
"Amateur Night" sponsored by the Doers Class was held in the church parlors at 8 p.m., April 24. First and second prizes were given to the ones that were judged the best in music and recitation. Following the program refreshments were served.

The Ladies' Society was entertained at the home of Mr. and Mrs. Chester Stone Sunday, April 25. A special Mother's Day service is being planned, and in the evening the Mothers and Daughters banquet will be held.

BROOKFIELD, N. Y.

Mr. and Mrs. Harold Camenga are moving this week into the farm home vacated by Mr. and Mrs. C. W. Camenga. Little Marie and Myrna Camenga make the fifth generation of this family to call the old place home—it having been occupied continuously by some of them since Daniel and Lodema came here following their marriage in March, 1840.

Brookfield Courier.

YONAH MOUNTAIN,
CLEVELAND, GA.

The Yonah Mountain Sabbath Society continues with its work of teaching Sabbath school and having prayer meetings on Friday nights. Just recently we had twenty-one out for Friday night service and the following morning we had twenty-one out for Sabbath school, but the same persons. This is quite a stride from five children in a class last July fourth. Praise God for his blessings on the work. As the spring opens up and the weather and roads are better here in the mountains, we hope for more people to come out. In fact, many have so expressed their intentions. Pray for us in our small effort to praise God by establishing his truth here in the mountains of north Georgia.

—From a personal letter.

OBITUARY

HOLDSREDGE—Lida Truman, daughter of Dudley and Roxana Church Truman, was born February 13, 1857, in the town of Otselic, N. Y., and died April 2, 1937, at De Ruyter, N. Y. As a girl she attended school and church in Seventh Day Hol., her parents were Seventh Day Baptists and that faith remained hers throughout life. She was married on February 22, 1883, to Morrell Holdrege, who died some twenty years ago.

She had three brothers and two sisters: Albert, Rosella Truman Finch, Anna Truman Ray, Adelbert, and Welcome who is the only one still living. She leaves one adopted son, Gus Holdrege.

The funeral service at the home of her son in De Ruyter was conducted by Rev. Neal D. Mills, pastor of the Seventh Day Baptist Church. Burial was in Hill Crest Cemetery, De Ruyter.

N. D. M.

MAXSON—Martin L. Maxson, born in Richburg, N. Y., February 8, 1832, died at Gentry, Ark., March 24, 1937.

He was converted to Christ and united with the Seventh Day Baptists in his home town, to which faith he remained true throughout a long and useful life.

He has survived him three children: Mrs. Eva MacClain of Oregon, Mrs. Sylvia Clubb of California; and a son, Wallace, who cared for his father throughout his declining years, also a host of relatives and friends. He was a good citizen, a faithful Christian, and loyal to the truth as God gave him to see and know the truth. Farewell services by his pastor. Interment at Springtown.

E. R. L.


He came to Westerly in 1884, when his father became pastor of the Pawcatuck Seventh Day Baptist Church. After he graduated from Westerly High School, he attended Milton College for two years; he then returned to Westerly and entered the employ of Cottrell & Sons Co., remaining for forty-three years.

Mr. Whitford was a member of the Pawcatuck Church, and for fourteen years was clerk. He served as a member of the Board of Managers of the Seventh Day Baptist Missionary Society for some fifteen years.

On June 26, 1906, he was united in marriage with Miss Etta Jenks. He is survived by his wife; two sons, Dean C. and Allen O. Whitford; and two grandchilden, all of Westerly. There are also a nephew, a niece, and brother-in-law, Dean C. and Allie O. Whitford; and two grandchilden, all of Westerly.

BEHOLD THY MOTHER

"Behold thy mother!" By these words—the shortest will ever made—the Man of Sorrows bequeathed to his beloved disciple the only inheritance which he left on earth—his mother.

"Behold thy mother!" Today, across the centuries, this summons comes again, with gentle urgency inviting all mankind's sons and daughters to consider the sweetest word the world has ever known: "Mother.

—Hon. Charles H. Tuttle.

Contents


Field of Evangelism.—A Unique Book in the Field of Missions. The General Conference.

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Correction.

 Expenses: Editor and publisher.


Young People's Work. — To Mothers. — To Thee. — To Mother.


Correction.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH-DAY BAPTIST WEEKLY

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Mother's Day

Once more the season returns when we are reminded of life's best earthly friend—mother. One of the happiest customs of the olden time was the celebration of the year's first Sabbath, or Sunday, of the second Sabbath, or Sunday, of May as "Mother's Day." If any one class of people is more deserving of reverent gratitude than another it is the mothers, and especially Christian mothers. Yet too often they are neglected and forgotten pitifully, their service has been unrewarded and their teaching unappreciated.

One cannot conceive of a million—which it be dollars, miles, or years; it is just as impossible for the imagination to conceive of the almost infinite degree of self-sacrificing service bestowed upon us by those beautiful characters whom we dearly love—although we may at times forget, but who never forget us—called mothers.

Can anyone tell of the physical suffering we personally have undergone as the result of the unceasing sacrifice of her who is the constant sympathy of our lives? Think of the times she has tied up cut fingers, rubbed liniment on a sprained ankle, the times when she sat all night by your side when measles, whooping cough, or pneumonia warred. Think of the sacrifices and self-denials she made that you might have new clothes—the others; or the times she washed the dishes or carried in coal while you played, or when you "froze," when she got up in the night to bring you a drink or put on the extra comfort; waited and watched while you played, and she did not know where you were; wept and prayed when you seemed indifferent to the call of Christ; hurried and slaved to get you ready for some special occasion and then, perspiring and almost exhausted, got herself ready in the last ten minutes while the rest waited impatiently; listened eagerly to your enthusiastic plans and were going to make an extended trip or going to college, yet all the while her heart was bleeding because you were going away. But, oh, the futility of human attempt to enumerate the variety of ministrations received from her whom we may well think of as our human angel—Motherhood.

Though far we may have gone from home in years and space, we never have gone beyond her love, and well we know "My Mother's love shall ever be...

That mother prays for you.

And may the God who rules in heaven

Help me to answer it, that on the resurrection morn,

I'll meet him in the lights.

Oh, may her prayers all answered be,
And may her life a life that's true.
And tell her, "I'll be there." —Selected.

Another Sabbath

The non-appearance of the Sabbath Supplement for the months past has not been due to lack of interest on the part of the Recorder management. But it has been difficult to secure recent and up-to-date material. In this issue will be found three papers from our theological school at Alfred, prepared by members of the junior class. Dean Bond's prefatory note gives the background of articles that follow. We are sure our regular readers will be interested not only in what is written about the welfare of the Sabbath, but because of the young writers with their enthusiasm and sparkling young life. Others who, we hope, will read and judge with unclouded eyes will be helped by conclusions and arousing holy memories that will be good for our souls. The following verses may not be good poetry, but the writer is back of what it says of Mother.

On Mother's Day come memories Of her, and years, When she would gently comfort me And live in the practical. When older grown, she'd counsel me And say no matter what my fate, She wanted me to be na- And play an honest game.

So when the Lord of earth and heaven— Who surely doth well— With beckoning hand my mother called, To come with her from hell.

She left a last and loving word Before she crossed the endless sea, "This, Darling be a good, true man; My blessing rests on thee."

