loss of his home and all that was in it by a fire. Through it all, they manifested the faith of Job, and God rewarded their faith by a veritable downpour of business. He is following the example of William Carey; his chief business is "serving the Lord," but instead of "cobbling shoes" he is constructing high school buildings and hospitals "to pay expenses." And like the noble missionary, he is seeking no more business in the building trades, but expects to devote his whole time to preaching the gospel, trusting the Lord for support; and we believe the God of J. Hudson Taylor and George Mueller will see that he does not want. He expects to finish his contracts in the early fall and then enter a series of meetings in a hall or tent. He is worthy of our prayers.

Brother Esterly made a careful investigation of the church policy of the Seventh Day Baptists and he, like the writer, found it very closely related to the apostolic church in its organization. All power is vested in the local church, and no man or set of men attempts to dictate to the local company. It is an association of independent churches. In order to find admittance into the association the local church must accept the church, baptize its members by immersion, and observe the seventh day Sabbath. When the Riverside Church called the writer to serve them as pastor they told him that he could teach anything that he found in the Bible; and this was not only promised but freely granted during a service of about seven years.

We feel confident that the newly organized church of which John I. Esterly is pastor will find sweet Christian fellowship and liberty in their new relations. — Gathering Call.

MARRIAGES

Hutchins-Stewart—At the home of the bride's daughter and son-in-law, Mr. and Mrs. Paul R. Nicholson, 1539 11th St., Des Moines, Iowa, on March 15, 1935, Miss Lillian H. Hutchins, of South Otselic, N. Y., and Mr. George I. Stewart, of Chicago, Ill., were married.

Weitmoser-Raymore—At the Seventh Day Baptist Church, Oneida, N. Y., on October 13, 1935, Mr. Donald Weitmoser of Canasawagna, N. Y., and Miss Matrice Raymore, of Oneida, N. Y., Rev. Theo. J. Van Horn, officiating.

OBITUARY

Allen.—Alexander S. Allen, Jr., was born at Troy, N. Y., November 5, 1888, and died May 19, 1935, at his home in Cambridge, N. Y.

He is survived by his father, A. S. Allen of Troy; his wife, Sara Lamphier, formerly of Berlin, N. Y.; and two sons and three daughters.

Coon.—Fred G. Coon was born in Lincklaen, N. Y., September 7, 1878, and died in the Veterans' Hospital, The Bronx, N. Y., Sunday, May 23, 1935.

He was the son of Silas and Susannah Laird Coon. His first wife was Miss Bessie Holmes, by whom four children were born— Cecil, of Cortland; Mrs. Clifford Shipman, of Ithaca; Mrs. John O'Brien, of Taylor, N. Y.; and Mrs. Wilford Slater, of Otsego, N. Y.

Hull.—Joseph L. Hull was born at Alfred, N. Y., May 12, 1849, and died at the home of his daughter, Mrs. Lotta Coon, at Little Genesee, N. Y., August 25, 1935.

He is survived by his daughter, Mrs. Coon; eight grandchildren; and several great-grandchildren.

Funeral services were held at the Little Genesee Seventh Day Baptist church, Tuesday, August 27, 1935. Burial was in the local cemetery. Pastor Harley Sutton officiated.

Johnson.—Mrs. Hattie Thomas Johnson was born in Lincklaen, N. Y., March 15, 1853, and died on September 2, 1935.

She was married to Henry Johnson in February, 1882, thus giving them a life fifty-two years together in happy conjugal relations. Funeral conducted at the residence in Lincklaen by Rev. T. J. Van Horn.

Williams.—Frank B. Williams was born at Leyden Station, February 8, 1862, and died at Brookfield, N. Y., May 30, 1935.

He was the son of David and Sally Atkins Williams. His father died when Frank was only twelve years of age, when he came to Brookfield to live with his Aunt Roxanna Babcock. He joined the Second Brookfield Seventh Day Baptist Church May 12, 1877. He was married June 6, 1882, to Lillian M. Flavor, and died October 13, 1935. On April 17, 1929, he married Ethel Shute of Syracuse, with whom he lives.

He was a graduate nurse of Bellevue Hospital, and followed his profession in this vicinity for many years. The funeral was held at his home with burial in the local cemetery.

Marriage.—Frank Allen Williams was born at Leyden Station, February 8, 1862, and died at Brookfield, N. Y., May 30, 1935.

He was the son of David and Sally Atkins Williams. His father died when Frank was only twelve years of age, when he came to Brookfield to live with his Aunt Roxanna Babcock. He joined the Second Brookfield Seventh Day Baptist Church May 12, 1877. He was married June 6, 1882, to Lillian M. Flavor, and died October 13, 1935. On April 17, 1929, he married Ethel Shute of Syracuse, with whom he lives.

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BIBLIA

THE COVERDALE BIBLE

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THE SABBATH RECORDER

Vol. 119

OCTOBER 14, 1935

No. 8

"I will place no value on anything I may have or may possess except in relation to the kingdom of Christ."
The surprising part is not ardor of his young colleague Stir do~. cipl~ of a violent death should be bolstering up the life, ~p faith of a younger worker and be discoura:~., Indeed, this call to "stir up the gift within you" should come to all hearts, old and young, a call to open their doors for the entrance of that "divine Helper who will make them strong, loving, and masters of themselves."

To those who are called to preach from plank or pulpit, the ministry should urge that all their powers, talents, gifts should be warned and used fervently in presenting the message of truth.

We are told that the ministry of today has a different task from the ministry of fifteen years ago. Perhaps superficially this is so: methods, manners of approach, ways of dealing with prospects which are improving; but after all and basically, the task is that of dealing with sin and the sinner, whom Jesus Christ came to save. "Stir up the gift that is in thee," which is the message of life and life under the direction and power of the Holy Spirit. "Unction" of a past generation to the modern psychologist may be taboo; but unction—which is grace that makes for new and better life—is not outdated, nor its need outlived. Many a well thought out, beautifully worked sermon today is delivered in such a manner as to make little impression on the hearers. The reason is apparent. The message is not delivered with "unction." The preacher no longer believes he is bringing a message to "dying men." We are not urging emotion at the expense of thoughtfulness. But the risk is that of losing the message. Timothy must be fortified in every possible manner: let us do some of the tasks that Paul was laying down.

The message is for us all—the message that "discouraging circumstances and heavy responsibilities are reasons for gathering ourselves together for work, and for 'stirring up' smoldering fires kindling our Christian hearts, and too often left unattended by us."

Paul's counsel is based upon proper effects of the gift of God. His spirit, as Dr. Alex-

Stir Up the Gift
In the last letter from his Roman prison to Timothy, the Apostle Paul exhorts his young son "in the gospel," to "stir up the gift that is within thee." Possibly discouragement and anxiety had cooled down the ardor of his son's heart in the ministry; or perhaps it was Paul's own superabundance of the Spirit that prompted him to so write. The stirring up of a young disciple should be downcast over the reverses that had overtaken his older friend and the dangers that momentarily threatened his very life, but rather that the leader in the shadows of a violent death should be bolstering up the faith of a younger worker and be writing for his guidance. Timothy must be fortified in every possible manner: let us do some of the tasks that Paul was laying down.

