THE GLORY OF THE SON OF GOD

BY REV. S. S. POWELL

Jesus, Savior, Man divine,
Thought of God, O Word sublime.
Ordered the rolling spheres,
Thou dost dissipate our fears.

Thoughts of Eternity,
To the realms of light and bliss.
God of gods and Light of Lights,
Pouring now celestial fire.

If we were to eliminate every "Thou shalt not" because it runs contrary to human nature, every law would have to be repealed.—Selected.

RECORO\LANT ADVERTISEMENTS

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

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JUNIOR GRADED HELP, four parts each, 4 cents each. Intermediate Helps, three volumes each, 10 cents each. Free correspondence orders to Sabbath Recorder, Plainfield, N. J.

COLLECTIONS. Hopes. Orders of Confederate States of America, and other supplies carried in stock. Collections will be made at every place of worship. Denominational Budget Society. S. A. per 100, 45 cents; 250, 1.50; 1000, 6.00. Sabbath Recorder, Plainfield, N. J.

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THE SABBATH RECORDER

The Sabbath Recorder

(Founded in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 120, No. 8

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TWEDDLE, L. GANDINER, D. P.

HERBERT O. CUSHMAN, D. D., Editor

Reubens S. North, Business Manager

CONTRIBUTING EDITORS

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Jesus’ Lament. Again Jesus was approaching the holy city from around the brow of the Mount of Olives. Many of the familiar views of Jerusalem were taken from this point, doubtless, where Jesus lamented over the city. No milling or preceding crowds throng his way, with hallelujah shouts and proceedings of mock festivity. On this morning, in company with his disciples, he makes his way into a day fraught with danger and filled with controversy and teaching. Luke tells us that when Jesus saw the city, he wept. “And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto peace! but now they are hid from thine eyes.” (Luke 19: 41)

Revival Emphasis. The need of a revival in every church needs re-emphasis, or new emphasis, or some new fair city of America that evangelism cannot succeed unless and until, the church is revived. That is the reason, usually, that a large part of the time and the energy of the clergy and the laity of the church has been spent in various efforts to get the church to become a closer and more effective mission in the world. Indeed, so far as the church is concerned, it has become a necessity for the church to be a successful and effective mission. The church is vital and spiritual if it is successful and effective, and it is not only a matter of concern if it is successful and effective. The same holds true of the world at large.

We do need revivals, not only for the sake of missions, but for the sake of those who are in danger of perishing without. Let the church pray for a revival, work for a revival, and have a revival. “Revive us again, O God, in the midst of the years.”

THE SABBATH RECORDER

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Promoting

We scarcely need to call attention to the back cover of this sheet. A splendid piece of workmanship and artistic grace, one may be sure. But the matter contained on that page is of utmost importance to us all. The due rewards of God’s grace, who must be found faithful.

For months, now, the committee upon whose shoulders has been laid the promotion of raising the budget—these men, newly chosen and not yet consecrated, are working faithfully at their job. Just recently they came to this office the committee’s February bulletin. It showed not only deep concern for our interests, but revealed an immediately amount of time and thought devoted to it. Besides the statistics given, some important truths were stated. What more true than these words: “The creation of a right attitude toward money is one of the major tasks facing our church which is the representative of its Founder on earth.” Then we liked this: “When you give your money, you pray.”

This bulletin gave fine emphasis to the interest of the American Sabbath Tract Society. Much good will come if all our people have read and thought about the things said.

We commend the earnestness and zeal shown by our committee. What will we do about it? Shall we give in the spirit of inspiration or irritation?

I bought gasoline. I went to the show; I bought candy and peanuts, but bars and ice cream. While my salary lasted life was a dream. I take careful planning to make money go round.

One method of finances must always be sound. With habits quite costly, it’s hard to save. My wife spent “ten bucks” on a permanent wave.

The church came “round” begging. It sure made me feel as if I owned a great company he has caused to be among the church members. We do need revivals, not only for the sake of missions, but for the sake of those who are
By the Way

The editor finds encouragement in looking across the street upon the lawn about the First National Bank building. There the green is revealed as the snows of a long winter melt away. There, usually, the first robin is seen in search of a related worm. There an industrious caretaker carefully looks after the needs of grass roots and a well maintained greensward. There is assurance of beautiful grass and a sightly park.

But there is more than that to give encouragement. Just now this same caretaker was observed helping a plainly dressed colored lady down the steps. She wore heavy colored gog- gles. He steadied her with one hand while the broom in the other found the front of the step below, each time touching the toe of her shoe. One could not help being thankful to this thoughtful of a queen or the first lady of the land. Yes, there are kind hearts in the land. Ages ago the question was asked—"if when he came the Son of man would find faith on the earth. Will he not? Certainly, many of the fruits of faith are to be found even in the midst of much that is to be deplored. At any rate, we comfort ourselves in the thoughtful deed just related in the assurance of Christ's own words: "If we have done it unto one of the least of these . . . ye have done it unto me."

Lead a Hand

This is a good motto, and effective when put into practice. We are writing about Helping Hands here. Recently in the Recorder a letter was written by a primary class that had done. It had given $1 to be used by the Tract Society's Committee on Distribution of Literature to pay for two Helping Hands to be sent to Jamaica. Now the junior department of that school is doing likewise, and the Sabbath school itself has voted to pay for fifteen. That is catching the spirit. That is Christian. Making Hands are being sent to Jamaica by the committee. The helping hand of the Sabbath school and of the departments is much appreciated. The help is indeed considerable.

But what is of even more value and importance is the interest in missions awakened in the boys and girls. Thus young children and older ones become a real part in the program of carrying out Christ's great commission.

Is there not a suggestion here for other schools, departments, and classes? This is a day of "projects" and project training. The teachers who have awakened interest in the broader fields of God's love have done the children a good turn. We have fundamental service. What is your school doing in missionary training of its young and in the practical demonstration of its loyalty and devotion to God's kingdom? Let us be neighbor to those in need.

Gospel of a New Day

Easter spells the good news of a new day—not just another day, however welcome that is—but a new day, one that brings a new chance, a new life, a new hope. Gladly we sing: "There's a new day dawning," for days of toil, sorrow, and defeat have come and gone with their eternal grind. We seek precision, as we have been held to grueling tests.

But something happened at Easter; it was the dawn and declared the gospel of a new day. The significance of that dawn did not appear at the moment but unfolded little by little during the hours following, and more and more ever since. Oh, the blessing of the new day. The rounds of life impress themselves monstrously upon us all. One's experience is a repetition of that which called forth the prayer of Robbers Improvement.

"Lord, the day returns and brings its petty round of irritating concerns and duties. Help us to play the man. Help us to perform them with laughter and kind faces. Let cheerfulness with industry abound. Give us to go blithely on our business all this day and bring to us our resting beds weary and unchaidoned, and grant us in the end the gift of peace."

As Dr. Bruce S. Wright in the Christian Century February first pointed out, the day that dawned on that first Easter morning is Stevenson's prayer magnified a million fold. Life was changed to a new day for all. The Christ who came forth to a new day, Jesus whom ye seek is not here, he is risen" is still ringing through the world to those who stand before the tomb. "He is not here, he is risen," if a boy, impressed for the first time, had told the tale of the crucifixion to an interested stranger. Later he followed hurriedly after the man and called out—"But he rose again, master, I forgot to tell you, he rose again!"

Have we not too often forgotten to tell the world by our lives, of the faith and the courage of the new days that he is risen again? When men become conscious of the risen Lord, of the living Christ, a new day will dawn and its message of hope and love and good cheer will go forth to change and enrich life. May this Easter bring the experience of a day made new through the vital and vivid consciousness of the reality of a risen, living Christ.

DENOMINATIONAL BUDGET

Statement of Treasurer, March, 1929

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| Disbursements | Missionary Society | $469.71 | $469.71 |
| Special | $13.91 | $13.91 |
| Tract Society | $115.38 | $115.38 |
| Special | $25.00 | $25.00 |
| Sabbath School Board | $205.00 | $205.00 |
| Woman's Board | $40.00 | $143.62 |
| Educational Society | $15.57 | $15.57 |
| Historical Society | $6.68 | $6.68 |
| Women's Board | $7.74 | $7.74 |
| Total | $114.64 | $114.64 |
| Preferred claim | $200.00 | $200.00 |
| Total | $314.84 | $314.84 |
| Total | $1,138.91 | $1,138.91 |
THE SABBATH RECORDER

Contributions from churches, 9 months $11,180.18
Contributions from other sources ......... 2,928.57
Total contributions ...................... $14,108.75

Harold R. Crandall, Treasurer.