She fearless stepped into the waves—"Take courage!" And live in the practical.

So blinded were we by despair That bore her calmly over the flood, Or gift, she left as ours.

In after years when wandering far In caresless ways, and sins was near, Through darkened halls of memory,

And tell her, "I'll be there." —Selected.

Items of Interest

Congressional Hall of Fame recently received two new mementos. During the year's campaign to "Washington Observations," by Jacob Simpson Payton, in Christians Advocate, the state of Nebraska has been without representation in the hall. Its niches unfilled. The statues unveiled last week amid impressive ceremonies were of J. Sterling Morton and William Jennings Bryan. Mr. Morton is founder and editor of the publication as Secretary of Agriculture during Cleveland's second administration, and is famous as the founder of Arbor Day. Years ago Mr. Morton raised the slogan—"Plant Trees," and a movement was started on the treeless plains that has resulted in the need of saw mills in many parts of this western state.

His announced policy of economy in Washington was almost revolutionary and resulted in his department's returning of two million dollars to the treasury of the $11,000,000 appropriated for the four years. For that reason, Mr. Payton suggests, "his fame should notably be perpetuated in the Hall of Statuary, but in this period of governmental spending it might be well to have three additional bronze casts, one for the House, another for the Senate, and a third for the office at the White House."

It is said that on his wife's death he had on the stone erected over the grave her name and the names of his four sons. Showing this to the sculptor, he is reported as saying to the sons: "I have brought you here to see this inscription and to warn you that if any one of you ever disgraces my memory, I will have your name from this monument." Those sons lived successful, useful lives and no question ever arose concerning the removal.

Some might easily guess, the name of Bryan would be found honored by his native state. It is fitting that his statue should share a place in company with "other orators such as Henry Clay and Daniel Webster" with reformers such as Francis E. Willard. In that day when the nation shall recover its rationality it will thank Nebraska for establishing in this place of honor a man who was eminent as an orator, but was an uncompromising advocate of peace and national sobriety."
**THE SABBATH RECORDER**

According to a News Release, the Moody Bible Institute is equipping its Radio Station, WMBI, for a 24-hour special gospel ministry by the erection of a new vertical radiator to take the place of the old-type tower. The single vertical radiator will be 500 feet high and three and four thousand feet wide.

The ground system for the tower is being arranged and will have a 100-foot and 150-foot copper strip, for the laying of which the purchase of eighteen acres of land and the installation of additional ground near the transmitter building at Addison, Ill., was required.

The tower is of the Shunt Excited type ... and is expected to double the service area of effective reception for the forty-four hour period of instruction and gospel programs of WMBI. It is interesting to note that the Moody Bible Institute, in order to keep its equipment up-to-date, is the first radio station in this district to order this type of tower, and it is hoped that it will be ready for operation by the first of June.

National Voice News Bureau of Los Angeles quotes Congressman Claude A. Fuller of Arkansas, saying, "In submitting his resolution calling for a special investigating committee to probe the multi-million dollar liquor lobby. He charged that whiskey and bottle trusts are flagrantly violating anti-trust laws and employing federal officials for their "influence" at fabulous salaries."

In submitting his resolution calling for a special investigating committee for the purpose of subpoenaing officials of the whiskey trust, Fuller said that nine distilleries are selling liquor to minors, and, in his opinion, the special investigating committee for the purpose of subpoenaing officials of the whiskey trust should be appointed to close their shops on Sunday. Such legislation is in violation of the First Amendment of the United States Constitution, which the President of the United States urged Congress to make any law looking toward the establishment of religion or prohibiting the free exercise of the conscience in religious matters. To compel a barber to close his shop on Sunday or cease laboring on Sunday is against religious rights and personal liberty. Sunday observance is a religious requirement, and when Congress compels a man to observe Sunday by law, it is at variance with the Constitution as interpreted by the Supreme Court and the First Amendment of the United States Constitution. The Supreme Court of the United States has interpreted the First Amendment and the limitation it has placed upon the power of Congress to prescribe religious legislation, and is the First Amendment and the limitations placed upon the power of Congress to prescribe religious legislation, and when Congress passes a law looking toward the establishment of religion or prohibiting the free exercise of the conscience in religious matters. The proposed bills compel barbers to observe either "Sunday" or "Saturday" solely because of religious beliefs. That is purely religious legislation. It is a most dangerous precedent, which will doubtless be followed up, leading to drastic religious legislation of every kind.

From Liberty.

**MEETING OF TRACT BOARD**


The minutes of the March 14 and April 11 meetings were read.

Corresponding Secretary Herbert C. Van Horn reported as follows:

Since the last meeting of the board the number of subscribers with call letters have been written by your corresponding secretary, a mimeographed letter prepared and mailed to sixty-two churches and leaders, with the request to circulate the above letter related to Conference matters.

Within the above time the secretary has visited and spoken in the churches of south Jersey and New England on subjects.

A visit was made by the secretary, accompanied by Pastor and Mrs. Willard D. Burdick of Rockdale, on an inquiring Sabbath-keeping family not far from Providence, R. I. For two or more years correspondence has been had with this family, who are now being received to be used by the Tract Board.

The minutes and Sabbath Receivables have been mailed on request of inquirers and others, and the Directories remaining on our shelves have been sent out to all churches for bulletin use.
THE SABBATH RECORDER

Charles H. McCann, who has been foreman of the plant for several years, severed his connection with the publication on March 29.

The report was approved.

The report of the Committee on Young People's Conferences and Summer Camps was read to the congregation by Franklin A. Langworthy as follows:

Your committee would report that a meeting was held on April 25, 1937, with one member absent. The meeting was conducted in the Eastern session and the committee is working along lines which it hopes will lead to a definite announcement in the near future in regard to plans for Lewis Camp.

The report was accepted.

The report of the special committee on a drive for funds for the payment of current taxes on the Denominational Building and for the purposes of the minutes, namely:

The minutes of the meeting of the Committee on January 2, 1937, include the following resolution which was adopted:

It was moved by Armin F. Randolph, seconded by Arthur C. Van Helden, that the Committee of the Board of Administration report to the General Conference that the commission for 1937-1938 all items in the Denominational Budget and make no report of government agencies which have been removed from the Denominational Budget and made no special appeal for funds to the denomination and that the Tract Society be asked to carry on the campaign, at least to the extent of the amount involved in the special appeal for funds. The appeal for funds to the denomination and that the Tract Society be asked to carry on the campaign, at least to the extent of the amount involved in the special appeal for funds.

It was ordered that the report be referred to a special committee to be appointed by the chairman, such committee to be a member of the writer and report back to the board.

This report respectfully reports:

1. A formal meeting of the full committee was held, also numerous informal discussions of the committee and, wherever possible, had, both with members of the committee and also with others. It appears evident from a reading of the said resolutions and the resolutions that the first and the second resolutions are not intended to and does not refer any matter to the Tract Society except and unless the suggestion therein contained be first adopted by the General Conference, unless it be that the suggestions contained in the last clause of that resolution read in order and the suggestion therein referred to is "expensive and in the interest of the national Budget," a campaign for funds as such as the Commission, as embodied in the second resolution above quoted, asks the Tract Society to come, should not be undertaken the Tract Society, except and unless it be first authorized by appropriate action of the General Conference, although recognizing, as we do, the urgency which prompted the Commission to make the request.