The message is for us all—the message that discouraging circumstances and heavy responsibilities are reasons for gathering ourselves together for work, and for 'stirring up' smoldering fires kindling our Christian hearts, and too often left unattended by us. Paul's counsel is based upon proper effects of the gift of God. His spirit, as Dr. Alexander Maclaren, in Exposition of the Scriptures says, "does not use cowards..."
THE SABBATH RECORDER

War Devils to Be Cast Out

Many feel concern whenever the prophet's cloud of war hangs over the brow of Mars grows blacker and denser. But the time of deepest concern should antedate the cloud's appearance. We must begin back in the hearts of our youngest children, and they must see that lives of parents are consistent with their anti-war sentiments.

Some years ago, Dr. Charles E. Jefferson urged upon thinking people the duty of helping other people to see God's way of world peace. Certain common fallacies of thinking, fallacies called devils by him, were suggested as necessary to be cast out. "Seven devils" mentioned by Doctor Jefferson that must be cast out are: (1) Man is a fighting animal. (2) You can't change human nature. (3) War is inevitable. (4) In time of peace prepare for war. (5) God is on the side of the strongest battalions. (6) The navy is only a police force. (7) The Church must keep her hands off national and international problems.

The "devils" are blood-stained and boldly proclaimed today. But it is heartening to hear the declarations of youth against war, and to see them harbingers of the new day, making Beatrice out of the conflict. It augurs well for future world peace.

A Blow Hard to Bear

Taxes must be paid on the Seventh Day Baptist Building. The case appealed last year was sustained by the court; and it was now up before the New Jersey State Board of Appeals. The decision was recently handed down and was reported at the September meeting of the Tract Board. It is a heavy blow; staggering, in fact.

While it is keenly felt that our case was given a just consideration, there seems to be nothing that can reasonably be done about it except to bow to the inevitable. It does not yet appear that the business offices and the school are to be moved back into the "shop" which will relieve the situation for the coming year. About the only conclusion seems to be the lowering of the assessment. Taxes must be paid. In 1934, the conference at Salem asked the Tract Board, in event the taxes must be paid, to provide in some way to meet them for that year. A committee, appointed at the September meeting to take the matter under consideration and discover some method of procedure, reported at a special meeting of the board, September 29. The committee's recommenda- tion was that the trustees of the insurance and inadvisable statements, and in particular believe the matter should be revison be given consideration by the Conference. In response to this resolution Conference at the next session, the committee appointed of the committee was elected secretary. At the same time it was suggested that the whole subject be made a matter of more careful consideration during the first semester of this year in the Department of Theology and Religious Education.

This suggestion is being followed and the junior class is studying the Church's role as a two-hour credit subject.

This is a very important matter, and should be one of very great interest to all Seventh Day Baptists. It would help the class a great deal and would render more valuable the re- sults of the study, if our ministers, and others interested, would give the matter special study in the immediate future, and would send to the department of the work of the class a comment for publication in the conference journal.

As a guide to the study of the fundamental doctrines of the Christian Church, the class will use "A Manual of Christian Beliefs" by Edwin E. Davis, published by the Denominational Societies. The book is published by Scribner's and the price $1.30. It is a new book and doubtless many who are interested would find it helpful.

We trust that many singly, and some even in groups, will give this whole matter careful attention. We must give the class the benefit of their conclusions. It is not expected that the class will arrive at a statement of doctrine of the Society by the General Conference. In fact, that is not the purpose of the study. It is expected that this class study, with the co-operation of many others, will enrich our own spiritual experience and perhaps add something of value to the whole discussion, and will help ultimately to a more systematic statement of the fundamental beliefs of Seventh Day Baptists.

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MEETINGS

Evangelism

The summer vacation is over and most churches are planning their work for the coming fall. Several districts are planning their campaigns, and several pastors in making their programs are emphasizing evangelism. This is encouraging.

While the atmosphere of anti-war sentiment is still light, every branch of the church's work should be conducted with this in mind. The regular public services and pastoral calls open the way for the best form of evangelism. Well conducted Bible schools and young people's societies have been the means of winning millions to Christ and nurturing countless multitudes of devoted Christians. Socials under the auspices of the church, Bible school and young people's societies, have helped to contribute to spiritual advancement and the drawing of men into Christ's kingdom. These are the ordinary activities of the church and may be made strong in the work of evangelism.

When we turn to special endeavors, we find the visitation campaign being used to great advantage. Just now extensive arrangements are being made for a united effort in both America and Europe for a preaching campaign, and we are to hear more about this.

The day has not passed for revival meetings. No doubt such campaigns have been so conducted as not to contribute to religion, but when men are given it and a place for them in the Christian Church.

Vacation is past and there are signs that the coming year, at least, these methods entered will be an exceptionally good one. This can be realized by emphasizing that evangelism is the work of every church and that it includes reviving the backslidden in heart, nurturing Christians, winning new disciples and making Christ supreme.

A PROBLEM

There are several mission fields in the homeland which are suffering sorely and in some cases, it seems they will be impossible to reach unless some way is found to give them help. Very little or no aid has been given these fields since the retreatment caused by the depression. The situation in no two of these fields is alike in all respects, but all need help in supporting a pastor or missionary. Can we sit comfortably and let the churches located in these fields die?
What can be done to save the Cause on these fields is the hardest problem facing our mission workers. Just now the funds to help them, the problem would be largely solved, for the lack of workers is not so great as the lack of money. If there were funds to help them, the problem would be largely solved, for the lack of workers is not so great as the lack of money.

If we give up the possibility of securing more funds before it is too late, what can be done? With God's help cannot some plan be devised to give these fields the help which they need? The work is the Master's and surely there must be some way. Can we increase our contributions? Can churches having pastor give them to these fields for a series of months, caring for themselves in the meantime? Can we transfer workers from fields now being left to charge these fields so long neglected? What can be done?

TRAINING OF MISSIONARIES

BY CORLISS F. RANDOLPH

(A four minute outline presented on the program of the Missionary Society at the General Conference, August 21, 1913.)

An evangelistic and missionary spirit, and consecration are assumed.

1. Training in evangelistic work as applied to that type of missionary work to be undertaken, whether wholly religious or largely secular.

2. Training in that type of missionary work to be undertaken: Religious work; as, preaching, teaching, training, or both. Secular; e.g., practice of medicine; or teaching, academic or vocational.

3. Social service as applied to that type of missionary work to be undertaken.

4. Acquire knowledge of area in which one expects to work: Geography, both physical and political. History and government. Current social and religious conditions. Special health precautions needed.