118 Main Street, Westerly, R. I., April 1, 1936.

RESPONSE

BY REV. HURLRY S. WARREN
(Pastor Warren’s response was omitted in the account of the installation at Plainfield. We are glad to give it space here.)

Doctor Van Horn and Friends: I am deeply moved by the touching words of welcome as we have extended the right hand of fellowship to Mrs. Warren and me on behalf of the Plainfield Seventh Day Baptist Church of Christ this morning. We appreciate his gracious expression and the privilege of being received into membership by him.

We come as a part of a peerless people of the West to become a part of the rest of the folks of the East. You can sense something of the pang of parting with the North Loop Church and community. But they send us to you in love and commend us to your love. We would reciprocate that love in Christ.

At the outset I should like to pay tribute to those personalities and influences that have brought us out of the obscurity of our youth. The love of our Father in Christ Jesus, Savior, Master, Guide, and Friend. I am not my own, I am “bought with a price.”

Mr. Nathan E. Lewis, president of the board of trustees of this church, has portrayed in a manner that captures the privileges, responsibilities, and honor of this hour. Also I should like to witness to the patience, mercy, help, and love of the Lord Jesus Christ as our Father in Christ Jesus. The late Pastor, Mr. Nathan E. Lewis, as we become the fourteenth pastor of this church, there comes to me a commanding challenge to carry on in the spirit of those who have served before. Friends, I come primarily as pastor. Already there have been extra-church opportunities. But I am abruptly confronted with the stubborn necessity of exercising selection.

In “the words of another expressed on our bulletin this morning, let us build the “church of the living God.”

And as we are about to round out a century of service “For Christ and the Church,” may we continue to build wisely upon “the old foundations” in the name of the Father, and the Son, and the Holy Spirit. And what the Lord hath spoken may we not appease. Amen.

THE SABBATH RECORDER

MISSIONS

MISSIONARY-EVANGELISTIC SPIRIT AND WORK, A TEST

Those who bear the burden of carrying on the work of the Lord have probably found that they are accomplishing anything by their endeavors. There are several things that are a test to the extent of the Church. The size of a church is not the test of its efficiency; neither is the pump with which its services are conducted, the elegance of its house of worship, nor the wealth of its members.

Among the things which indicate the service a church is rendering is the grace which adorns the lives of its members. If the members are showing forth the spirit of Christ in business and social relations, the church cannot help being a transforming power in the community. Another test of the usefulness of a church is the Christian encouragement and nurture it is giving to its own members; but this is hard to measure because it is often more or less invisible. Multitudes of little and discouraged churches in our country today are training and nurturing the men and women who are to be the future leaders of the kingdom of Christ, and these churches should be trusted God and take heart, remembering that God has promised. So shall my word be goeth out of my mouth; it shall not return unto me void.

But we are concerned with the work of a church is its missionary-evangelistic activities. No church is filling its appointed place if there are no prominent and no church should be satisfied that its work is no great burden on the heart of Christ.

ANTI-CHRISTIAN MOVEMENT SUBSIDING IN CHINA

The quarterly missionary magazine entitled, International Review of Missions, in its first number each year gives about one hundred pages to the progress of missions in the field of missions. These surveys are always enlightening and helpful to those who would follow the progress of missions. They are unique in this respect. Every country in which mission work is being carried on by Catholics and Protestants is taken up and every country in which there is evidence of the difficult work of missions is considered. The survey of 1935, found in the number which came out in January, contains an interesting statement regarding the anti-Christian movement in China which six and eight years ago so severely perplexed all mission boards doing work in China. The statement reads as follows:

The anti-Christian movement of a few years ago has subsided, and neither Chinese from well-to-do families are attending Christian schools because of the standard of material comfort which students are being transferred to government schools because of the uniformly substandard quality of teaching. It is, however, reassuring to note the increased attendance and the better work reported of Sunday schools. Most secondary schools are now registered; the fears that registration would make it impossible to give religious instruction have not been realized; nevertheless, in junior middle schools only eighty per cent and in senior only sixty-seven per cent of the boys are now attending religious instruction. This probably indicates a deeper interest than existed when the instruction was not dependent on their own initiative, for the teaching of these boys and girls asking for baptism is not considered necessary. The middle schools are meeting with success in raising funds for building and equipment, and in some cases for endowment, and becoming independent of help from the missions. Practically all the Chinese colleges and universities find it difficult to meet their expenses, and consequently are also seeking new sources of support in China.

SEVEN PRINCIPLES OF PUBLIC WORSHIP

We are commanded to worship God according to every Christian principle over the problem of worship. The changes are rung on exhortations to worship, and we are always wrong. We are confused. Some of us have not desired an worship. Who has not attended evangelistic and other services where irreverence is expected to the point of delirium? Donovan says it in a recent report the Federal Council of Churches made a most helpful statement regarding worship, and because of this is most helpful to missions and evangelism, the seven points mentioned are condensed and given below, with permission.

I. The Consciousness of the Presence of the Living God

God is everywhere present, but we human beings are changeable and are not always in a position or mood to realize his presence. Our

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mental and spiritual states of mind are partially, at least, independent of time and circumstances. Our appreciation of God fluctuates, just as does our appreciation of nature and of other people. Our fundamental affections, for those near and dear to us may be constant, but there are times when we are moved to an especial tenderness for them. In a similar way at certain times in our own affections and circumstances we find our deepest being vibrating to the presence of the Eternal Spirit. These circumstances and these affections may be changed, and it is the primary business of the church to arrange them. When the church does this it is exercising its all-important function of providing public worship.

In worship the consciousness of God is central. Everything that lends itself to the heightening of this consciousness truly belongs to worship. Everything that dim or defiles this consciousness is a hindrance to worship and has no place there, whatever may be its value in other respects. Worship is man seeking God in response to God's call to man.

II

Public Worship Is Directed Toward God. Its Primary Reference Is Not to Man but to God.

We begin by thinking who he is, to whom we are declaring. As soon as we do, things in our minds. His attributes, his character, his divine majesty, his very being, obliterate our littleness. Then come the important corollaries to be drawn from this principle, some of which may be indicated:

(a) The element of adoration is fundamental in worship.

(b) Worship is degraded when it is made an occasion for the display of talent by preachers and musicians.

(c) Human personalities must not be intruded on those whose minds and hearts are set on seeking God, ministers must be insignificant in the presence of God, and should not call attention to himself in dress, behavior, or remarks.

(d) Worship should not be allowed to fall into a mere self-analysis of the feelings of the worshippers. This is the problem of need, spiritual or physical, is not the first thing.

(e) Worship is not entertainment for the purpose of 'interesting' people in religious things. Pious entertainment may have its place in the program of worship, but it should not be confused with seeking the face of the Living God in whom we worship.

(f) The worship here described involves a dedication of the whole personality. The mind must be satisfied, the emotions must be exalted, the will must be directed, the body disciplined, subdued, and exalted. Such a dedication must be devoted—for the offering, made in the right spirit, is itself an act of worship.

(g) Worship is not entertainment. Whatever is not devoted to God in worship should be of the best available: Dust and dirt, doggerel hymns, cheap slang, slack and careless orders-of-service, undignified and undignified music. The worshiper, left, abandons himself in the pew, vulgar exhibitionism in the pulpit, cannot co-exist with genuine worship.

III

The Congregation Should Participate Actively in Aiding Worship.

Worship is an act. It is a social act. It cannot be accomplished by mere passive acquiescence in the order of the service. The leadership of worship is only a minister—that is, a servant of God—in the worship of his people, in their worship, but it is their worship, not his. Congregations, then, must be trained to take a vigorous part in the service of worship. Material must be provided to enable them to do so.

IV

Worship Is an Activity Within Which Preaching Is to be Regarded as a Distinct Function.

When men meet God in the sanctuary a two-way communication is established. In prayers, responses, psalms, hymns, and anthems, the current runs from man to God; in scripture lessons, in preaching, and in the inward silent operation of the Divine Spirit on mind and heart, the current is, as it were, reversed. It is self-evident that the right directions of movement are necessary. The degrading of the worship portion of the sermon is something inconsistent with the sacred legate of robbing the temple treasury.

The Arts Have a Distinct Function in Aiding Worship.

We are so constituted that the soul is often reached through the senses, and the arts of architecture, dramatic, music, painting, and poetry are a place in conjunction with worship, and in the other arts of life the religious and the secular phases of their own development. If missed, art may become an anesthetic drug to dull the consciousness of the soul. It should never be overlooked, however, that the function of art is never to become the end. Art is a means to remain central. The art, whatever it is, must ever be subordinated to the purposes of worship. Music constitutes in many churches and denominations a place in actual practice it often aids worship and often obscures it. Music that is not the creation of reverence and is not performed in the conscious recognition of God's presence has no place in a service of public worship. Silence is better.