Your committee feels that for the Tract Society to inaugurate a campaign as suggested, and with out first having the authority of the General Conference, so to do, might properly be termed an act of insubordination, or, if not so harshly named, would at least be disloyal to and tend to demoralize the plans of the General Conference as embodied in the adoption by the General Conference of the Denominational Budget plan.

In view of the foregoing, this report is submitted for your consideration.

Nathan E. Lewis, Chairman, Committee.

Daniel A. Randolph, Secretary.

THE SABBATH RECORDER

OXFORD AND EDINBURGH

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THE SABBATH RECORDER

OXFORD AND EDINBURGH

BY REV. AHIVA J. C. BOND

The editor in a recent issue of the SABBATH RECORDER made reference to the Oxford and Edinburgh Conference for Life and Work which is to be held at Oxford, England, next July. This editorial prompts me to note that for some time I have been pondering over something I should like to say to our people and which is quite in line with what the Oxford and Edinburgh Conference has in mind.

The first conference on "Life and Work," as it is often called, was held at Stockholm, Sweden, in 1923, and was attended by President J. Nelson Norwood who made a trip to Europe that year and who consented to serve as a representative of Seventh Day Baptists at the conference.

In 1927, the first meeting of the World Conference on Faith and Order was held at Lausanne, Switzerland. Rev. A. J. C. Bond represented the Seventh Day Baptist General Conference at the Lausanne Conference, and Rev. Peter Taekema represented the Holland churches. During the years since, much has been done to bring about evidences of movements closer together, and the result has been the decision to hold the next session of the Conference on "Life and Work" at Oxford in July 25, 1937, and the next Conference on "Faith and Order" at Edinburgh in August of the present year. This is done in order that delegates may attend both meetings. During the House of Delegates of the Oxford Conference there will be a worship service for all delegates and visitors at St. Paul's in London, accompanied by an impressive procession of Christian representatives from many lands.

The important question is whether Seventh Day Baptists are to be present and take part in the House of Delegates, and whether the important subjects of great interest to the whole Christian brotherhood are to be considered.

The General Conference at its session held at Alfred, N. Y., in 1935, elected Rev. A. J. C. Bond a delegate to the Edinburgh Conference, with the understanding that no financial matters would be considered and with the further stipulation that in case the appointed delegate could not attend an alternate might be selected.
At the Conference in Boulder last year the president of the General Conference was authorized to appoint a delegate to the Oxford Conference with the same stipulation as that of the Edinburgh delegate the president was authorized to appoint to the Conference on Faith and Order also, since there was no prospect that the appointed delegate could attend.

My main purpose in writing this is to express the hope that someone who is going to England this summer will let the fact be known to the president of Conference. Indeed, I would earnestly urge some good loyal Seventh Day Baptist who contemplates a trip abroad soon to consider whether he cannot go this summer. It would be most unfortunate, it seems to me, if we are not represented at this conference.

The president of Conference wonders whether the seat reserved for our delegate may not already be taken at Oxford. I realize that pressure upon the secretary is great since many people are anxious to attend. I trust, however, it is not too late for us to be represented, if someone can. The secretary wrote me some time ago asking if I was planning to attend, as was my privilege as a member of the American Section. I replied that my seat as a member of the American Section might be assigned to someone else since I was not planning to attend, but asked him to hold the seat reserved for the representative of the Seventh Day Baptist General Conference. Our delegate to Edinburgh will have no difficulty. In fact, an alternate will be seated if one is appointed and is present.

I trust I will not be considered over-enthusiastic in this matter in urging it upon the attention of the Danites at this time. Since 1927, I have been a member of the Continuation Committee of the World Conference on Faith and Order and for several years was a member of the American Section, "Life and Work." I am somewhat acquainted with the road over which these movements have come, and the progress that has been made in their development, and the regard with which many leaders of the movements look upon Seventh Day Baptists. We should do all we can, if one can go at his own expense, he will be given respectful consideration on the part of the conferences, and he will be rendering, in my judgment, a real and very significant service to the denomination. Alfred N. Y., April 30, 1937.

MISSIONS

EVANGELISTIC CAMPAIGNS IN CALIFORNIA

A recent letter from Rev. Loyal F. Hurley brings the good news that, among other activities, two evangelistic campaigns are planned this spring in California, one in Fresno and the other in Healdsburg. In Fresno Pastor Hurley is to have the help of Brother Friesen and in Healdsburg Rev. John I. Easterly is to be his collaborator.

It should be remembered that our church in Riverside encourages Pastor Hurley to carry on this evangelistic and missionary work. The church pays his salary and the Missionary Board bears his traveling expenses except what the field supplies and Pastor Hurley contributes.

The campaign in Fresno is to commence May 2, and will be in session when these words reach the readers of the SABBATH RECORDER. The meetings in Healdsburg will follow those in Fresno as closely as can be arranged. Pastor Hurley and his co-workers are depending much upon prayer and ask that praying people remember these meetings especially. True intercessory prayer is one of the chief means given Christians of bringing things to pass in their own lives and of establishing the kingdom of heaven. Regardless of distances, all can help in this way if in no other.

AN INSPIRING CAREER IN THE FIELD OF EVANGELISM

The career of Rev. Charles L. Goodell, D.D., whose death occurred the twenty-first of last month, has been an impressive example of a life dedicated to evangelism. Very few men in the last generation have won as many to Christ as has Doctor Goodell, and it has been the result of many years to do much to create interest in evangelism among all Protestant churches in America.

By virtue of these things he was, in America and able quietly to lead multitudes into the kingdom of heaven. These things made his ministry great in achievements, and the same things will make the career of any minister or missionary efficient.

A UNIQUE BOOK IN THE FIELD OF MISSIONS

Many books appear every year in the field of missions. The mission book which interests and helps one person may not be of the same service to another, this point depending somewhat on one's general knowledge of the subject.

One of the outstanding mission books, if not the foremost, in this field last year is one by Dr. Ephraim L. Hurley, entitled "Beyond Statistics-The Wider Reach of World Missions," published by the Bethany Press, St. Louis, Mo. Doctor Corey is president of the foreign missions board of the Disciples of Christ. For twenty-five years he was the executive secretary of this society and visited their work and that of many other boards in mission lands.

This book is described as, "A new book from a different viewpoint, the uncatologued results, the intangible effects, the vast outreach, the measure of God's accomplishment in the impact of the missionary enterprise in building the kingdom of God on earth." It describes what missions have accomplished, as will be seen from the titles of some of the chapters: Uplift, Better Living, Health, Education, Good Will, Miracles in the Vernacular.

The interesting pages of this book picture graphically the results that the enterprise has accomplished in the reconstruction of human society and what the world would be had it not been for the self-sacrificing work of missions. This is seen from numerous follow-up reports selected at random from scores found in the book:

One of the most striking results of Christian missions has been the destruction in one of the harshest regions of the Congo, twenty-four years ago. I never look upon the day when God will not do a new thing, but I do not think of what Christianity has done to break the bondage of those helpless jungle women. The trembling, naked woman, with the porcupine bushes and the mummery bungalow, asking to be relieved of the pain of her husband's death, is not the image of womanhood. That was a typical case of fear, the superstition, the slavery of body and soul which sadly characterize hundreds of millions, where the redemptive power of Christ has not gone, what a contrasting condition Christianity has brought to the same woman-a Christian wife, a Christian husband, home, and children, instead of the degradation of mind and heart and hand, and a song of joy for the present and hope for the future upon her and her children.