5. If a non-English speaking country, acquire a knowledge of the native language, an elementary knowledge at least.

6. Ability to develop and train executives native to the local area.

7. Ability to make intelligent and adequate reports.

8. Above all to teach efficiently the whole gospel of Jesus Christ.

"HELP MISSION BOARDS CAN GIVE THE PASTOR"

BY PASTOR ALBERT N. ROGERS

(A four minute outline presented on the program of the Missionary Society at the General Conference, August 21, 1913.)

Among the things mission boards can give can the local pastor are a fresh, practical view of his whole situation. Many a minister is so absorbed in the problems of his immediate charge that he forgets the larger issues at stake in the world at large. When Mr. A. is recorded in the second chapter of Acts, "had all things in common. No one of them had possession of himself but rather of the whole Christian company." Thay loyalty to the group, more's the pity, did not outlive the apostolic era and today we have varying opportunities for life spanning from Harlem to Hyde Park in an economically stratified society never before approached in the history of mankind. Mission boards can operate as one of our much needed leveling agents.

Again mission boards may help the local pastor in outlining his personal theological. Professor Daniel Johnson Fleming has recently pointed out in his book, "Ethical Issues Promoting World Christians," that the problems of strategy in the average parish are world-wide problems. How shall the missionary set forth the message of the Prince of Peace when a great nation holds its naval maneuvers insolently near the shores of the mission field? How shall the missionary tell of him who "set a little child in their midst" in a land where child labor is exploited, or worse yet when he is commissioned to his life work by a country whose newspapers defend the employment of adolescents? When mission boards help him answer these questions, they will have rendered a great service to many a puzzled and faltering local pastor.

Finally I would suggest that mission boards can sometimes give to the parish minister new inspiration for sacrificial living. Too many local pastors, deeply and well-fed in the security of their homes, fail to achieve the creative asceticism of those who go to the mission field. Some of us, I am afraid, give ourselves to our ministry from duty with an hour off for lunch, forgetting that the Son of Man gave his life. It is difficult to deny oneself the pleasures of a large family that one's ministry may be strengthened, or to stand for the right against the most liberal contributor to the annual budget, or to allow oneself to be latched on the wheel of tradition for the sake of new occasions and new duties or for the younger generation. Because these are such tasks are difficult, we call upon mission boards to become more and more aggressive. We report of those who from time to time and all the time are giving their lives on the mission fields.

REPORT OF GRACE HIGH SCHOOL

BY PRINCIPAL T. M. CHANG

Seventh Day Baptist Missionary Society
Ashaway, R. I. D. S. A.

SECRETARY BUDECK:

Once more it is time for the annual report, and once more I am sorry to find myself writing my report so late. But I still hope that they may reach you in time for the Conference. Before starting on my report, however, I would like to acknowledge the receipt of your letter dated September 3, 1934, to thank you for the encouraging message contained in it.

I. Enrollment. The total enrollment for the first term was 210, while that for the second was 221, with an average of 215.5 for the whole year. They were distributed as follows: lower primary, 57; higher primary, 47; junior high, 77.5; and senior high, 34; all becoming 205.5.

If we leave out the lower primary which was started only last fall, the total enrollment was 158.5. Compared with the enrollment of 122 for the previous year, there has been an increase of 36.5, or nearly 30 per cent. Of course, the fact that ever since the Sino-Japanese War, in 1933, the enrollment for the first term that we had all the three classes going in the senior department, has helped a great deal in increasing our enrollment. Therefore, as far as number of students is concerned, we may say that a mark has been made this year which is the highest mark ever recorded in the history of the school. It is especially gratifying when we consider that a general reduction in enrollment has been reported this year in many schools, due to depressed conditions.

II. Faculty. There were 19 members on the faculty during the first term, and 21 during the second, the two additional ones being both part-time workers, one working two hours a day as a clerk in the office, and the other teaching one hour a day in the school. Of the new members I would like to mention Mr. B. S. Chang, our science and mathematics teacher; Mr. C. Z. Sung, our teacher of Chinese; Mr. G. Z. Chong, our director; and Mr. C. Wang, our teacher of military training. And there are also Miss Chen, Miss Sung, Miss Sung, and Mr. Wang, all of whom taught in our previous year. Two of our old-timers have left us; one was Mr. Chang, who resigned in order to accept a call to the church, and the other, Mr. Peng, on account of health. But we still hope that the latter will come back to us after a year of rest and recuperation. As before, Mr. Davis taught the three classes of English in the senior department, Miss Mabel West taught English in two other classes, and Mr. Davis taught the usual training courses in the junior department.

III. Curriculum. All the subjects were essentially the same as in the previous year, all according to the new standard as required by the Ministry of Education. Therefore there is not much that I should report upon except, perhaps, the fact that for the first time during the past year we have adopted some special objectives to serve as centers which would direct all the activities of the students, either curricular or extra-curricular. The two objectives which we adopted were health and harmony. The idea was to make the students healthy and harmonious in every way in the social life of the school. The emphasis was laid therefore, on physical training and more strict regulations were put into effect in the matter of wearing uniforms, especially on test or examination days. While I cannot say that we have accomplished much in that direction, yet I feel that at least a forerunner of the future has been taken toward the objectives aimed at. We will try to use those objectives in the hope that better results may be had in the days to come.

Equipment. During the year, 60 pieces of desks were made, enough to accommodate 60 pupils in the first four grades. An extension was also built on the north side of the building, measuring about 16 by 12 feet, capable of giving accommodations to four lady teachers. In the school dormitory we put in 15 double-decks, thus making more room for the students. The laboratory about $200 was used for physical apparatus during the year.
financially, for and to pay the debt incurred during these years of depression, for and to pay the 1934 taxes assessed against said property, amounting to $2,479.70, also with any interest and penalties due thereon.

The recommendations of the General Conference which confronts the denomination by reason of the case of the same property have been determined and the decision of the Commission to hold its ensuing mid-year meeting in Plainfield will be justified by the advantages and importance of such meeting.

It was voted that the above committee be continued to consider further this problem. For the Advisory Committee Asa F. Randolph submitted a recommendation, which was adopted with its recommendation:

Your Advisory Committee respectfully reports an informal meeting of a majority of its members.

Urgent invitations have come to Dr. Herbert C. Van Horn, our secretary, to visit Riverside, Calif., and, with the pastor of the church, to visit the home of some local members. Similar requests to visit Nortonville, Kan., and North Loup, Neb., and conduct meetings. With similar requests to visit the home of Mr. Van Horn's suggestion and purpose to attend the meetings at Riverside in October.

Should it be deemed advisable to bring into the plan the association collects all demanded at Jericho, and the 10% of the church, what part shall be paid to the denominational budget. The remainder is left in the church's hands, but a perpetual provision, each year of tithes, in a church, who is willing to bring their whole tithe into the storehouse.

The group meets for organization of the following leaders are elected: Rev. Herbert C. Van Horn, president; Frederik J. Bakker, secretary, and Henry A. Van Horn, treasurer of the board, successively.