V

The Posture of Reverence, Both Mental and Physical, Is Essential to Successful Worship.

The consciousness of the presence of God should make the minister and the congregation regard themselves as if they were—as they are—in the presence of God in a special way. If we were to believe as if he were in the presence of God is a very practical way of bringing one's self into the

fuller realization of him who is always present. The man who thinks of God as objectively real and overwhelmingly great will certainly bring into the worship some of the things that ministers and people now bring into this world. He will not think of the realities of the spirit hastily and in an undignified manner. He will not think of it only in relation with his neighbors, either on the pulpit platform or in the pew.

VII

The Final Test of Effective Worship Is Its Christian Effect Upon the Everyday Living of the Worshipper.

Has it (worship) had any effect in making the worshipper more like Jesus Christ? His faith, his good cheer, his compassion for all the suffering and oppressed, his confidence in the power of love, his willingness to accept the cross of sacrifice for the redemption of the world, and his utter goodness, should and will show in the worshipper.

TREASURER'S MONTHLY STATEMENT

February 1, 1926, to March 1, 1926

Karl G. Silverman, Treasurer,
In accord with the Seventh Day Baptist Missionary Society

GENERAL FUND

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THE SABBATH RECORDER

209

We. L. Burdick, salary | 115.50 |
| Traveling expenses, clothing, | 75.00 |
| money spent for family, | 75.00 |
| Y. A. Willson, salary | 29.25 |
| R. W. Williams, salary | 29.25 |
| Mrs. Lucy Richmond, work in Iowa | 64.95 |
| Mrs. F. Remley, work in Iowa | 91.47 |
| L. J. Davis, work in Syracuse | 23.92 |
| Mrs. W. F. Byers, work in Kansas | 3.62 |
| Mrs. M. J. W. Henson, work in New York | 27.00 |
| Miss M. Burdick | 75.00 |
| Miss N. L. Byers | 75.00 |
| Miss A. M. West | 61.67 |
| Permanent Fund savings account | 339.02 |
| Cash on hand | March 1, 1926 | $7,951.81 |

THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL F. HURLEY

THE HOLY SPIRIT AND CHRIST

"He shall glorify me," said Jesus to his disciples when he told them of the work the Holy Spirit would do in the world. That is his promise.

1. One Way to God. In studying the work of the Spirit in behalf of Christ, it may be helpful to begin at another place. When the Master told Thomas that he was the way, the truth, and the life, he added the arresting assertion, "no man cometh unto the Father but by me." Is there only one way to God?

God has had many witnesses among the nations. Paul writes that earthly blessings have been one of God's continuous witnesses. "He left not one himself without witness," Acts 14: 17. And Peter reminds us that "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted of him." Of course, these whom he accepts have not all been special witnesses, but many believe that God has had human witnesses in all nations. Moses was such, not only to the Jews, but to millions of Gentiles as well. And he still is such a witness. Confucius has been such to millions of people. He has believed in a messenger of God. So it is with Buddha, and Mahomet, and Krishna. Have these people been witnesses? Just what did Jesus mean when he said, "no man cometh unto the Father but by me?"
Let us say at once that many prophets have revealed something about God—some more clearly than others, of course. And these prophets have not all been among the Hebrews. Other among them there has been only one that has revealed the Fatherhood of God—the highest revelation—and he was more than a prophet. He was the Son of God himself, and he was exactly in saying, “no man cometh unto the Father but by me.” Men may know about God, without knowing God. One may be passionately devoted to God without experiencing God. God can reveal himself, more or less, to a man, without imparting himself to the man. In one of his books—I forget which—E. Stanley Jones makes this truth clear. The Hindu asked Mr. Jones, “Why doesn’t God reveal himself to Gandhi? Doesn’t God love Gandhi?” And they meant, why doesn’t God give himself to Gandhi? And Jones points out that any man recipient would believe that God is like the medium through which he learned of God. And that limits God’s giving of himself. So God doesn’t dare to reveal himself through the Hindu Krishna, for that was immaterial. God doesn’t dare give himself through Mahomet, for Mahomet was cruel. But God can give himself freely and fully to Jesus Christ. That’s quite a different matter. Jesus was exactly right again in saying, “no man cometh unto the Father but by me.” That is, no one comes into fellowship with the Fatherly God except through Jesus. 2. Jesus’ Physical Absence Necessary. Another related problem should be noted. In John 7: 39 we read, “for the Spirit had not yet come, because Jesus had not yet been exalted.” And in John 16: 7 Jesus said, “it is for your good that I go away. For otherwise I will not have done this much good, but in order that you may be completed.” The Spirit is necessary to the Fatherly God. Why was Jesus’ absence necessary to the Spirit’s presence? Because the Spirit, the active Agent of God among men, was temporarily located and localized in Jesus during his earthly ministry. And that this Holy Spirit, which Jesus represented, could not be universal and omnipotent Holy Spirit until he was freed from the localized manifestation in the earthly body of Jesus. Then it was declared that just as our Lord resumed his former glory— “Glory thou me with the glory which I had with thee before the world was,” he prayed—so also he resumed the omnipresence which he had surrendered when he was born in human form. The Holy Spirit is just Jesus’ “Other Self.” Well, none of us know enough about Deity to argue about that, except to say that such interpretation seems to assume a Duality instead of a Trinity.

This can be said. The revelation of God in Jesus has not completely finished as long as we, or God, has not left the world. Part of the revelation of God he brought was in his life; part of it was in his teachings; part in his sufferings and death; part in his resurrection. But it was not fulfilled and complete until our Lord was the ascended and glorified Christ of God, the Lord of earth and heaven. Not until that we accomplished could men begin to grasp what a perfect revelation of the nature and plan of God Jesus brought to the human family. God was not perfectly revealed until Jesus had perfectly fulfilled. But when that was accomplished and men earnestly sought God through the perfect revelation of this glorified Christ, then the Father could give himself through the Son, in a manner that was expressed in John 1: 14. 3. The Spirit Glorifies the Perfect Revelation. “He shall not speak of himself,” said Jesus. Of course not. A perfect revelation of God is the Holy Spirit, according to Christ himself. Therefore he shall take of mine, and shall show it unto you. Jesus didn’t leave one single word in a book, neither did he leave any organization. He depended upon the Spirit. The blessed Holy Spirit was to take Jesus’ place. He would be Strengthening, Interpreter, Guide, Comforter, Companion, and Friend to the followers of the Master. “He shall glorify me.” The Holy Spirit has only one theme. It is not Confucius or Mohammed. The Holy Spirit glorifies Jesus, not Peter or Paul; it is not Mrs. Eddy, or Mrs. E. G. White, or Mrs. Besant. It is Jesus the Christ. And he glorifies Christ as the sun does the dew. The dew glows when the sun is rising in the morning and there is little or no landscape—the mists and fog have obliterated it. But let the sun come up, and the fog lift, and the landscape is landscape—mountain peaks gleaming white in the sun; the contour of every hill and valley made clear and plain; the ripples on the lake glimmering and flowers adding their gay touches of color. It...
THE SABBATH RECORDER

WOMAN'S WORK

Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved.—Psalms 55: 22.

ALFRED EVANGELICAL SOCIETY

Each year, around Washington's birthday, the Alfred Evangelical Society holds a sale and suppers. The event occurred on February twenty-fifth.

The sale of aprons was one hundred per cent successful, as was that of home-made candy. A few article from the novelty table were left over, but will doubtless be disposed of later. Although the night was cold and the wind was strong, there was a large attendance at the cafeteria supper.

About $47 was realized for the work of the society.

THE LADIES' AID SOCIETY OF PISCATAWAY, N. J.

The Ladies' Aid society of the Piscataway Seventh Day Baptist Church is nearing the close of a busy and successful year of work.

At the executive meeting held last July at the home of the president, Mrs. Lawrence Harris, a program for each month of the year was planned and a copy of the same placed in the hands of the members. It included apron sales, all-day sewing meetings, free-will offering, birthday luncheons, apron and miscellaneous sale. Members were also reminded of the "rainy day bags," a suggestion by a former member, of putting a penny in a little bag for every rainy day. There was a designated time indicated on the program for the opening of these bags.

We have enjoyed these activities and it has brought the members together in a social and friendly way that has been helpful. Also a goodly sum of money has been realized because of the hard efforts. This year we have been able to meet our pledge to the OXnard Movement, and help materially in the payment of coal bills for the church. A contribution was sent to those in need.