In the wider reaches of helpfulness, the missionaries have advised governments on peace, added inventions for human good, introduced new ideas for commerce and agriculture, overcome barriers, changed industry, put value upon human life, and created an appreciation of personality. One of the most significant of this work, he has already written a book, "Beyond Statistics-The Wider Reach of World Missions," published by the Bethany Press, St.
A splendid help in the church work and life.

The family are now at home in their native island, and next started, a work for which he promised to fill away; yet Brother Perkins remained faithful, and today he is the leader of this new church. The crowd filled the sofa and, after praise and Thanksgiving, the new Tienox Church was organized with twenty baptized members.

This was followed by the communion and, with Brother Smith, I rode back to the highway in the evening for a final service. Much credit is due Brother Smith in fusing into this church a live-wire spirit, and recent echoes come that another class of ten is awaiting baptism and that they are determined on building a new church near the highway.

On Sabbath, the thirteenth, I visited the Brownsville Church and found them courageously planning to complete their church building. At vespers time I drove to Guys Hill Church and spent the closing hours of the Sabbath there. I remained all night, and at seven-thirty we went to the valley to the nearest stream, three miles away, and baptized six candidates. We were in the car, but did not get out of his unfitness to see. He has labored faithfully in this field and we are sorry he is unable to participate in all services. One great defect in American Churches is that no Genial and capable leader in the Church.

March 21 found me clear across the island at Wakefield. Brother Lyons has a splendid church and on an afternoon was a "Harvest," when the members and friends of the church bring in fruits of all kinds to be sold for the church, and I learn that they received nearly seven pounds ($35). I visited the church well filled, and when I left, the yard was full of people.

This made a total of twenty-one baptisms in March and the organizing of one new church. There is much work that I cannot do because we are handicapped by lack of time, strength, and money. I am anxious for more native workers, but they must be trained and paid a nominal sum. Brother Connolly and family left for Grand Cayman in late February and they have had a splendid church and foreign work to look after. We shall miss him, because he was a capable leader and his wife the home of the new church and also the home of our Brother Perkins. Years ago Pastor Mig-  

THE SABBATH RECORDER

GERARD VELTHUYSEN, JR.

September 27, 1865 - December 1, 1936

BY COLLIS F. RANDOLPH

Gerard Velthuysen, Jr., was the second child and elder son of Rev. Gerard Velthuysen, of Haarlem, Holland. His only sister, Sarah, older brother, Peter, both had preceded him to the Better Land.

Gerard (the old Dutch form, rather than the modern one of Gerhard) was born at Haar-

lem, Holland, September 27, 1865. His father, who had conducted a prosperous business in Haarlem until he finally decided to devote his entire time to the gospel ministry, gave all three of his children a good education. His sister, Sarah, became a school teacher, specializing in English, and accompanied her father on the occasion of his first visit to this country, in order to perfect herself in that language, as well as to make the acquaintance of American Seventh Day Baptists. This visit, by father and daughter, was made in the late autumn early fall of 1882, at the earnest invitation of Messrs. George H. Babcock and Charles Potter, corresponding secretary and treasurer of the American Sabbath Tract Society, both of whom were visiting in Holland at the time the invitation was extended. This visit to America was made at the time of the annual meeting of the General Conference at Ashaway, R. I., with the First Hopkinton Church. Sarah possessed literary gifts, but the work of the Seventh Day Baptists is the "Baptismal Hymn" which she wrote. It has been in constant use by the Holland churches from its writing up to the present time.

Gerard, Jr., was educated for a teacher; and, at the age of twenty, or thereabouts, was possessed of a teacher's diploma and was engaged to teach. Had he made this life-work, doubtless he would have won distinction in that field, for he was born to be a leader in the way of life in opposition to the evils of the Napoleonic Social Code, which at that time prevailed throughout Continental Europe, and Holland was one of the countries hit. Haarlem and Amsterdam were flagrant examples of the evils fostered by this code. After long and prayerful consideration, and with the encouragement of Brother Connolly, he decided to abandon teaching, and devote his life to this phase of social reform in his own coun-
try. At the outset, there was associated with him, as his dear and intimate friend, Joh. van der Steur, likewise a member of the Haarlem Church. Bound together by ties of affection, like unto Jonathan and David, they entered the field of their labors, and kept with the zeal of the fiery old Prophet Amos, and that, too, with unconquerable souls. And such equipment, so sorely needed; for the campaign was to be one of war, that of war with the knife to the hilt. They carried their attack to the very doors of the houses of the plague; and there they took their stand and used their powers of persuasion to dissuade both patrons and would-be patrons, alike, from entering. Natural was the keeping and inmates of these houses hotly resented the interference of these reformers, and spared them no indignity, even of the most extreme sort to drive these apostles of decency away; but they had enlisted for life, and sturdily stood their ground. This conflict was also identical with that which was waged by General Willem Booth when he began his notable campaign in East London. But the weapons of earnest and persistent persuasion made their power felt here, as they did in London. This movement soon became known as the Middernachtzending. Other young men of their acquaintance became interested, and enlisted in the campaign for social purity.

The movement gained headway, slowly at first; but it did gain. When the present writer was first in Holland, nearly thirty years ago, the mission was running full headway in Rotterdam, as well as in all the surrounding towns. In those days he wore a rather long, full beard. This, with his massive physical proportions, made him a striking presence.

As the mission grew in magnitude, it became necessary to have an organization which would effectively direct and supervise the entire movement. And here again, amid its profound grief, appears the same heartfelt tribute of praise and appreciation. Wilhelmina, for her love and faithfulness, no number of scarcely more than a year before. Another journal, Timotheus, of December 12, 1936, containing an article by one of his friends, entitled "De Heeren Werken Zyn Zeer appointed for that purpose. Of this body, the founder of the Midnight Mission appears to have been the guiding spirit; and when the commission had completed its work, and the new national law enacted, he was decorated by Queen Wilhelmina with the Order of the White Lion.

Meanwhile, other phases of this social cancer drew their attention, and elicited his sympathy; and he became an active member of the National Committee, to Combat the White Slave Traffic. As a delegate from the organizations which he represented, he attended international conventions, convened for mutual consideration of the numerous problems involved in the world-wide struggle against licensed immorality.

In the meantime, his devoted friend and efficient ally, van der Steur, consecrated to a new mission by the Haarlem Church and with its blessing and protection, had gone to Java for social work among families of soldiers whose acquaintance he had made in the Midnight Mission. The departure of his faithful co-worker was a sad loss; and, if the subsequent breaking of home church ties by this former companion, as a result of a change of heart and sealed his lips.

But the work moved forward with increased momentum; and, at one time, it looked as if his social purity activities might demand his presence in India for a season. But other plans were matured, and he was spared the strain of that mission.

His seventieth birthday, September 27, 1935, was the occasion of a jubilee, participated in by a number of his friends. The Middernachtzending and other similar organizations throughout, not only Holland, but England, France, and other lands, of which he was a servant of the common acclaim of praise of the magnificent work done by this man, as "the dynamic interpreter of modern life," the Netherlands Midnight Mission, devoted its entire issue for the month of September of that year to this celebration. Its issue for December, 1936, is a Memorial of O. A. Steur. And here again, amid its profound grief, appears the same heartfelt tribute of praise and appreciation. Wilhelmina, for her love and faithfulness, no number of scarcely more than a year before.