The above quotations from two Baptist brethren, who express their feeling concerning this plan. With these as an introduction I wish to explain briefly the plan. The Tithers' Storehouse Association is a voluntary group of churches, a church, who are willing to bring their whole tithe into the storehouse.

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Strange and rather frightening action, a war in everything but name. Our own missionaries were not alone; the hospital was threatened. Japan—or rather our mental picture of her—had grown up with a bang. From time to time the newspapers have informed us of other actions on the part of Japan which have given us an uncomfortable feeling that across the Pacific we have a neighbor who feels "hard with us." Her mood seemed to be defiant of everybody. She had friction with Russia and couldn't agree with the League of Nations. In a word, she seemed a sort of irritable being, yet always with a front of extreme politeness, which only served to make the rest of us feel more than ever disturbed.

Individuals are cross often because they are sick, and perhaps the same rule applies to a country. It has been remarked that Japan suffered with growing pains. The country was very much overcrowded, and has an ever growing population which the soil can barely sustain. Japan needs territory, yet practically everywhere there are immigration laws which work against her people. China and Russia have wide territorially forces on which Japan casts envious eyes. So Manchuria was taken by armed force with the ostentatious object of suppressing banditry. Thus, if we relied on the newspapers for our information, Japan seemed to be a country filled with trained military forces ready to do battle on any pretext, national or international.

We then took the missionary course of study on Japan, and our idea of a country bristling with guns and bayonets resolved itself into that of a many-sided nation, sections of differing opinions and attitudes, and possessing many fine qualities which we Americans might emulate with benefit. No people have more courage and loyalty to the cause, even to the point of laying down life itself for it, which in Japan is by no means the case. Of all the races in the Orient, the means are all the Japanese military minded. The warfare class is strong, but there are many who are fully as desirous of world peace as we are.

Today is Christianity's opportunity in Japan. The present generation cannot accept splendid work done by Japan's doctors and nurses. Japan seemed to be growing up. A few more years and we learned with a shock of the invasion of Manchuria by Japan, a

CONTEST ESSAY

BY MRS. W. D. MILLAR

BATTLE CREEK, MICH.

JAPAN

In our younger days we pictured Japan as a country of color and gaiety—bright kimonos and flowers, decorated with blossoms, miniature landscape gardens, designed by trained decorators. The young children in daintily dressed girls serving tea, and chubby faced children. It seemed that in that picture country nobody did anything but chat, drink tea, and feel light hearted and carefree.

And then the great war came, and we heard of splendid work done by Japanese doctors and nurses. Japan seemed to be growing up. A few more years and we learned with a shock of the invasion of Manchuria by Japan, a
THE SABBATH RECORDER
Supplement
SABBATH PROMOTION

WHY SUNDAY IS OBSERVED AS THE SABBATH
BY C. D. POTTER

It is why that nearly all the Christian world is keeping the first day of the week as the Sabbath—when it keeps any—instead of the day Jehovah blessed and sanctioned and commanded to be kept holy.

The two great opposing facts, the law of God in the Old Testament and the practice of the people in the New Testament, are plain and certain.

At the same time, we Christians, from our standpoint, have been treated asPagans, Turks, Persians, Turks, Magyars, and Jews; we have had reason to refuse even to think of mutually understanding each other. We have every reason to shudder to think of it. Every Christian foreigner who has been to Japan can understand this.

They are all workers, and believe that there is one which demands the observance of the seventh day of the week.

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In my report of the Southwestern Association at the annual meeting of the General Conference was stated that the same should be the practice of the Seventh-day Adventist churches.

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of his god when the fields and vineyards did not require his toil." ("Sabbath Essays," page 242.)

Rev. Wilbur F. Crafts also says, in his late book:

"The ancient nations all about the Jews deoted the first day of the week to what was at first the chief symbol of God, and when the chief god, the sun, calling it Sunday, which the missionaries of the cross would find was already regarded as the "Venerable day of the Sun," in the Roman empire and other nations to whom they were sent." ("The Sabbath for Man," pages 375, 376.)

Mr. Crafts gives much evidence in support of his remark, and enough more can be given to remove all doubt of its truth.

Considering, then, that all the Gentile people, to whom the early missionaries of the cross went, were to keep Sunday as a festival day and for the worship of the sun-god, and had for years before the time of Christ been so observing it, we are prepared to see that no command of Christ, or example of the apostles is needed to induce the Gentile converts to keep this day. They are already keeping it, and with all the pagan memorials by days of observances and festivals, continued this as a festival day after coming into the Church. The Jewish converts and all their descendants always continued to keep the seventh day, and for the first three hundred years the Gentile converts observed the seventh day as the Sabbath, and after the second coming of Christ also observed the Sunday as a festival day as well as for religious worship. Finding, after a long time, that the Jewish and Gentile observances could not be successively the weeks required more time than could be spared from their daily labors, the Gentile converts, who had become much the more numerous in Europe, and who hated all Jews and Jewish observances, ceased to observe the seventh day, but continued to observe the Sunday as a festival day from the seventh day to the first day to be found in the Bible. All history shows that Sunday observance originated with the heathen in honor of the sun, and was afterwards appointed as a festival—not as a Sabbath—by the Roman Catholic Church.

Therefore Heathenism is the father, and Romanism the mother of Sunday keeping. Why then should Protestants esteem it as a sacred day?

Sunday is kept in honor of the resurrection of Christ; but the New Testament nowhere enjoins it, either by precept or example. Christ rose "late on the Sabbath day," not on the first day. See Matthew 28: 1, revised version. The death and the resurrection of Christ are celebrated by the house of God and the Lord's Supper and not by a day. 1 Corinthians 11: 24-26 and Romans 6: 3-5.

The days of the week were never had any divine authority for keeping Sunday I am obliged to regard it as one of the six working days commanded by the Almighty to be used as such, according to Exodus 2: 5, Ezekiel 40: 2, and Mark 1: 13. 14. (Reprint of a tract.)

FAMILIAR QUOTATIONS FROM THE BIBLE ABOUT THE SABBATH

HOW THE SABBATH WAS ESTABLISHED

Genesis 2: 2, 3

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Exodus 20: 8-11

Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the sabbath day of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any stranger that is within thy gates: For in six days the Lord made heaven and earth, and the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

AND WHY I DO NOT KEEP SUNDAY

Do you ask the reason why I do not keep Sunday? It is because the Bible does not command it; there is no Scripture proof that it is the Lord's day of Revelation 1: 10, that being either the day of judgment or the Sabbath day; and there is not room for a change from the seventh day to the first day to be found in the Bible.

All history shows that Sunday observance originated with the heathen in honor of the sun, and was afterwards appointed as a festival—not as a Sabbath—by the Roman Catholic Church.

Therefore Heathenism is the father, and Romanism the mother of Sunday keeping. Why then should Protestants esteem it as a sacred day?