The sick and shut-in among us have been cheered with gifts of fruit and flowers, and in various ways we have endeavored to help as opportunity presented itself.

CORRESPONDENT.

REPORT OF WOMAN'S BOARD

The Woman's Board met Sunday, April 5, 1936, at 2 p.m., at the home of Mrs. C. H. Siedhoff, Salem, W. Va., the president in the chair and the following members present: Mrs. E. F. Looffboro, Mrs. Okey W. Davis, Mrs. Lotta Bond, Mrs. Cecilla B. Bond, Mrs. Claire Davis, Mrs. Earl W. Davis, Mrs. C. H. Siedhoff, Mrs. Oris O. Stutler. Visitors: Mrs. A. J. C. Bond, Alfred, N. Y., and Mrs. Florence Siedhoff. This was the first meeting of the Woman's Board in 1936.

Mrs. Siedhoff read Mark 11: 1-11. Prayers were offered by members and visitors.

The minutes of the March meeting were read.

The treasurer read the following report which was accepted:

Frances E. Davis (Mrs. Okey W.), Treasurer.

In accordance with the Woman's Executive Board Receipts

Balance March 8, 1936 ........................................... $85.65
H. R. Crandall, Denominational Budget ........................................... 4.68
Total ................................................................................. $90.33

Disbursements

There were no disbursements. ........................................... $90.33

Salem, W. Va.,

April 5, 1936.

Correspondence was read from Mrs. Edgar D. Van Horn, Alfred Station, N. Y.; Mrs. W. L. Davis, Ponce, Ark.; Mrs. A. L. Davis, Verona, N. Y.; Curtis Publishing Co.; Crowell Publishing Co.

A communication was received from Mr. L. A. Babcock, Milton, Ws., relative to the Maxson estate in Walworth, Ws., which will ultimately come to the Woman's Board.

Voted that we approve the appointment of Mr. L. A. Babcock as our trustee to the above estate.

Mrs. Looffboro appointed Mrs. S. O. Bond, Mrs. Gen. H., and Mrs. Oris O. Stutler to continue the compilation of the history of the Woman's Board.

The minutes were read and approved.

At noon to meet with Mrs. Oris O. Stutler the second Sunday in May.

MRS. E. F. LOOFFBORO,

President,

MRS. ORIS O. STUTLER,

Recording Secretary.

ABOUT SUNDAY

"HOW DID SUNDAY COME INTO THE CHRISTIAN CHURCH?"

It did not come through the New Testament, or the Apostles.

(A reprint from an old tract. A few copies are available, and may be had for free distribution by early request. Address The American Sabbath Recorder in care of your denominational society."

Sunday is mentioned in the New Testament but eight times. Six of these times are in the Gospels, and all refer to the same day. These references are as follows (Revised Version):

"Now late on the sabbath day as it began to dawn toward the first day of the week, came Mary Magdalene and another Mary to see the sepulcher. " Matthew 28: 1.

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, bought spices that they might come and anoint him. And early on the first day of the week they came to the tomb, when the sun was risen." Mark 16: 1, 2.

"And on the sabbath they rested according to the commandment. But on the first day of the week they came unto the tomb, bringing the spices which they had prepared." Luke 24: 1.

"Now on the first day of the week cometh Mary Magdalene, early while it was yet dark, and seeth the stone taken away from the tomb." John 20: 1.

"When therefore it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you." John 20: 19.

All these references are to one and the same day. They show that on that day the news of Christ's resurrection was brought to the Sallot. They show preaching more.

They do not state that Christ rose on that day; even the added passage, Mark 16: 9, only states that Christ, being risen, appeared on Sunday morning. On the contrary, Matthew 28: 1, states definitely that when the first visit to the sepulcher was made "late on the sabbath day" Christ had risen already. This accords with the apocryphal text of his Messiahship, which Christ made in Matthew 12: 40.

The Bible never associates Christ's resurrection with the observance of any day. It says nothing about commemorating the work of our Lord by observing any day. It makes no comparison between the "work of redemption and the work of creation," as to which is the greater or more important. The second sabbath day which men give for observing Sunday are not found in the Bible. They do not come from God's Word, nor from His Son, our Lord and Savior.

SUNDAY IN THE BOOK OF THE ACTS

The first day of the week is mentioned but once in the Book of Acts.

"And we sailed away from Philippi after the days of unleavened bread, and came unto the troupe in Troas in five days; where we abode seven days. 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." Acts 20: 6, 7.

The popular supposition is that this meeting was held one evening, and that the breaking of bread was a "celebration of the Lord's Supper." There are imperative reasons for rejecting both these interpretations. According to the Jewish method of reckoning time, which is everywhere used by writers of the Bible, all of whom were Jews, this meeting must have been on the evening after the Sabbath, called "Sabbath evening," and hence Paul and his companions traveled all the next day. If to avoid this di-
XXVI.

lemma, the Roman reckoning be supposed, then the main item of the meeting, viz., the "breaking of bread," took place after mid-night, and hence on the second day of the week.

The time when this meeting was held is thus given by the Apostle and Hовсеn—Life and Epistles of St. Paul.

SUNDAY IN THE EPISTLES

In all the epistles of the New Testament there is but one mention of Sunday. Here is the lone passage:

"Now concerning the collection for the saints, as I gave order to the churches at Galatia, so also do ye. Upon the first day of the week, let each one of you lay by him in store, as he may prosper, that no collections be made when I come." 1 Corinthians 16:1, 2.

This is claimed by some as an order for a public collection and hence indicative of a public meeting on that day. There is abundant evidence to the contrary from scholars of repute. We make place for one quotation.

Meyer says, par heastoo titheto cannot refer to the laying down of money in the assembly but only to the lay up in store at home whatever he succeeds in," i. e., if he has success in anything, let him lay it up, i. e., "what he has gained thereby," "in order that gatherings be not made when I shall come." Comments on 1 Corinthians 16:1.

"No translation has been made, or can be made, which indicates this as a public collection.

And this is all the New Testament says about Sunday.

IT CAME IN ON A NO-SABBATH BASIS

To show how the way was prepared for the introduction of Sunday, the reader is asked to recall the fact that separation began between the Jewish and the Gentile elements in the Christian Church early in the second century. The latter element soon became prominent, and a corresponding corrupting of Christianity took place. This corrupting process was especially destructive in the most vigorous element of the Christian Church: the pagan hierarchy. It is the state of the case at the middle of the second century. The entire passage concerning Sunday is as follows; only part of it is usually quoted.

"Hence his description of the state of the case at the middle of the second century. The entire passage concerning Sunday is as follows; only part of it is usually quoted.

Robert Cox, one of the most able and scholarly writers of this century, Sunday question, gives the following summary of the history of the observance which was given down to the close of the third century.

Then, when the reader hath ceased, the president delivers a discourse in which he reminds andCEnour ages of all to do good things. We then all stand up together and give thanks, as we have already said, when we cease from prayer, bread is brought; and wine and water; and the president thus gives his praise of his utmost power; and the people, by raising their hands and their voices, as the Apostles did, the consecrated elements are then distributed and individual underwriting is sent by the deacons to those who are absent.

"Each of those also who have abundance and are willing, according to his choice, give what he thinks fit; and what is collected is deposited with the president, who success the fatherhood and the presidency, and those who are in necessity from debt or any other cause; those also who are in bonds, and the strangers who are sojourning among us; and, in a word, take care that each one doeth his duty.

"We all of us assemble together on Sunday, because it is the first day in which God changed darkness and matter and made the world. On the same day also Jesus Christ our Savior was born. For he was crucified the day before that of Saturn; and on the day after that of Saturn, which is the day of the Sun, he appeared to his apostles and disciples and taught them what we now submit to you. Christians say, the Christians to Antonius Pius, sections 97-98, Chevallier. [For the copy of Justin's Ante-Nicene Library, Vol. 2, pp. 65, 66.]

The foregoing extract will be better understood if the reader remembers that the author was a philosopher who accepted Christianity and sought to retain as many of his heathen notions and sympathies through life. The days referred to, Saturn's and Saturn's Sun, are only by the Christian Church, and the heathen names, and the reasons which are given for meeting on Sunday are at once fanciful and unscriptural. The passage shows Justin in his true place as an apologist, who sympathized with both parties, and sought to soften the feelings of the emperor by indicating the Christian Church, and the heathenism and heathendom might be supposed to agree.

The first reason given is a direct product of the gnostic spirit. No student of the Bible needs to be told that it is not drawn directly quoted. The second reason is equally unscriptural.