The second paper admirably sets forth the view that Christ is our authority for the observance of the Sabbath, and our interpreter and exemplar in the matter of Sabbath keeping. The authority of the Old Testament is preserved inviolate, at the same time that the new spirit which came into religion with the coming of Christ is breathed into the ancient and holy Sabbath of the decalogue and the prophets.

The third paper approaches the subject from the more practical point of view, and raises the question as to what we should do about this important truth which faces us every week and demands recognition. Here is in the Sabbath of history and of the Christ take its place in the life of the Christian today, helping him to a richer experience of fellowship with God and of helpfulness to fellow man in the question for particular consideration.

Doubtless what is written in these papers does not represent in any final sense the word on this subject, even for the young men themselves. The discussions do give evidence of careful, sympathetic, and conscientious study, the effort being to be perfectly fair in the consideration of opposing viewpoints, and of personal Sabbath convictions based upon pure foundations and articulate for the bearing of a Christian life and a Christian social order.

ORIGIN AND DURABILITY OF THE SABBATH

BY LUTHER W. CROCHLOW

One thing is sure to be obvious to an observer of the history of the Sabbath, and that is its amazing persistence and vitality—in a period ranging from the beginning when its beginnings go back to the dim long ago, it persists to this age as a holy day of rest and worship. In other words, it is a durable institution that has made its institution that has lasted despite the wear and tear of time and worldly-mindedness, while other institutions have been swept down by the board.

There are at least two theories as to how the Sabbath originated. One is the traditional Christian view that God inserted it in the creation of the world by divine fiat. The other theory is that it grew out of the morsels developed by primitive man and was just as any other social institution grew. The former is descentent; that is, it postulates
that the Sabbath came down from above at the institution of the world. The latter is ascendent; that is, it postulates that the Sabbath evolved upwards as men left the uncultivated state and took to the settled life of agriculture.

Regardless of which theory accounts satisfactorily for the fact of the Sabbath, it remains that its development was a process of which we first find it, it is already flourishing in the Mesopotamian valley in a developed civilization, among the early Semitic inhabitants of that area, as the Assyrians and the Babylonians. It seems to be inseparably interwoven with the idea of sepulchral time; that is, with the idea of the dead going down day and night. Suffice it for our purpose that civilization as we know it was cradled among these early peoples who had, as we record, a seven-day week and a weekly day of rest and worship to their gods. These two institutions are found among many of the historical traces we have of the Akadians, the Assyrians, the Babylonians, and the Egyptians.

But it is from the Hebrews that we directly get the Sabbath. Whether they got it from those civilizations which preceded them and were contemporary with them, the Babylonians, the Egyptians, or the Assyrians, it is hard to tell, but it is entirely probable that they got it from one of the two. That they in all probability did, does not destroy for us the value of the fact that this is the one day of seven which they observed. They took this institution from their neighbors and, possessing "a genius for religion" and a gradually advancing sense of the sacredness of time, made it an entirely new thing. Thus made of it a bridge to span eternally the vast abyss between God and man, an institution which, as a working institution, would help to keep them faithful to their God. It was strong enough to bring many of them back, after they were freed, to re-establish themselves in the land of their fathers.

"The Hebrews were made subject to the Romans, who had practically conquered the whole known world. Such a process, with men of anything but a strong enough spirit, would help to bring in a spirit that grows out of the desire for a fixed order of anything that came from the despised Jews. Thus the Sunday found a prepared place in the life of the people. But the Sunday had already found a place in the civilization of the time side by side with the Sabbath. It came in by way of the Greek philosophies and religious sects having their origin in various Oriental cults. The worship of the sun, serpent-worship, and the phallic cults, were all more or less common during this period and all flourishing to a lesser or greater degree. In fact, it was a serious question in the minds of some Sabbath keepers at least whether their day of worship was not going out of favor. So helpful was the support of those Roman emperors who were more desirous of keeping their empire together than of preserving a particular day of worship. But despite the face of this hindrance, the Sabbath has always found a warm place in the hearts of a faithful few."

In America the story is somewhat similar to that found in England. There have been strenuous efforts made by such societies as the Hebrew Day Schools for the keeping of the Sabbath. Legislation in favor of the Sunday law has been in the ascendent theories of the origin of the Sabbath, we can justly conclude that its begetting is grounded in some manhood and out of the new creation of which it is an outgrowth. The Hebrews were made subject to the Roman Catholic Church. There gradually arose a Sabbatarian, or legalistic, movement to force observance of the Sabbath. This, of course, as always the case when efforts are made to force universal acceptance of custom by law, led to the coming to light of groups of independent-minded folk who felt that the seat of final authority should be in their conscience rather than in the law. Men, like the English Seventh-Day Baptists got their start. This is not the whole tale, but there is enough here to give one an idea of the drift of the thing.

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IV.

When Jesus healed the man's hand, he was reprimanded and Sabbath breaking. He did not dig beneath the surface of the law. If a man is in danger of losing his only sheep in a pit, would not be worth the trouble to rescue it? Would not a man better than a sheep that his life should be saved? Said Jesus: All these outward observances and the observance of the Sabbath were the heavenly command of God and the Father. True, he desires Sabbath keeping; but such, without love, sympathy, mercy, and fairness are nothing.

The Sabbath was made for man. It was therefore subject to the ideal man. This ideal man was Christ, and he represents the race, having authority to say what is the most profitable way of using the Sabbath. Israel may be said to have been merely a separate sin and punishment and a sin offering. Each was an unnecessary Sabbath labor. Jesus regarded the Sabbath as a new garment. It did eat of the shew bread from the temple which was only for the priests to eat. David was justified, because the necessity of life superseded the Sabbath law, as indeed it does all other legal obligations. But Jesus pointed out that that was the external application of the law. The real reason for Sabbath was the fact that he was doing a work of the Lord and needed the strength to carry on. The Lord and needed the strength to carry on. The Sabbath law is in such a way that the man is not required to serve the Sabbath and thus to suffer unreasonably or to allow such suffering to continue. In such conduct the Sabbath becomes the object of worship. God is never stopped. Man becomes a slave to the letter of the law and angry with the sight of the universe the ideal which the law strives to accomplish.

Jesus shows that relationship of man to the Sabbath is different from his relationship to the law of his hand and mercy and service. To this law of love, man is servant. But the Sabbath is man's servant. The Sabbath was made. It is a necessity to man. It is a provision for religious, moral, physical, and social benefit. If it is not used to produce mental, moral, and physical benefit to people. It is beneficial to individuals and groups, it is deserted even though the formalities of its observance are exact.

Jesus teaches a freedom of man in regard to the Sabbath law, but requires a reverence for the freedom that makes it sacred. When Jesus healed the sick man and told him to take his sabbath, he was criticized. In answer to "My Father worketh even until now, and I work." From the beginning God, through his revelation, had been working for the salvation of man from sin, sorrow, and death. These marks of power no longer desire for rest. To stop work on the Sabbath is not necessarily keeping it. Surely to refrain from doing work because it is the Sabbath is breaking rather than keeping the Sabbath. Holy Sabbath never stopped the work of redemption that the God used children; neither did it hinder Jesus who came to minister to the poor and needy in the name of the Father. The sacredness of the Sabbath should not stop us, but rather should impel us to follow the example and keep faith with the spirit of our Lord and Master as he went about doing good.