Sunday is kept in honor of the resurrection of Christ; but the New Testament nowhere enjoins it, either by precept or example. Christ rose "late on the Sabbath day," not on the first day. See Matthew 28: 1, revised version. The death and the resurrection of Christ are celebrated by the house of God and the Lord's Supper and not by a day. 1 Corinthians 11: 24-26 and Romans 6: 3-5.

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FAMILIAR QUOTATIONS FROM THE BIBLE ABOUT THE SABBATH

HOW CHRIST TREATED THE SABBATH

Luke 4: 16

And he came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

Mark 1: 21

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

Luke 4: 31

And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

Matthew 12: 1-8

At that time Jesus went on the sabbath day through the corn; and his disciples, and began to pluck the ears of corn, and eat.

But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him, seeing thetgt on the sabbath days the priests in the temple profane the sabbath, and are blameless?

But I say unto you, That in this place is one greater than the temple.

And if ye knew what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

For the Son of man is Lord even of the sabbath day.

And Matthew 12: 9-12

And when he departed thence, he went into their synagogue:

And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath days.

Mark 3: 1-6

And he entered again into the synagogue; and there was a man there which had a withered hand.

And they watched him, whether he would heal on the sabbath day; that they might accuse him.

And he saith unto the man which had the withered hand, Stand forth.

And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

And when he had looked round about on them with anger, he saith, Wherefore doth the Son of man come into the temple, and not to be worshipped? Is it not to shew mercy? and wherefore, if thou hadst known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

For the Son of man is Lord even of the sabbath day.

Luke 13: 10-17

And he was teaching one of the synagogues on the sabbath.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

And he laid his hands on her: and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore let them that are in need of them come, and they shall heal themselves.

And there were many blind and lame, and halt, and withered, come to him in the sabbath days, and were healed.

And he said unto them, I was sent to heal the sick, and not to be accused of men; yea, to preach the gospel to the poor: forasmuch then as the blind ye have received your sight, and the lame hath walked, and the halt hath been healed.
adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Luke 14: 5, 6

And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.


Matthew 5: 17-19

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

John 2: 5, 6

But whose keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that abideth in him ought himself also so to walk, even as he walked. THE FIRST DAY OF THE WEEK

Only one first day of the week is mentioned in the Gospels. Each writer refers to the same day.

Matthew 28: 1

In the end of the sabbath, late [on the sabbath day—Revised Version], as the evening drew on, Mary Magdalene and the other Mary to see the sepulchre.

Luke 24: 1

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

John 20: 19

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. [See also Mark 16: 2; and John 20: 17-19.]

The first day of the week is mentioned but once in the history of what the apostles did.

Acts 20: 1

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

The only place where the first day of the week is mentioned in all the Epistles of the New Testament, is

1 Corinthians 16: 1, 2

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store [Greek, at home], as God hath prospered him, that there be no gatherings when I come. The term Lord's Day, Revelations 1: 10, evidently refers to the day of Christ's coming in judgement, which is described in that book. I was in the Spirit on the Lord's day [Greek, I was in the Spirit in the Day of the Lord], and heard behind me a great voice, as of a trumpet.

Acts 17: 11

These were more noble than those in Thessalonica, in that they received the word with all readiness of heart, and searched the Scriptures daily, whether those things were so.

—Reprint from a tract.

THE SABBATH

[Conference sermon, August 23, 1925]

BY PRESIDENT BOO THEE COLWELL DAVIS

Text: The Sabbath is made for man, and not man for the Sabbath; So that the Son of man is Lord even of the sabbath. Mark 2: 27, 28.

These are the words of Jesus the Son of God, the world's Savior and Redeemer, who was himself both Son of God and Son of man. They are spoken in answer to Pharisaic criticism of the conduct of Jesus and of his disciples toward the traditions of the Jews regarding the Sabbath.

Four things stand out in clear perspective, in this authoritative utterance of Jesus. First, the Sabbath as God's gift and its origin in a distinct creative act, by which the Creator of the universe combined the Sabbath idea with designated time, and thus definitely and formally established the Sabbath time.

Second, the Sabbath has a universal application to all men and is not limited to any one race or people.

Third, the day by which holy time was constituted Sabbath, had a definite purpose which it sought to accomplish, viz., the enrichment of the life of man.

Fourth, the Christ, the Lord of man, because of the purpose of the Sabbath, viz., human betterment, is Lord also of the Sabbath, and as such, not only preserves its authenticity, but stands sponsor for its perpetuity.

I desire today, in this Conference sermon on the Sabbath, to raise aloft these four fundamental principles, clearly set forth by Jesus. In so doing, I desire to exalt him and help you to exalt him who is Lord of the Sabbath.

Seventh Day Baptists as a people have had a wondrous and blessed history. The distinct organic existence of three hundred years has been illuminated by illustrious deeds of faith and heroism, born of spiritual sonship to the Divine, and of obedience to the divine Word. But for the preceding fifteen centuries, from the days of Christ and the apostles, to the days of John Trask and Peter Cooper, Seventh Day Baptists seemed to have left himself without witnesses to its worth and power, even though these witnesses were sometimes scattered as despised Walder, or as isolated members of the Romish Church itself. The Sabbath advocates and adherents who came down in countless succession from the disciples of Christ, to the organization of the Mill Yard Church in London in 1617, were as clear in their vision and as loyal in heart, and perhaps as efficient promoters, as any who have followed them in the three hundred years of organized denominational existence.

It is my hope today, building upon the authority of Jesus for the origin, scope, purpose, and destiny of the Sabbath, and inspired by the illuminating history of the past, that we may catch a new vision of the future and lay hold upon the present with new purpose and power.

I have referred to the inspiring history of Seventh Day Baptists and to the innumerable hosts of others who cultivated the Sabbath before the period of organized denominational life began, not to dwell upon that history and the details of the struggles and achievements of all those who have loved the Sabbath since Christ loved it and has been willing to make that history a background for the study today in the twentieth century of the Christian era, of the fundamental principles enunciated by Christ in that study.

That history stands before us for suggestion and inspiration while we draw practical conclusions in regard to present day duties based upon these four fundamental principles proclaimed by Jesus in the words of the text.

I. The Sabbath in its institutional idea and in its consecrated time is a part of the divine creative program and process. The seventh day, the Sabbath of which Jesus was speaking, is as definitely an integral part of creation, as are the sun and the stars, the trees, the grass and the cattle; the fish and the birds; and even man himself.

If God called the light he had created day, and the darkness night, he likewise called the seventh day which he had created, the Sabbath. If God called the dry land earth, and the gathering together of the waters he called the sea, and if he saw that it was good; if God created man in his own image, male and female, and if God blessed them; if on the seventh day God rested from all his work which he had made, and hallowed it; because that in it he rested from all his work which God had created and made.