Robert Cox, one of the most able and scholarly writers of this century, Sunday question, gives the following summary of the history of the observance which was given down to the close of the third century.

After declining that no one associated Sunday with the fourth commandment or with the Sabbath, he says:

"On the contrary, they give Sunday other reasons of their own, fanciful in most cases and even absurd. It is said, for one thing, that on the first day the Savior had risen from the dead, and secondly any custom observed on the first day God changed darkness and matter; and so, on a Sunday Jesus Christ appeared to and instructed his disciples; that the command to circumcise children was on the eighth day; and that Moses was first given to the Israelites on a Sunday. From which the in- evolves inference is, that they neither found the Sabbath day to be honored or observed, nor knew from tradition any such commandment delivered by Jesus or his apostles."

CIVIL LEGISLATION

After the opening of the fourth century, Sunday was crowded forward and sanctified by civil law, through the Emperor Constantine the Great. He began to favor Christianity as an element of social and political power. He is generally known as the first to establish the most vigorous element in the decaying empire. He neither appreciated nor loved the Church to the point of strengthening his political power by using Christianity for personal and political ends. He was himself a Catholic who had outlived its political supremacy in the West, and his high prestige in the pagan hierarchy it was within his official duties to prescribe religious services for the empire. Constantine said a man of fine personal appearance, in which he took great pride. Constantine was as cruel and unprincipled with the Church as the Emperor was with the Jews. The Church was charged with seven murders during the first seventeen years of his efforts to ally Christianity with his political power and plans. His legislation was a wild departure from some of these, but none attempt to deny that he was guilty of three murders between A.D. 324 and 326, the years in which he was controlling the creeds and practices of the Christian Church through the Council of Nice, and in many other ways. The best that can be said of him is said by the late Dr. John Philip Schaff, edited historian of our own time. Douglas Schiff says:
"The very brightest of his reign is stained with gross crimes, which even the spirit of the age, and the policy of an absolute monarch, cannot obviate. He crossed the Bosphorus path of war the goal of his ambition, and conquered the empire; yea, in the very year in which he summoned the great Council of Nicaea, he ordered the execution of his conquered rival and brother-in-law, Licinius, in breach of a solemn promise of mercy (324). A week later, Licinius, now emperor, was murdered, soon afterward, on political suspicion, the death of the youthful Licinius was but the prelude to a dreary reign of eleven years. But the worst of all is the murder of his eldest son, Crispus, in 326, who had incurred suspicion of political conspiracies and of adulterous and incestuous purposes toward his step-mother, Fausta, but is generally regarded as innocent."

Knowing the character and antecedents of the man, the reader is better prepared to judge concerning the motives which led to the events of the pages; still, it is the first act of legislation which directly affected the Sabbath question. The edict runs as follows:

"Let all judges, and all city people, and all tradesmen, rest upon the venerable day of the Sabbath, and observe the sabbath, so freely and with full liberty to attend to the culture of fields and to the manufacture of every sort of goods. Provided that no other day is so fit for the sowing of grain, of the planting of vines; hence the sabbath is a renewal of the provisions of heaven be lost."

This was issued on the seventh of March, A.D. 321. In June of the same year it was modified so as to allow the marumisation of slaves on Sunday. This edict makes no reference to the day as a Sabbath, as the Lord's day, or as in any way connected with Christian duty. Nor does it. It is an edict addressed to heathens, not the idea of any moral obligation or Christian duty found in it. It is merely the edict of a heathen emperor, addressed to all his subjects, Christian and heathen, who dwelt in cities, and were tradesmen, or officers of justice, to refrain from their business on Sundays, "a holy day of the god whom he most adored, and to whom he loved in his pride to be compared. There are three distinct lines of argument which prove that this edict was a pagan, rather than a Christian, document.

His edict speaks of the day only as the "venerable day of the Sun," a title purely heathen. It does not even hint at any connection between Christianity, or the practices of Christians. Similar laws concerning many other heathen festivals were common.

Sunday legislation began as an institution of paganism, pure and simple. Civic legislation in religious matters is wholly opposed to the spirit of Christianity. Christ taught very clearly: "My kingdom is not of this world." Paganism, as we have said, made the emperor god. Constantine, a heathen, held that "in the year two thousand," the end of the state church paganism to the day of his death. When he determined to adopt Christianity as a state religion, he naturally assumed that he was the head of the church, and was at liberty to legislate as he would. Sunday was sacred to his patron deity—the conquering, and unconquered Sun. From that day to this, Sunday laws have been a prominent power in suppressing the Sabbath spirit in the pagan world. Sunday thus came into the Church.

REST
BY NELLIE REIMERS KIMSEL

All our words have a meaning, and what a glorious word "Sabbath" is, and our dictionary tells us its meaning is "rest." And what great need in this busy world of strife and confusion. The psalmist says, "He makes the victory for his people; covets rest; in every place we hear the cry, "Oh, I am so tired." With all the modern conveniences which tend to lighten labor, yet many of us, tired and over-worked, are so plagued by the law, straight, back, hard, wooden chairs of our forefathers; today we must recline on over-stuffed chairs and even modern upholstery with the greatest thought for comfort and rest, and we scatter sofa pillows profusely throughout our homes. Everyone is tired and everyone is seeking rest. Now comes the question, "Are they finding that for which they seek?" As I mingle with the crowds I find that the person who cheerfully says when their busiest moments are past, "I feel rested and refresh¬ed, thank you, and fit for anything," is very rare; and if he answers in this sort of way, everyone will turn around and look to see who it is that has such an optimistic view of life, and look him over carefully as if he were some rare specimen escaped from a museum.

Now while this may seem amusing, to me it is very evident that the poor pilgrims of earth are not receiving their God-given inheritance rest.

Jesus spoke these words—"The sabbath was made for man, and not man for the sabbath." Mark 2:27. Now we find that most people have plenty of time on the Sabbath, but the majority of people cannot find employment for six days or even five days a week, and though they are engaged in no labor at all. Considering the Sabbath the first day only, we may as safely conclude that we as a race of people, should all "peppped up and ready to go"—in fact, all rested up. But we find it is not so, and we must be satisfied for the answer —"The sabbath was made for man, and not man for the sabbath." And what was the purpose for which this sabbath was made and given to man? Was it that man might obtain physical rest for a tired body after six days of strenuous work? Yes, and more than that.

When God made the sabbath, way back in the beginning, he had man's spiritual condition in mind as well as his physical. He knew that man could not live very many days and live successfully without him. And so after six days of mixing with the world, with its work and care, he became run down spiritually, and we need to keep the sabbath day very wisely, set a day apart when we might cast aside all worldly cares and set our minds and hearts upon God and his holy Word, and breathe in the sweet refreshing atmosphere of heaven. And as our hearts go out to him in praise and find ourselves transformed, and our cares are forgotten and we go forth from a Sabbath that has been truly a day of rest, feeling wonderfully built up and renewed both physically and mentally—and we face the world again with new courage. People who really experience this blessed Sabbath rest are a blessing to the world. No难怪 can keep them down. Each Sabbath they draw a fresh supply of spiritual strength direct from heaven, and as they go out among people carrying with them this spiritual atmosphere, they breathe heaven to the poor, tired souls with whom they associate who have no knowledge of this wonderful rest themselves.

The Sabbath should be a delight, not a burden. So, if it were a punishment sent upon them, and they would look at the clock and wish that its sacred hours would last by so that they might get to work and buy and sell and get gain. But it would be better for such people not to try to observe the day at all, for they fail to comprehend its true spiritual meaning.

In Isaiah 58: 13, 14, God himself makes us some most powerful assertions concerning the observance of the Sabbath. "If thou turn away thy foot from the sabbath, (stop tramp¬ping) and walk in the sabbath, (foot) from doing thy pleasure on my holy day, and walk my sabbath according to the ordinances of the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor following thine own pleasure, nor speaking thine own words, Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the hight places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." And we are here to testify of the truth of this promise, which is in the psalmist in these words, "I delight to do thy will, O my God: yea, thy law is within my heart." And the keeping of the Sabbath can never become a delight until it is actually written in our hearts. Then we observe its sacred hours, not as a duty, not because of fear of God's punishment in the judgment, but because it is of the essence of our being in Christ; and it is then truly a delight to do anything he asks.

"There remaineth therefore a rest to the people of God. And so we see that God's people may do nothing hence that rest. And what a blessed gift God hands out to his people.

God's Word is a love letter to us, and his holy Sabbath is truly a gift of love. "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Jeremiah 31: 3.