The Sabbath is a subject today that is just as much alive as it was in the time of Christ. The pent-up life that throb there will some day be released. For there is a wonderful process, the Sabbath as a subject, is not like that which involved a race, but it is subject to the ideal man.

From even unto even shall ye celebrate our Sabbath by Elmo P. Randolph

The sacred beauty of the Sabbath as a time for rest and worship is a priceless heritage given mankind by God at the dawn of history. In the beginning, when each new Sabbath it is our happy privilege to cease all labor and refresh our bodies, minds, and souls in the "uncommon, all understanding." But when we have accepted and fully shared the joys of the spiritual heritage that truly belongs to all Christ's followers we have yet to fulfill a desire in God and to our fellow men. Ours is the duty and the opportunity of spreading the seed of Sabbath truth in fertile soil where it will burst into new life and grow into full harvest for future generations who see the glory of God. The Sabbath takes on new meaning and becomes a potent factor in the work of God and in our fellow men. Ours is the duty and the opportunity of spreading the seed of Sabbath truth in fertile soil where it will burst into new life and grow into full harvest for future generations who see the glory of God. The Sabbath takes on new meaning and becomes a potent factor in the work of God and in our fellow men.
of the Sabbath are of the origin of its enshrouded in the dim vistas of pre-Hebrew tradition than we find in refusing to cherish and appreciate the sacrificing love of our mother because she is unaware of a lesson when we became definitely conscious of her love.

As Christians who accept the Hebrew race as having had a genius for religious insight into God's plans—we take the Old Testament as a history of the spiritual development of that people. By the very nature of such a history, recording the successful approach of a nation to God, we are able to use this history as a guidebook and a source of faith and inspiration in our own quest for the kingdom of God.

How important is the role played by the Sabbath in this Old Testament history? Let us examine precisely that is God's? It is important enough to climax the "act of creation": to serve as the symbol of God's guidance and protection in the tumultuous "act of nationalism"—so as to motivate each individual "prophet actor" as he takes the stage in the fervent interest of greater godliness in the hope that it will set in the legalistic soil of Judaism that it occupies a central place in the greatest of all moral and spiritual commandments, from which position of prominence it permeates every phase of Hebrew life throughout the entire history.

God could show no greater love for any people, or any deeper appreciation of the religious development exhibited by that people, than in choosing the race into which his Son should be born—a divine Teacher and the Savior of mankind. Jesus was a Jew, trained meticulously in the rich traditions of his people, always at home in the synagogue on Sabbath. In fact, he was conscious enough of the divinely appointed significance and value of the observance of each week to make several special attempts to place a new emphasis on the Sabbath as a gift to man from God. "The Sabbath was made for man, not man for the Sabbath." The religious concept itself, it is true, is free from the paralyzing formality of legalism as practiced in the Jewish law of his time; but Jesus did not in any sense abolish the law—he interpreted and fulfilled it. And the process of that reinterpretation brought the beauty and the Sabbath out into a light in which it had had no chance to shine before. Perhaps there is no Jewish law or practice which adapts itself so completely and so perfectly to the "Gospel of Love" as does our time-honored Sabbath as it was interpreted and observed by our Lord and Master.

"There is no time, Sabbathday, for me to be silent.
When Jesus knew that he spake with thee,
The silence of eternity
Interpreted by love!"

VI.

The book of Sabbath history is by no means closed at the death of Christ. Bible scholars teach consistently that the immediate followers of Christ were observers and lovers of the Sabbath—the seventh day of the week. And Paul? There is certainly strong evidence in all of his writings leading us to believe that he never broke with the Hebrew day of worship nor the custom of rest on the seventh. It seems as a symbol of a new type of Christianity. Again and again there are clear references testifying to the fact that Paul took advantage of the opportunity to rest three times a year, by the Sabbath, set for them by the people, both Jews and Greeks, in the synagogue on the Sabbath.

VI.

The period of the Christian Church from the time of the change of the worship day to the first day of the week, or Sunday, to the present time is not without a history of Sabbath believers and Sabbath keepers outside the pale of Judaism. A belief in the seventh day of the week as a God-appointed time for cessation from labor and of spiritual refreshment has been the common and unbroken value for the persecution and martyrdom of more than one loyal Sabbath keeper. How worthy is our faith and our religion when it can prove heroically that "Stone walls do not a prison make, Nor iron bars a cage!"

What of the present in relation to Sabbath keeping? How does my life fit into the scheme of modern society as I hold fast to the faith of my fathers that continues to hold truth for me today? These problems are really of weight and importance to Seventh Day Baptists, and to all Sabbatarians as we face modern life in all of its complexities and its social and economic demands.

It is true that those of us who keep the seventh day of the week find ourselves often embarrassed by necessity. The Sabbath is very often not an expected day. But despite the obstacles that may fall in the pathway of him who would follow the dictates of his own conscience and keep the day of rest that is "in harmony with the Bible, religious history and experience, and reason," there are definite advantages that obtain for him who seeks God, and then chooses to walk with men.

Too often we are apt to make the serious mistake of looking for the benefits that fall naturally in the realm of spiritual things to manifest themselves equally with things observed in the realm of the physical realities as we see them in our every day living. If we conceive of the Sabbath as an institution by the observance of which we may expect material reward, then the fault is not with the Sabbath, but with the narrow, unintelligent concept of its significance and meaning.

Has it ever occurred to you that possibly with the emphasis of the Christian church on the hashing and rehashing of the Sabbath question, and upon the Sabbath-Sunday discussion, that it has been a hollow re-echoing of so much of our doctrinal material, for lost these many years?

Let us, as Sabbatarian, wean ourselves from what may be called a majority-group complex that tends to bring us away from the lofty beauty and spiritual truth of our Sabbath into a pettiness of trite discussion. Is it not probable that the most valuable and meaning of our Sabbath by dismissing much of the discussion of the commandment as can be done gracefully? How about the responsibility to the ancient Sabbath spirit if we were to follow the example of the ancients who left no room in their thinking of God for idle speculation.

We would plead for a Sabbath observance that would stand on its own merits—without need of defense or proof. Let us plan our Sabbath so that we will always look forward during the week to the sunset of Friday eve-ning as a time when we will come into a peace ful season of rest, of which we are assured by singing: "God of the Sabbath, unto thee we raise, Our grateful hearts in song of love and praise. Maker, Preserver, all time, "Smile on thy children, waiting here below."

What Day of the Week Do the Scriptures Designate as the Sabbath?

To this question it might be supposed that everyone who has any acquaintance with the subject would readily reply — "The seventh." We are aware, however, that efforts are made to undermine this belief. We shall therefore make a few remarks upon it.