Thus I say that the Sabbath, as a sacred and holy day, is an integral part of the created cosmos, impossible of separation from it, or of transfer to any other day, or time. And this is not solely or chiefly the authority of the Genesis story of creation, or on the Mosaic Law, but on the authority of Jesus himself, who said that the Sabbath was made, not for man but for the purpose and program of the Creator, that plan was executed and carried out for a distinct and definite purpose, and of which we are now to study in greater detail.

From the Decalogue, which is the center of the Mosaic Law given to Israel, we learn that Israel was a people to whom the Sabbath was already known, and who needed not so much to be informed as to be reminded of the Sabbath's sacred and holy character. It was in the act of giving the Decalogue that Israel's relation to the Sabbath was established. What can be more evident than that the fourth commandment of the Decalogue is most of all a reminder to Israel of the then known fact
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that, the Sabbath is inseparably linked with God's creative workmanship. "For in six days Jehovah made heaven and earth, the sea, and all that therein is, and rested the seventh day; wherefore Jehovah blessed the sabbath day and hallowed it."

II. That the Sabbath of creation has a universal application, obligation, and blessing for all men, and is not confined to one race or people, was evidenced by Jesus himself in his saying that, "The sabbath was made for man."
The word "man" is the generic universal term. He did not say the Sabbath was made for the Jew or for the sons of Abraham. Like all other creation it is for the race in its widest and fullest scope and application.

We have seen that Israel knew of the Sabbath before the giving of the law on Mount Sinai. Furthermore, there is no duty imposed upon Israel in the Ten Commandments which is not equally incumbent upon all men everywhere, unless perchance it may be the duty to "Remember the sabbath day to keep it holy." Shall any man say that the fourth commandment is an exception to the other nine and that no universal significance is attached to it, while in all the others such universality inheres?

The history of primitive nations shows conclusively that many other ancient religions were familiar with the idea of sacred time and doubtless received from a common source the fundamental ideas of the Sabbath of creation.

In Babylon and India the calendar bore the marks of the Sabbath. Nomads and shepherds of the Lunar religion sacredly counted the four phases of the moon, and to them it appeared to stand still on the seventh day. Cuneiform inscriptions, recently discovered and deciphered, use the term "Shabbatu," almost the exact equivalent of the Hebrew "Shabbath," and having the same generic idea of rest, at the end of a seven-day week.

The seven-day week has been traced by scholars over a large part of the globe. Its remote origin, or its connection with the oriental Sabbath among oriental and pagan nations, makes this striking statement in closing his chapter on the Hebrew Sabbath: "Though Jesus regarded the Sabbath as still binding on his followers, the Saviour is a new institution, designed for practical benefit to mankind and not as a fetish, brought him re-

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peatedly into conflict with the Pharisees, and called forth those utterances which have been so strangely neglected by Sabbattarians in after ages; 'for the Son of man is lord of the sabbath; ' Father worketh even now man, and not man for the sabbath'; 'My Father worketh (that is on the sabbath) even until now, and worketh.' The cause is in his keeping! Is he our Lord and Master? Are we faithful and trustful and obedient? If we are, the cause is sure, whatever the statistics may read, or the prophecies of fear forecast. His Word standeth sure.

If men tell you that the Sabbath has waited long, and wearily to come to its own; if they tell you something else will do as well, if they say economic conditions are adverse; hold aloft Jesus' saying, 'The Son of man is Lord even of the sabbath.'

Jesus Christ preached love. But a selfish, angry, warring world still hates and robs and starves and kills. But, my friends, love will triumph because Jesus is Lord.

Jesus taught men to seek first the kingdom of heaven and its righteousness and that all other things would be added; but men still shut their hearts against the kingdom and bow down to the mammon of righteousness. Jesus taught the paucity of worldly wealth and the riches of spiritual graces. Yet men seek riches and starve the soul. The slow acknowledgment of spiritual values and the tardy coming of the kingdom case no apportionments upon the great Teacher, and take nothing from the authority of his Word, or the certainty of ultimate victory of any truth for which his followers would stand.

The same Lord is also the Sabbath.

V. Conclusion...

By the statement of Jesus that he, "The Son of man is Lord of the sabbath," we have his guarantee of its authenticity, and the announcement of His guardianship of its perpetuity.

The followers of the Saviour's faith in this new vision of this truth, "floods upon us," For three hundred years, Seventh-day Baptists have endured the pity, the scorn, the opposition of men who lacked this vision. We have sometimes questioned the future or we have stoically withstood opposition. We have resorted to statistics, the comparisons may read, or the prophecies of fear forecast. His Word standeth sure. If we are, the cause is sure, whatever the statistics may read, or the prophecies of fear forecast. His Word standeth sure.

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The same Lord is also the Sabbath.
ness of the day. In this uncertainty and dis-
tress, which is the inheritance of this genera-
tion and the next, augmented by changed economic and social conditions, the Church, with fasting and prayer, is crying to God for light and effective deliv-
erance. The sanctions of human nature must be re-enforced by the sanctions of religion and revolution.

The Sabbath, of which Jesus is Lord, has these sanctions and offers to Christians of all
promotion.

In such a universal faith in the Lordship of Jesus, his Lordship of the Sabbath will be
an imperishable part.

There was no message from God in the
or in the fire, or in the earthquake. But in the "still small voice" Elijah heard the
message.

Humanity's response to the message of
Lordship to Jesus Christ in the Sabbath, as
in everything else, will be its response to the
"still small voice," not its response to the laws of
states or to the thunders of men. So, for
the perpetuity of a Sabbath conscience and
Sabbath blessing in the Church, as for the per-
petuity of love and unselfishness and service in
the Church, I hold aloft the Lordship of a
transfigured Christ who came to fulfill the
law and live for a universal humanity and a
universal Church.

To him the Sabbath was God's gift to the
race, and not to any single nation or church.

To him the Sabbath was the gift of a special
blessing to humanity, something God gave to
enrich the life of all his children.

To him the Lordship of the Sabbath, the
practice of Sabbath, the Lordship of the
Sabbath, the guarantee of authenticity for all men, and of
its perpetuity for all time, was a part of his
church commonwealth, a universal
Church.

Humanity will never know its ultimate re-
demption until it lives and functions in the
pure light of that Lordship. Slowly but sure-
lv it is gaining strength and influencing
that faith. Little by little the horizon is widening.

Organized life grows, so spiritual life will go on growing until the unfolding glory of that
Lordship, until the kingdoms of this world
become the kingdoms of our Lord and of his
Church.

This sermon, with an address by Rev. Abra J. C.
Hendricks, was delivered in the Sabbath
time, at the Young People's Board meeting, held on
Saturday, May 2, at the American Sabbath
Sabbath, 121 Water Street, Philadelphia, Pa.

The purpose of the Sabbath is not merely
to commemo- rate God's holy day; it is a complete
act of God, but to lead us to contemplate crea-
tion as an evidencing fact of God's presence
now in this beautiful, wonderful world.

THE SABBATH RECORDER

HERBERT C. van HORN, D.D.