For years I abstained from work upon the seventh day of the week, but after reading the command in Exodus 20: 8-11, I felt it a duty to do so and I felt that I could not obtain eternal life without doing so. But, thank God, I am not doing anything that oppresses the Sabbath. And now I can say, "Therefore I love thy commandments above gold; yea, above fine gold." Psalm 119: 127.

"A great peace have they which love thy law: and nothing shall offend them." Psalm 119: 165.

"Blessed are the undefiled in the way, who walk in the law of the Lord." Psalm 119: 1.

Durham, Conn.
FROM THE BEGINNING

BY PEARLE HALLADAY

It was dark, so dark nothing could be seen. Great swirling vortices tumbling and tossing and thick heavy darkness; that was all. A Spirit moved over the waters and through the darkness and said, "Let there be light," and in an instant the light came, revealing the dark waters. "And the evening and the morning were the first day." (Genesis 1:5)

The Spirit that could bring light out of darkness had a plan to work out in this new creation, and each thing that was brought forth came in its orderly way. The waters were divided and the firmament was above, and the firmament was called heaven. "And the evening and the morning were the second day." (Genesis 1:6)

This Spirit creating all of these wonderful things we call God and he created all things which were to follow. At a new command the waters were brought together and the dry land appeared. The waters were called seas and the dry land earth. The earth shall be made beautiful. Let the grass and flowers and trees of many kinds and herbs. And it all came to pass, and "the evening and the morning were the third day." (Genesis 1:7)

There shall be a difference between the day and the night. The moon and stars shall be in the heavens to give light at night; their light shall be soft and restful. The sun shall shine through the day giving a glorious light. This light and darkness were created by God and God saw that this division of day and night was very good and "the evening and the morning were the fourth day." On the fifth day birds were created to fly in the air and light on the trees, singing beautiful songs and sending forth their call notes. Many living things came into being in the waters: fishes, grubs, crustaceans, and great whales. (Genesis 1:20-23)

Another day dawned; the sixth, and on this day all the animals were created and began to move about. They ate the grass and leaves of the trees, walked to the water to drink, and tumbled and rolled to rest when they wished. They must have been very contented in the peaceful, beautiful world.

God looked on all the things he had created and saw how lovely they were; but there were no people to enjoy them, so he said, "Let us make man in our own image after our likeness," and man shall live higher than any other created thing. So God created man in his own image and created a woman also. (Genesis 1:26-28)

God said, "Let there be a firmament in the midst of the waters, and it shall divide the waters from the waters." (Genesis 1:7) The firmament was the sky, the place we call God. "And the evening and the morning were the fifth day." (Genesis 1:6)

and said, "Let there be dry ground, and let it bring forth grass, and herbs yielding seed after their kind, and trees bearing fruit, whose seed is in them, that it may bring forth fruit after his kind, upon the earth." God said, "Let there be the light" and there was light. "And the evening and the morning were the sixth day." (Genesis 1:11)

I believe God's Word and I believe that he wants us to keep holy his appointed Sabbath day. I believe he will always fulfill his promises and that he will use his will. He has blessed me much since I began to accept the seventh day Sabbath, and I thank him for showing me this truth. I am earnestly trying to keep his commandments — not only the fourth but all of the other nine.

True, some things that were very dear to me I have "lost" by keeping the Sabbath day, but whatever we lose by obedience to him, he will surely make all good all loss and we will find that loss will prove our gain, for "God will supply all your need according to his riches in glory by Christ Jesus." (Philippians 4:19)

Also, read Matthew 16: 26; Mark 8:36; Luke 9:25.

May God bless all who read these lines and each one find a deep, abiding joy in obedience and service.

Stevens Point, Ws.

CALENDAR REFORM

Increasing agitation and propaganda in favor of calendar revision will be experienced in the coming months. Every means will be brought to bear upon the question. For our government of England, we learn through an overseas information service, pledge has been made to speed the calendar reform subject were placed on the agenda of the League of Nations committee, it would "have the most sympathetic consideration of the representative of British government.

In 1928, our General Conference adopted resolutions in opposition to the adoption of such proposed calendar, because of the implications of changing the continuity of the days of the week.

In all previous calendar revisions the week has not been disturbed. In this weekly cycle, the Sabbath has always held its rightful place. The proposed simplified calendar— with its "yearless" day— "Sabbath Day" destroys the present sequence of the days of the week. It makes impossible for Sabbath keepers to be true to their convictions and at the same time carry on their normal educational, professional, business, and other activities since under the proposed calendar the Sabbath will fall upon different days of the week.

The proposed calendar, forcibly compelling upon the rights and consciences of others, is, in fact, a program which would inevitably lead to persecution. As illustra- tion of the application of our compulsory school law.

The proposed calendar, seeking to stabilize our benighted country, engenders sentiments that cluster about definite days of the week—sab- batical days, holidays, etc.

We feel deeply that religious liberty and convictions, and sentiment should not be held subservient to industrial demands.

A few years ago some of our ministers regis- tered protest by writing to the calendar agi- tators and the Federal Council. We should again actively protest. Individuals and churches must become alive again to this matter.

The conference of the American Sabbath School and Tract Society has recently written to the World Calendar Association, Inc., 485 Madison Ave., New York, voicing a protest, accompanied by a copy of Conference resolutions together with letters from Rev. Alva J. C. Bond and Rev. Walter L. Greene, as published in a leader, "Seventh Day Baptists on Calendar Reform."

WHAT THE BIBLE SAYS

ABOUT THE SEVENTH DAY AS THE SABBATH

BY VERLA GRIFFIN

1. In Genesis 2: 2, we read that God ended his work on the seventh day, and God blessed and sanctified it, Genesis 2: 3.

2. In the Ten Commandments we read— "Remember the Sabbath day, to keep it holy." The first six days are for work but the seventh is for rest. Read Exodus 20: 8, 9, 10.

3. Again in Leviticus 23: 3, we read that the seventh is a sabbath of rest—an holy convocation.

4. In Deuteronomy 5: 12, we are com- manded to "keep the sabbath day to set it apart from the other nine.

And it included all of our family. Deuteronomy 5: 14.

5. God said it would be a "sign" between him and us that we could know he was the Lord that sanctifies us. Read Ezekiel 20: 12.

6. We find that in the ten commandments we are commanded to keep holy the seventh day, and we find no Scripture where it says the commandments were done away with or should be.” God's Word says they were to be kept for a thousand years at least (Revel 20: 9), which according to history was written about 1451 B.C. Using 35 to 40 years to a
As soon as the church people discover that Sunday no longer falls upon the seventh day of the week, they will be forced to revise the entire system of chronalogical reckoning. The church people who hold to the commandments of God and the faith of Jesus. Read Revelation 12:17.

The state may adopt any system of calendar reform it pleases, to conduct its own business, but when the state attempts to prescribe a system of sacred days for all people of every faith, and to penalize those who fail to conform, it is embarking on a dangerous road that is bound to lead ultimately to religious persecution and unequal treatment before the bar of justice. The church people who still hold conscientious convictions relative to sacred days, are not likely to acquiesce and submit silently to having their national holidays fixed by a legal halter by the League of Nations or any government which contemplates the revision of our present calendar, if a blank-day scheme is to be forced upon their religion. A live militant religion will not allow its sacred days to be blanked without a vigorous protest.

—From Liberty

No ecclesiastical writer of the first three centuries attributes the origin of Sunday observance either to Christ or his disciples. Up to the fourth century, Sunday observance was based on Jewish observance of the Sabbath from Judaism to Christianity observed the seventh day as the Christian Sabbath—Holland (In "Follow the Master," page 83.)

THE SABBATH RECORDER
HERBERT C. VAN HORNE, D.D., Editor
American Sabbath-Saints Society 515 Watchung AVE., Plainfield, N. J.

YOUNG PEOPLE'S WORK

Here are the other two, a forthcoming by Chaplain James C. McClure, Alfred University. In the spring of last year, the Reverend James McClure and a companion, went to work with the lives of Jane Addams and Toyoichko Kagawa.

"GOD IN THE SLUMS"—JANE ADDAMS

It was inevitable that the person about whom Jane Addams was to speak, should be included among those whom one person has called "my saints"—this group of Christs in Miniature. I have read and thrilled to the story of her "first twenty years at Hull House in "Twenty Years at Hull House." Before she came many sympathetic folk had looked thoughtful upon the dirt and degradation of Halsted Street, into the faces of the human beings who found their way to the great American city of Chicago from many different lands. Men and women longing to help had looked upon their misery and gone away; some stayed for awhile, but had found the work hopeless and gone their way. Then Jane Addams came, saw the emptiness, drabness and sordidness of life in those crowded streets, and stayed to be a neighbor. Conscious of the thanklessness of her task, she expected no reward. But her neighbors always came to her, consulted her, trusted her, asked for advice, and then followed it. Her influence did not stop in Halsted Street, but reached to the ends of the earth. Barterers in human souls came to hate her; exploiters of labor feared her; shameless law breakers despised her; lovers of the commonwealth never missed an opportunity to say something against her; but in their souls even her enemies respected her.