It is plainly recorded that the Creator, after laboring the first six days, in which he hummed the work of creation, rested the following day, which was the seventh in the order of creation. This particular day God therefore sanctified and blessed. "And God blessed the seventh day." When the law was given at Mount Sinai, the seventh day was consecrated and the manner in which by the tenth commandment is expressed shows beyond a doubt that one particular and definite day was known to Israel by this name. Consequently, they needed no instruction as to which day was intended. This is observable in Exodus 16: 22, where the sixth and seventh days are contrasted by their ordinal names, as a subject with which the people were familiarly acquainted. In this place, also, as in others, the Sabbath. There can be no reasonable doubt but that the day which in the time of Moses was known as the seventh day of the week, was the same day as that which is called the seventh day in Genesis 2: 3. If the seventh day mentioned in the fourth commandment was not the same day of the week mentioned in Genesis 2: 3, as some profess to think, it must be perfectly inexplicable that no mention of events that another seventh day was intended in the fourth commandment than the one mentioned in the institution of the Sabbath, especially when it was recorded by the same appellation in a direct series of events. But what removes all obstacle from the subject is this: God has positively declared that the day which he
commanded to be observed in Exodus 20, is
the same on which he rested at the close of
creation. "Remember the sabbath day to
keep it holy." "The seventh day is the sabb-
ach of the Lord thy God." "For in six days
the Lord made the heaven and the earth, the
sea and all that in them is, and rested on the
seventh day: wherefore the Lord blessed the
sabbath day and hallowed it." This language
is directly addressed to us. The day here
commended to be observed is the same
in its weekly returns as the day on
which God rested, it assures us against any
derangement of the week, or loss of time
which might have been produced in the long
lapse of time from the creation, by the gen-
eral apostasy from the true worship of God.
From this time the seventh day has been con-
tinently restored; and the day then known as
the seventh day received the divine sanction.
The remark is applicable to the subject
during the succeeding history of the Jewish
nation. Had the weekly Sabbath fallen into
total neglect, and the day of its regular
reappearance been forgotten by Lord Jesus
Christ, by giving his divine example in favor
of the day known by the Jewish nation as
the proper seventh day of the decadal, has
settled the question of Sabbath in the land
of Hebraism; so that the day known in the New
Testament as the Sabbath was the seventh
day in regular succession from the creation
of the world. A perfect uniformity among
all the generations of the Hebrews was thus
restored; and the day then known as the seventh
day of the week, has been the Sabbath for
all the nations in the known world as to
the days of the week, both before and since
the advent of Christ. Christians in every
country, through all ages, have been bound
to observe the Holy Sabbath, not by any
commandment, as we are of any fact for the
knowledge of which we are dependent on the
text of the Scriptures.

In this connection, we would remark that
the sabbatical law does not appoint a seventh
day, but the seventh day. It is but a tenuous
subterfuge to pretend that four of the part
takes place before God's creative repose, and
never so understood the law of the Sabbath;
and their uniform conduct ever since shows
that they have never been well understood in
the meaning of the day of the week, and that
it will be admitted that the Jews, in the days
of Moses, profaned the rest of the seventh day,
under the persecution of the Egyptians, rested
on one of the preceding six days, they would
have paid dearly for their presumption. If, then,
their sense of this precept was correct, no
person in any age has a right to understand
it in a different sense, for a law cannot have
a contrary or a double meaning. While
the terms of the mandate, which have been in
its meaning must continue the same. It is true
that the law which enjoins the observance of
the last day of every seven, does as a con-
sequent enjoin the seventh part of our time;
but it is still the seventh day in its order that
it requires, and not merely a seventh part.
And it should be remembered that Christ
hath said, "not one jot nor one tittle shall in
wise pass from the law"; and that the most
awful penalty is denounced on him who dares
to explain away its proper meaning. It is
obvious, also, that if a seventh day, or any
one day after six of labor, be all that is re-
quired by the law of the Sabbath, the seventh
or last must still be that day, from the fact
that to change it would be without divine au-
thority would be to change the length of the
week and violate God's established order.
And as in the first instance that they should be sin, time
would never change the character of that act.
A wrong never will become right by our per-
sisting in it. As it could not be changed
without sin, so the change must ever remain until
repented of and retracted. It should be re-
membered, likewise, that by an admission that
the seventh time of seven or of our time
only is required, all argument for a change is
effectually silenced, for if any good reason
existed for one day more than another, the
mere seventh part must be abandoned.

The Sabbath Vindicator.
THE SABBATH RECORDER

A MATTER OF LOYALTIES

BY REV. LESTER G. OSBORN

CHAPTER VI

"REMEMBER--KEEP IT HOLY"

It was just after Christian Endeavor meeting on Sabbath afternoon, and the usual "visiting" time, with little groups scattered here and there. A great many of us--girls. Two girls, arm in arm, came to the pastor.

"Why does the fourth commandment start with the word 'Remember,' Pastor Nelson?" asked one of them.

"None of the rest of them does," added the other.

"Well, girls, what do you think?" he replied.

"You evidently have been thinking about it," said Ruth, that girl who had overheard, "Isn't it because the Sabbath was known before that time?"

"That's one reason," said the pastor.

"When was the Sabbath instituted?"

"At the creation," answered Ruth.

"Sure," said Mary, the girl who had brought up the subject first. "It says so right in the commandment. Is that the reason?"

"One of them, as I said," replied Mr. Nelson, "I think there are deeper applications we can make to the word. Did you ever stop to think which commandment is easiest to forget?"

"Hmmm. Let's see," replied Mary. "I remember last summer when I was up in Michigan that I had a pair of stockings I really never realized until that night that it was Sabbath day."

"I expect most of us have had similar experiences," remarked the pastor. "I remember when I was at a Christian Endeavor convention in the city one time, that I was waiting for five years before I bought a newspaper. I never will forget how queer I felt some time later when I remembered that it was Sabbath day."

"It's sure easy to remember that Sabbath day, isn't it?"

"It doesn't seem to coincide with Sabbath day in a city, or even down-town here," said Sarah, the other girl.

"What's all the argument?" asked Bill, rolling over, taking his place beside Ruth.

We were just asking Pastor Nelson why the fourth commandment begins with 'remember,' " said Mary.

"And he says that one reason is that it was an old institution beginning long before at the creation, and another is that it is the easiest commandment to forget."

"Yes, Bill," said the minister, "give us your idea, Bill."

"Well," he said, "I always thought it was because they had known it before, and God gave it to them with a new meaning or for a new purpose. And I guess that's part of it. Our pastor up in New York used to say that it was because that reason for Sabbath observance wasn't as plain as for the others, namely, God's command and his attention to it especially. He said that Sabbath meant physical rest, but it meant more than that, the true purpose, he said, was to rest in our spiritual lives, and spiritual things are harder to discern."

"You have put it very well, Bill," said the pastor. "And I'm glad to hear that someone else feels about it as I do. I'm afraid we forget the spiritual side of it too often. You have put it a little more fully, I think, that I consider the desecration of the Sabbath to be the entering wedge to loss of spirituality."

"Just how do you mean that, pastor?" queried Sarah.

"Well, Sarah," he answered, "you just think of someone who used to be active in the church, who attended meetings, took part in different things, but who is indifferent now, and in almost all cases, very little do with any of the church work. Don't mention any names. Each of you think of someone. What is the attitude of these people toward the church?"

"I can't think of anyone like that who cares very much for the Sabbath," said Sarah thoughtfully.

"Same here," came from someone else.

"Now, do you know when and how these people started to lose interest, and why?"