Editor
American Sabbath Church Society
121 Water Street, Philadelphia, Pa.

The new editor of this column wishes to take
this opportunity to say to the retiring editor,
Marjorie Burdick, that he is truly sorry she is
not to continue the job she
so long and so admirably performed. Because of
the high standard of work she has main-
tained, he has known of
the column, he has a suspicious feeling that he has perhaps "bitten off more than he can
chew." But the job is there waiting to be
done. Thanking the retiring editor for her
encouraging manner toward him, the new edi-
tor undertakes the job.

THE YOUNG PEOPLE'S BOARD

What can be done to stimulate the young
people of the denomination to more active
service is one of the larger problems facing
the Young People's Board. At the last regu-
lar monthly meeting of the board, which was
held on Sunday, the twenty-second, much of
the time was spent in discussion of this ques-
tion.

No plan presented seemed to meet with
the entire approval of those present. It was
decided, however, that an appeal be made to
the young people for suggestions to sug-
gest to the board ways to solve this and
other problems facing young people.

And other things of importance were dis-
cussed at that meeting. After discussion it
was decided that the Young People's Board
should cooperate with the leader of Sabbath
Promotion, Deed Bond, in sponsoring young
people's conferences this fall. It was also de-
cided that October should be Young People's Board
Month.

PRESIDENT'S MESSAGE

(From the president of the Young People's Board)

The days are coming and going and the
question which we need to consider now is:
"What are we doing?"

I wish I could talk with each of you per-
sonally. What a difference it would make in
our understanding of each other. I would
like to know your local problems and needs.
I would like to know what you have been
doing in your organizations if you have been
the past for your church and community. But
far more would I like to know what your
plans for the present and the future are.

Our lives are affected by such a complex
environment, however beneficial, that I think
we sometimes fail to realize the importance
of our spiritual welfare. Our schools with all
their extra-curricular activities are helping in
many other organizations are helping us in various
ways, but are we not failing to plan attractive,
wholesome activities in our churches?

Are you making your young people's or-
organizations real working units, with definite
aims and purpose? Are you working to
bring in everyone in your community? Or
are you existing merely for your own group
of already interested young people? Are you
young people supporting your program? Is
this program for the church? Are you preparing
yourselves for real leadership in tomorrow's
church? Are you willing and ready to learn how
to assume responsibility when oppor-
tunity is afforded? Are petty grudges and
little prejudices hurting your young people's
group in the effectiveness of its influence?

I ask these questions that they may serve as
a starting point from which, I hope, we may
begin a campaign to first analyze our prob-
lems, to consider the need in our own local
area in acting will our problems really be solved.
 Thou, Master Workman, grant us grace,
that we may receive the gift of God.
By loyal scorn of second best,
By effort true, to meet each test.
May this be our prayer that we may put
forth this year a greater effort for Christ and
the church this year.

ELIZABETH ORMSBY.
ANNUAL MEETING 1935

AmerIcan sabbath Traction SoCIeTy of New JerseY

The fourteenth annual meeting of the American Sabbath Traction Society of New Jersey was held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 15, 1935, at 2 p.m., with President Corliss F. Randolph presiding and the fol lowing members present: Corliss F. Randolph, James L. Skaggs, Theodore E. Van Horn, Neal D. Mills, Asa F. Randolph, Mrs. William M. Stillman, Stillman, Е Е. Randolph, Irving A. Huntington, George R. Cran dell, Fred E. Murray, Mrs. Herbert C. Van Horn, Everett C. Hunting, L. Harrison North, and Mrs. L. Harrison North.

Rev James L. Skaggs offered prayer.

The reading of the minutes of the last meeting was waived.

The annual report of the Board of Trustees, prepared by the corresponding secretary, the business manager, the treasurer, and the leader in Sabbath promotion, was presented and adopted, printed and circulated at the General Conference.

The special annual report of the treasurer of the corporation, Ethel T. Stillman, was presented and read as follows:

To the American Sabbath Traction Society (N. J.) Plainfield, N. J.

The report of the Committee on Nominations was presented and adopted and the following were elected:


Voted that the Committee on Nominations, Irving A. Huntington, Asa F. Randolph, and A. Burdet Crofoot, be elected for the ensuing year.

Voted that the matter of nominating a representative for membership in the Commission be referred to the Board of Trustees with power.

Voted that the matter of establishing an agent for making contacts with unchurched Sabbath keepers as suggested in Recommendation 12 of the report of the Commission be referred to the Board with power.

The minutes were read and approved.

Adjournment.

Corliss F. Randolph, President.
Neal D. Mills, Recording Secretary.
Next time we shall hear about that "Wonderful Secret."

(To be continued)

ANNUAL MEETING 1935
AMERICAN SABBATH TROCETY OF NEW YORK

The ninety-second annual meeting of the American Sabbath Trecyty of New York was held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 15, 1935, at 2.20 p.m., President Corlis F. Randolph in the chair.


The reading of the minutes of the last meeting was waived.

The annual report of the Board of Directors prepared by the corresponding secretary, the business manager, the treasurer, and the leader in Sabbath promotion was adopted.

The special annual report of the treasurer of the corporation was presented and adopted as follows:

To the American Sabbath Trecyty (N. Y.)
Plainfield, N. J.

Conciliation:
In accordance with the requirements of Section 3, Article IV, of the by-laws, the following report of the financial condition of the society as of September 30, 1935, is submitted:

The claims of the society, amounting to $10,000, were presented and approved. The accounts were presented and approved.

In the Permanent Fund in the hands of the trustees:
$ 93,560.74
In the Denominational Building Endowment:
$ 2,672.80
In life Annuity Gifts:
$ 9,981.75

Total: $106,375.29

The Board of Trustees of the Seventh Day Baptist Building Society (N. Y.)

The amount and nature of the property acquired during the year and the manner of its acquisition are as follows:


The report of the Committee on Nominations, Irving A. Hunting, Asa P. Randolph, Burdet Crofoot, was re-elected for the ensuing year.

The minutes were read and approved. Adjournment.

Corliss F. Randolph, President,
Neal D. Mills, Recording Secretary.

OUR PULPIT
FOUR HUNDRED YEARS OF THE PRINTED ENGLISH BIBLE

By Rev. Ahva J. C. Bond

(In the immediate preparation of this paper I have been greatly helped by reading the following books: "The English Classics," by C.ledlan B. Mc Afe; "How We Got Our Bible," by J. Patterson Smith; "Where We Got Our Bible," by George L. Robinson; "The Birth of Our Bible," Theodore Hey sham.

I have not adhered strictly to my theme in what I have to say on this program. But I hope I may be forgiven for dwelling rather long on the earlier translations of our Bible, since this is a historical session. The occasion for this address is the coming celebration of the four hundredth anniversary of the translation of the entire Bible into the English language, and I trust a new interest may be stimulated in this general celebration in October, and that the final result may be a fresh appreciation of the word of God as recorded in the Holy Scriptures.