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THE SABBATH RECORDER

[Note: The writer wishes to thank Chaplain James McLeod, of Alfred, for this fine series of Lenten meditations on "Christ in Miniature," which has been kind enough to furnish us for publication.—Y. P. Edw.]
hastened away from this mountain-top experience and back to waiting ministries. My friend, too, evidently found inspiration in the view from the mountain. He afterward sent me some verses. Here they are.

**REFLECTIONS**

Twas on a bright October morn I and my good friend, Van Horo, Climbed into our car to find To visit a spot made by the Lord. Old Riverside was left behind As up, and up, Box Springs we climbed. March Field is nine miles up the grade, And next the Perris town we made. The mine, "Good Hope," is at our right; Soon other one will be in sight. It's not uncommon here, you note, To meet a fox or a coyote. Then 'passing A'lfalfa, olives, To get him there, 'looking downward, is food for the one. As we gaze down, we are saying, "A'lfalfa, olives:" We circumscribe a beautiful shore.

Now we're ascending magnificent mountain. Wind forward and backward, upward mounting. Up into the sky; then rest a bit And park our "Henry" against a parapet. There, looking out, we, as for the eyes, With much of earth's beauty gazed and dissected skies, On "Orchard Highway," Lake Elsinore's sheen Reflects the creations of Infinite Being. As we gaze upon all this grandeur of nature, It fills us with reverence for our Creator. We ponder and marvel—"it must seem to me, That we are now gazing on Blue Gallilee."

The beautiful scene is left with regret, For Preacher Van Horo must to work do yet. With most grateful hearts we climb in the spires To get him "back home" to a belated dinner.

**MINUTES WANTED**

To complete its files of Minutes of the Eastern Association, the Historical Society is in need of such minutes for the following years: 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936.

Anyone wishing to contribute these, all or in part, will please send them to the following address:

Seventh Day Baptist Historical Society, 310 Watchung Avenue, Plainfield, N. J.

"When a man habitually suspects others of evil doing, it is a safe guess, that given opportunity, he would be guilty of similar deeds."

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**CHILDREN'S PAGE**

**OUR LETTER EXCHANGE**

**DEAR MRS. GREENE:**

We like the Children's Page in the Recorder. I am six years old and go to school. We have the newest baby at our house. His name is Harold William Burrows. He is nearly five months old now. We are caring for him until his mother gets well. There, 'looking downward, is food for the one. As we gaze down, we are saying, "A'lfalfa, olives:" We circumscribe a beautiful shore.

It looks very pretty when we saw two pretty blue jays in some trees across the creek. A few days ago some chickens are some crumbs off of our back porch. They seemed happy and said, "Chick-a-dee-dee-dee." I heard some crows Sabbath morning and in Sabbath school we sang, "We Are Just As Happy as the Birds in Springing." Your friend, LELAND LANGWORTHY.

Alfred Station, N. T., March 2, 1936.

**DEAR LELAND:**

What fun it must be to have a sweet little baby in the house; but he must keep mother as well as you boys and girls busy, especially mother, though I know you all help her all you can. Mother is a pretty good baby tender, don't you think, and she has helped two fine baby boys to become fine big boys? It is kind indeed for her to mother another mother baby for awhile.

The birds surely enjoy the approach of springtime as much as we do, and perhaps, like us, they are hoping for a little warmer weather. They seem very happy, however, to have the snow nearly gone so that it is easier for them to find food. The robins surely look fat and happy. I haven't caught sight of a blue jay yet this spring, but crows are quite in evidence.

I am pleased to receive your letter and will be looking for more good letters from you in the future. Your true friend, MIZPAH S. GREENE.

**DEAR MRS. GREENE:**

I am so sorry that I haven't written to you for so long. Our school let out for the year last Tuesday, the third of March. I was graduated out of the fourth grade into the fifth grade. I am taking hymns in my music lessons. I am taking my recital piece for the spring. I wish you could come to it. Have you the Eulde? Do you have it for February, 1933? I have page 120, "More Pictures." My music teacher is Miss Esther Leah Stone. Shinglehouse, Pa.

I saw the letters from Dortha Lee Bonnell and from Mary Genevieve Sutton. Dortha Lee and Mary Genevieve are some of my best friends. They live in the same place where I was born. I am going to visit the Coudersport school, Friday, March 13. My letter is getting long so I must close.

Your Recorder friend, ANNIE E. BEARE.

P.S.—I forgot to tell you that Pastor Wing, our preacher, has gone to Florida for missionary work from the last of February. While he is gone daddy is preaching in his place.

Coudersport, Pa., R.P.D. No. 2.

March 9, 1936.

**DEAR ANNE:**

How does it happen that your school lets out too early? What do you do with such a long, long vacation? Of course your music must take up quite a bit of your time, for practice makes perfect, you know, and I am expecting you to be an expert musician one of these days. I, too, wish I could hear you play your recital piece. You must do your very best in music for by your music you can make many people happy, and that should be one of our big aims in life. It's nice to read letters from friends in the Recorder, isn't it? It's the next thing to talking with them. Don't ever be afraid to make your letters too long for I enjoy every word of them. I always like to hear about "my old friend," that I haven't forgotten that I have never really answered her last letter, but that I am hoping to do so next time. The letters have come in so thick and fast of late that I have had to delay in getting them all in. Yours is the last letter I have received, so I am now looking for more. You see I am never satisfied, but always watching the mail for more letters.

It's great fun to read your friends' letters in the Recorder, isn't it, especially those with whom you have such happy times playing.

---

**THE SABBATH RECORDER**

**DEAR MARYLIN:**

I think you are a dear, brave little girl to be so patient and happy after spending so many months away from your home in the hospital. From what your dear mother has told me and from your cheery letter I can "read between the lines," as the old saying goes, and I am very, very proud of you. It is nice to think of you with the other little girls, for it helps us to pass the time happily until you can return to your home, and I hope and pray that you may soon become all strong and well again. I wish I could peep in and exchange smiles at least with you and Betty, Carol, Bertha, and Mary. I'll be looking for another cheery letter from you.

Your true friend, MIZPAH S. GREENE.

**DEAR MRS. GREENE:**

This is my first letter to you. My sisters have written before. I am nine years old and in the fourth grade. I was glad to see Carol Burdick's letter in the Recorder last week. We play with her and Judy when they are here in the summer.

We have one pet, a big yellow cat, and he is very good and loving. He likes to have the messes and mumps this winter, so I have had to miss several times going to Sabbath school and Junior. Mary Burdick is our Junior teacher and we think she is very nice. Your friend,

CAROLYN GLADYS SPENCER.

Rockville, R. I., March 18, 1936.

**DEAR CAROLYN:**

I am glad you as well as your sisters have begun to write for the Recorder: you have a certain progress from fine beginning, and now I hope to hear from you. Please tell Lilian that I haven't forgotten that I have never really answered her last letter, but that I am hoping to do so next time. The letters have come in so thick and fast of late that I have had to delay in getting them all in. Yours is the last letter I have received, so I am now looking for more. You see I am never satisfied, but always watching the mail for more letters.

It's great fun to read your friends' letters in the Recorder, isn't it, especially those with whom you have such happy times playing.
OUR PULPIT RESURRECTION

BY REV. B. S. POWELL

The Lord is risen indeed, and hath appeared unto his apostles: Luke 24: 36.

