family home. July 1, 1902, he was married to Miss Mathilda Newby at Welton, Iowa. To them were born two children, Francis and Esther, both of whom are home. There is also an adopted son, Alvin.

He is survived by his wife, three children, one grandchild, and three brothers: Martin, Battle Creek; Joe and Philip, both of New Auburn.

Brother Ling had been a faithful member of the New Auburn Seventh Day Baptist Church for many years. Farewell services were conducted by a former pastor, C. B. Loofbourrow, and the body was laid to rest in the Duncan Creek cemetery.

C. B. L.