Reverence for the Bible, unaccompanied by its study, has been called bibliolatry, which is sometimes thought of as a form of idolatry. There is a difference, however, between the most superstitious regard for the Bible and the worship of an image. The same may be said of the Protestant attitude toward the Bible in contrast with the Christian and his ikon, and the Roman Catho
sense, can't take its place. In the second place, generally held by most enlightened members of our own generation that the influence of the English Bible for the last four hundred years has been far and away the greatest and best the third place, the Book can always opened and read—and even studied. That ever richer experience of spiritual life and the Book by itself on my desk, or place it on top of it. I am not just sure why I do this. The Book. They also read it. I have memorising father read the Bible aloud to mother while she got breakfast, and of their read, in the morning deepened into night, evening. And it is the book reached silently and when the Bible is meant. It was a very interesting legend, Walter Vel-Bible into Latin. He located at the beginning of the Roman era to all parts of the world, the Latin language supplanted in common use the Greek. Again the people demanded the Bible in their native tongue. Responding to this proper desire on the part of the multitudes who could not read the Bible in the Greek, Jerome undertook to translate both the Old Testament and the New into the Latin. He located at Bethel-salem, to enable himself to do the work better, and after long and arduous labor, produced what we still call the Vulgate, which means of course "in the language of the people." Jerome met with great opposition on the part of the Church, which felt that a sacredness attached to the Greek which would be lost if the Bible were translated into the Latin, thus translated it into the language of the common people, in the mind of the Church, would make the Bible less sacred. It is an interesting commentary on the reactionary spirit of the Church that it opposed the translation of the Bible into the Latin when the Latin was the language in common use, and now accepts that same Latin translation as authoritative when it in turn has become a dead language.

Medieval England was unripe for a Bible. For the Bible was language of its translation. When people cannot read any writing it makes no difference to them whether the books in their current speech or not. Finally, however, as education advanced and knowledge increased, it became certain that ultimately an attempt would be made to translate the Bible into the language for which it was designed. It was equally certain also that as sure as there were some who would attempt to translate the Bible there would be those who would oppose it. Such is the history of human progress. There are always these two groups of men marching side by side: the animals in Noah's Ark and the men of the Tower of Babel.

The Puritan, believe that new truth will yet break forth from God's Holy Word. They keep an open mind, anxious lest they shall miss this greater truth. Others believe that all that was revealed already is all that was meant to be discovered. Truth needs only to be guarded and kept. It is an interesting fact that a demand for the Greek, the Latin, and the Hebrew for the corruption of the manuscripts of the times. The Church itself had become corrupt, and there were men in England who looked light that on the way ahead depended upon a general knowledge of the teachings of Scripture. We often refer to the "Social Gospel" in these days as if it were something very new—a recent discovery, or at least a new emphasis. The fact is, every new interest in the Bible has grown out of a belief that it will correct political evils and cure social wrongs.

The first to bring the Bible into the life of the English people was Caedmon, who was not a scholar, and therefore not a translator, but who was a singer. It was the custom in that ancient day for men about the festal board to sing for the entertainment of all, something new or improvised when they were called upon. When Caedmon's turn came, he was always much embarrassed and if possible quietly withdrew. But he was called upon. When Caedmon's turn came, he was always much embarrassed and if possible quietly withdrew. But he was called upon. When Caedmon's turn came, he was always much embarrassed and if possible quietly withdrew. But he was called upon. When Caedmon's turn came, he was always much embarrassed and if possible quietly withdrew. But he was called upon. When Caedmon's turn came, he was always much embarrassed and if possible quietly withdrew. But he was called upon. When Caedmon's turn came, he was always much embarrassed and if possible quietly withdrew. But he was called upon. When Caedmon's turn came, he was always much embarrassed and if possible quietly withdrew. But he was called upon. When Caedmon's turn came, he was always much embarrassed and if possible quietly withdrew. But he was called upon.
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Sabbath day, September 28, Rev. Erlo E. Sutton and his son Trevah were with us. Trevah assisted in the opening services and Mr. Erlo Sutton gave us a very interesting and instructive sermon on Religious Education and its value, both to the individual and the community.

Sunday evening he held a conference in the church at which there were about forty, though the night was very rainy and unpleasant. Much interest in the matter of trainship to Chicago was manifest, and the questions asked showed much of thought upon the matter.

Such visitations are both inspiring and instructive along lines of thought that are much needed.

Last Sabbath the primary classes gave a brief review of the work they had been doing. It was very interesting to see the interest of the little ones took in their work. "As the twig is bent, so the tree is inclined." How important that all should keep this in mind as they are caring for the children in their early years.

We are now looking forward to the sessions of the annual associational meeting to be held with the church in Danville, Illinois. Let us not forget to pray that a real forward movement may be had in all our churches this year.

Mr. and Mrs. Frank Hill, prominent and well known residents of Ashaway for the past half century, yesterday observed their fiftieth wedding anniversary, and a dinner in celebration of the occasion was held at the Home and Garden Tea Room in that village. Twenty-two relatives and friends were present.

Mr. Hill has been prominent in civic and social affairs since the "nineties" when he represented the town of Hopkinton in the state legislature. He also served as town assessor. Mr. and Mrs. Hill have been private and public school teachers, and have been married for thirty-eight years before the board was discontinued by the present legislature.

On July first of this year, Mr. Hill completed a half century of service in the Ashaway Baptist Church. Mr. Hill was employed by the church three months before his marriage in Alfred, N. Y., on October 6, 1885.
RELIGION AND WELFARE RECOVERY
(Courtesy of Executive Secretary)


1935 -- THE GREAT RE-DISCOVERY. Love is better than hate. Forgiveness, nobler than revenge. To give, more blessed than to receive. Character, more precious than gold. Moral and spiritual values are paramount. "Turning to God."

"Righteousness exalteth a nation"

The Great Recession

The Great Invitation

O come, let us worship and bow down: let us kneel before the Lord our maker. I was glad when they said unto me, Let us go into the house of the Lord.

Depart from evil, and do good; seek peace, and pursue it.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

A new commandment I give unto you, that ye love one another.

The Great Recovery

"Social reconstruction; so much desired, must be preceded by a profound renewal of the Christian spirit."—Pope Pius XI.

"We will have no permanent recovery in this country, no matter what laws are passed, until we experience from coast to coast a sweeter religious revival."—Bishop James E. Freeman.

"Our civilization cannot survive materially unless it be redeemed spiritually."—President Wilson.

"The strength of a country is the strength of its religious convictions."—President Coolidge.

"The churches are the greatest influence in this world of ours to overcome the present tendency toward greed."—President Franklin D. Roosevelt.

"Only the Golden Rule will save the country—not a rule of gold."—Roger W. Babson.

"Perhaps Jesus Christ did have a more significant message on the remedy for depressions than Adam Smith."—Secretary Henry A. Wallace.