More than three, millennia have passed since the death angel went out over the land of Egypt and smote the first born. At that time a festival was included in the commemoration of God's marvellous deliverance, which will, without doubt, maintain its continuous existence until our Lord's glorious appearing: "Let us keep the feast," said St. Paul, "not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." I Corinthians 5: 8. The splendid brilliancy of this festival can never decline; for, within the compass of its days, our Lord was crucified and arose from depths of earth. Therein did he render the world free by his death; or, as good old John Bunyan put it, "He hath given me rest by his sorrow and life by his death." Therein he has caused the grave to be trodden down for us, and made a way to the heavenly gates free from obstacles to all who will walk in it. Instead of bondage he has given us freedom; instead of the grave a kingdom. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

From death to life eternal, that is the hope of the Christian. Now, as always, is the time when we may look back on the golden era of our Lord's death, and yearn after the days of the Resurrection: "Now is the acceptable time, now is the day of salvation." II Corinthians 6: 2. Now is it needful that all true believers shall be in earnest, that they truly believe what they truly believe, and be in earnest in their prayers and supplications. Such strong faith is ever conscious of the divinity of our Lord. "He who was dead is alive again." And "he shall give an account, and not one who truly does him service can be left aloof with respect to the judgment seat of Christ." We shall all hear an account, and not one who truly does him service can be left aloof. And "the grace of God abounding, the grace over hills and plains, sunbeams flooding the earth with joy and beauty." The springtime is the regeneration time of all inanimate nature. "Yes, ye have been raised with Christ, seek those things which are above, where Christ is set at the right hand of God. Set your affections not on the earth, nor on things of the earth; for ye are dead, and your life is hid with Christ in God." When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Colossians 3: 1-4.

More than two hundred years ago, in India, the great event-world, where Empresses lay dying. The king loved her with a singular devotion and she made of him two requests. One was that he would not marry another and the other was that he would build for her a tomb more beautiful than the world had ever seen. Both of these promises were shortly fulfilled. With grandeur and care, a magnificent building on earth. It has been called the dan of all India, a poem in marble, the sigh of a broken heart, a dream. It is the Taj Mahal, which means the crown of edi- culation. It is full of beauty, so full of beauty, so full of beauty in its minutest decorations, so massive in its dimensions, and yet so delicate in its adornments, that it is no wonder that Reginald Heber, the missionary and writer of beautiful hymns, said that its architects built like Titans and finished like jewelers. It is seen to the best advantage in the moonlight, and looks like a floating palace. The most marvellous is the tomb itself, the tomb beneath its dome. The effect produced upon the Christian traveler is to awaken emotions that thrill the heart and fill the eyes with tears. It is a tomb built with marble, beside richly ornamented tombs, and listens to the enchanting echoes, as if angel bands had caught up its song and were prolonging the strains just above him. Is it any wonder that his thoughts are elevated to the eternal heavens, as the sky, when once removed by the sun, and the earth can produce in that city which had foundations whose builder and maker is God? "Thy walls are built of precious stones, Thy gates are all of orient pearl."

And in contemplation of the glorious thought of the resurrection there is shown to us the blessed life for this world and which is to come. Psalm 16: 11.

Hammond, La.

"If the products of petroleum were aud- ied with the sensitivities of the dusty, humble worms that walk the land because of the complete breakdown of mechanical means of transportation and the breakdown of all other means of shipping...The 'wheels of industry would cease and electrical illumination would be gone."
Although women all over the world were meeting the challenge to offer up their common prayers for peace, probably no where else in the world were there women of so many nationalities and languages as in the Shanghai,China.

The first month of 1936 was notable in many ways. It was the time of the annual commemoration of the death of beloved Pastor Haines, who served our congregation so well in past years. His memorial service was only one of several special services held by the Red Church during the last quarter. Besides the New Year service the other most memorable service was in memory of the late King George V., who was beloved of all his people. He passed away on January 20, 1936, and our special service was held on Sabbath, January 25. After singing with moving the character of King George, and also that of his son, who is now King Edward VIII., and their deep interest in the welfare of the working classes, Pastor McGeachy based his remarks on Isaiah 6:1, showing that Isaiah had his great vision at just such a time as this, "In the year that King Uzziah died."

The prophet had such a vision of God and his holiness that he realized as never before his own sinfulness. This however was followed by the assurance of pardon and cleansing, making him ready to respond to the Lord's call for service, "Here am I, send me." Such should be our experience in the year that King George died.

Our children's treat given by the E.S.M. was held at the Westminster Baptist Mission Hall, Tottenham, on Tuesday evening January 21, 1936. The arrangements were too far in advance of the date, when the children should have been present. The day had begun in New Zealand and with the circling of the earth had been celebrated next in Japan and the Philippine Islands, and just before tea was served at 6.30 p.m. on Sabbath evening the year had begun in Korea, and just before the close of the service another observance was made. The day had begun in New Zealand. When the day was over on the following day we were informed of the death of the King. John was served the young people observed silence for one minute just before the letter was read. The good news was followed by the assurance of pardon and cleansing, making him ready to respond to the Lord's call for service, "Here am I, send me." Such should be our experience in the year that King George died.

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The Sabbath Recorder
which Mrs. Walter Fitzgerald was chairman. About forty children and adults were present.

The guest speakers at the previous church nights have included LeRoy L. Leister, superintendent of Waterford schools; Fred T. Beckwith, first selector for the town of East Lynne; G. E. Babcock, and Mrs. Miriam Shaw. An amateur radio broadcast, lantern slides of colonial New England and Chinese scenes, and a variety of other recreational features of the programs.

Correspondent.

NORTONVILLE, I A.

"Back to Church Sabbath," last week (March 28), was a great success, the attendance being over twice what it has been for the past few weeks. The newly organized girls' quartet sang. Austa and Lila Stephon, June Babcock and Alma Bond make up this group. Extra chairs were put in the choir loft to accommodate the choir which sang "My Redeemer Slew." the Men's Bible Class had a record attendance Sabbath morning. Here's a class for men, led by men, discussing the book of Luke from a man's point of view. Earl Stephon was appointed by the Sabbath school to act as the superintendent and pastor on the village Daily Vacation Bible school executive committee which met Monday night.

RIVERSIDE, CAL.

For some time Pastor Hurley has been neglecting the older people in his preaching. He has given them a course on "What It Means to Be a Christian," by Dr. Frank W. Dell. There are twelve messages given each week, illustrated with lantern slides. The messages are so clear and convincing all are enjoying the course.

The children...are forming an alphabet of verses from the Bible. This is not a stunt, either. Many are learning the verses heart and soul. The verses are written on slips of paper and placed on the offering plate as part of the children's share of the weekly offering.

The Sabbath Recorder

O B I T U A R Y

Booity—America Campbell was born in Desha County, Ark. November 9, 1876, and died in Little Rock, Ark., January 4, 1939. She was united in marriage to Rolland Booity, October 1, 1906. One child only resulted from this union, Vida, who, with her husband, with loving, tender care fed her three orphaned nieces that she might have a place to call home.

The funeral was conducted by his pastor, Rev. N. M. Vann, and the interment was in the Little Prairie Church in 1886. An interesting group of grandchildren are also left to mourn her loss.
What Will Happen June 30?

THE BOOKS FOR THIS CONFERENCE YEAR WILL CLOSE!

What will their closing mean to you?
Will you have given more, or less, than you should have?
Has your Church followed the suggested programs for the presentation of denominational interests?
Has your Church been stimulated by the suggestions of the Religious Life Committee?
Will your Church come to the end of this Conference year with a quickened interest in its spiritual life?
Have the Bulletins from the Finance Committee been presented and discussed each month? Have the graphs been of any use?

WHAT CAN YOU DO?

1. Note that there are only three months left in which you may contribute to the Denominational Budget for this year. Arrange your gifts accordingly.
2. Divide the amount you have given for the Master's work outside of your community by 12 (months). Will your problem look like this: $0.00 ÷ 12 = $0.00 per month?

DID YOU KNOW:

1. THAt only 24 churches sent in contributions to the Budget treasurer in February? This is 14 less than in January.
2. THAt $1,094 was contributed in February by the churches? This sum can be added to your church graph.
3. THAt our Denominational Budget receipts show an average increase of $94 per month over the same period last year?
4. THAt approximately $750 more has been received thus far from the churches than last year?
5. THAt we have, nevertheless, a deficit of $9,600 now?
6. THAt much of this deficit can be removed by June?

WILL YOU TRY?

Committee for the Promotion of the Financial Program.

The Sabbath Recorder

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APRIL 27, 1936
No. 9

ARE YOU WILLING?

To close your book of complaints and to open the book of praise?
To believe other men are quite as sincere as you and to treat them with respect?
To ignore what life owes you and to think about what you owe to life?
To stop looking for friendship and to start being friendly?
To be content with such things as you have and to stop whining for the things you have not?
To accept the meanings of life and to cease striving for the artificial pleasures of the day?
To forget what you have accomplished and to meditate on what others have done for you?
To cease looking for someone to help you and to devote yourself to helping others?
To consecrate your life to the service of an imperfect church and to remember that Christ chose twelve imperfect men to be his disciples?
To accept Jesus Christ as your Savior and to let your life be an outlet for his joy, love and peace?

Brookline, Mass.
In Watchman-Evaluator

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