"I can think of about a fellow out in New York," said Bill. "He was a teacher and out there the teachers' meetings are always on Sabbath. And attendance is a requirement. He argued that he wasn't teaching just for money, but for the good he could do in that profession as a whole, and that he needed the association of the others of the state, and the addresses and discussions to

WOMAN'S WORK

STORY OF PRUDENCE CRANDALL

The people of Hope Valley, R. I., point with pride to the home of the late Prudence Crandall. The old house, one of the oldest in the village, was recently torn down. On its foundation stands a modern home.

There she was born in 1803. After being educated in the Friends' School, Providence, and after returning to her home, she moved to Canterbury, Conn., with her father. There she opened a school, and when she allowed a Negro girl to enroll, a storm was let loose. Negroes were not considered to be capable of understanding the lessons of that people of that community could stop it. That was in 1833.

When her white patrons threatened to withdraw their girls, she allowed them to do so. The school then became a school for "young ladies and little misses of color."

The community was aroused. It became necessary for new legislation at Hartford. Then Prudence Crandall was arrested and imprisoned. Again, she was sent to prison. All sorts of accusations were heaped upon her. Her house was set afire. Further resistance was useless. Then she abandoned her enterprise; later she married and moved to Kansas where she died at the ripe age of eighty-seven. —Old Westerly.

WOMAN'S BOARD LIBRARY BOOKS

LISTED ACCORDING TO AUTHORS

Applegate, Margaret T.—Going to Jerusalem (for junior study)

Buck, Pearl—East Wind West Wind; Sons Good Earth (fiction)

Curry, Bruce—Jesus and His Cause

Duggan, Stephen—The Two Americas

Golick, G. A.—Souls of Africa

Guiraldes, Ricardo—Don Segundo Sombra (fiction)

Hackett, H. A.—Daily Life in Medieval Japan

High, Stanley—Today's Youth and Tomorrow's World; Looking Ahead With Latin America

Hodgkin, Henry T.—Living Issues in China

Hubbert, John E.—Steel and the Worker

Kagawa, Toyohiko—Christ in Japan

Krohn, J. H.—Bible Characters

McKee, Gertrude E.—Nations of the World

Mackay, John A.—That Other America

Mathews, Baal—The Clash of World Forces; Roads to the City of God; Consider Africa

McConnell, Francis J.—Hebrews and World Christianity

Means, Florence Cranell—Rainbow Bridge (very good)

Miller, Margaret Ross—Women Under the Southern Cross

Montgomery, Harriet—From Jerusalem to Jericho

Morrow, Honoré—Splendor of God (fiction or biography or novel)

Palmer, Albert W.— Orientals in American Life

Rojas, Ricardo—The Invisible Christ

Rosen, Emory—Living Christ in Europe

Russell, A. J.—For Sinners Only

Schweitzer, Albert—Out of My Life and Thought (autobiography)

Also:

Re-Thinking Missions, A Laymen's Inquiry

Re-Thinking Missions Examined, by Robert E. Speer

Annual Report of the American Bible Society for 1928

The Seeker, a pageant, 12 copies

Any of these books may be borrowed by writing to the editor; she will send the books so the borrower will find printed instructions on the books' pockets.

ESSAY CONTEST

The Essay Contest Committee of the Woman's Board are hoping that a large num-

ber of essays will be sent to the corresponding secretary from each association. The contest rules appeared in the Recorder of December 21, 1916.
help him to do his work better, so he went.

"I heard him tell somebody that he felt queer the first time he was there on the Sab­

bath."

"That sounded like a good argument, didn' t it?" interrupted the pastor. "Go on, tell us the rest of it."

"Well, before long he didn't think any thing about it," continued Bill. "Then one Sabbath afternoon when he was playing in a neighboring town, and the teacher who usu­ally went with them was sick, and the prin­cipal asked that fellow to go in his place. He said he'd rather not, but there seemed to be nothing else to do, and it was school work, part of his job, so he finally went. Well, pretty soon he was going to every game, and now he has lost interest in the church en­tirely, and doesn't come once in a blue moon."

"There was a hush for a moment, then the pastor spoke feelingly. "That's why I get so earnest in my way of talking about Sabbath observance, " he said. "People think sometimes that I'm harsh. They feel like a little fellow who said after church, 'Mother, that preacher sure did get mad, didn't he? '"

"I'm sorry," said Bill. "I'll say," said the minister heartily, "Thou shalt not commit adultery," and 'Thou shalt not covet,' engraved on the same tables of stone."

"That's just what I mean, young people, when I say that disregard for the Sabbath is entrapping us to the loss of spirituality. I think about that. Seventh Day Baptists began just there—by doing things that seemed to be all right, but which led to others that weren't."

"Say," blurted out Mary. "Remember commencement time two years ago when they wanted the girls' glee club to practice for bac­culature service at the auditorium on Sab­bath afternoon, and we wouldn't go, Ruth? Remember how disgusted Miss Mills was? And how silly Jane thought we were because we were going to see "Yes," said Ruth, "and now she's working in a store every Sabbath, and doesn't care about church."

"And Margaret married a Sunday man, and joined the church, doing what for the Sab­bath. I know I'm careless myself once in a while."

"Amen!" said Pastor Nelson, fervently. "And let's pray for each other and for those others too, more of them, everywhere. But let me give you just one more reason why I think the word 'remember' is there at the beginning of the fourth commandment. Do you know that a person can break the Sab­bath without the pangs of conscience that breaking the other commandments involves? I've seen members who wouldn't even dream of taking anything which didn't be long to them, yet who steal God's time for personal pleasure or material gain. A person who would recall in horror at even the thought of killing someone, will trample upon God's holy day carelessly. One who would even think of violating the sacredness of the marriage bed!"

"But you asked for it and doesn't come once in a blue moon."

"Sort of makes a fellow think, doesn't it?" commented Bill. "I'll say!" said Mary. "Well, well!" remarked the minister heartily. "I didn't intend to preach you a sermon. But you asked for it!"

"And you thanked us a lot," said Sarah and Mary together.

"I didn't realize it was so late," said the pastor. "I must go over and call on old Mrs. Brown. She has been shut in all last week, and misses church so. Why don't the four of you come along and sing two or three songs for her. I know that she would enjoy it."

"That's a good idea," said Ruth. "There are Carl and Sue over there. Get them too."

"All right. Let's go! Somebody shut the door so the church will be warm for the meet­ing tonight."

And out they went, to spend the rest of the Sabbath in bringing joy and brightness into a life which had reached the evening stage.
would be if only "energy" created us. Only those who are really seeking the truth through faith realize there is only one man-made, and nothing upon which to ground our lives. I often wonder why men can't take God at his word, as they do their other duties? We must pray for all the sins of men from their ranks because of the Sabbath. If I did not believe that the Sabbath is the day appointed by God, set aside for his worship, I should turn to Sunday quickly. It is not because of our services at the church. True, they are beautiful, but many churches have just as beautiful church services, and the young men who go to church have just as much fun as those in our church; but I know that the Sabbath is different. It was made for me, to rest and worship God in a different way than on the other days, and I believe that there is no other possible day to keep and be a Christian.

I hope we will have young people, and older people as well, who have read this testimony will gain something from it which will lead you directly to the Savior, not letting you take any "by-paths" which seem easier, but lead to destruction in the end. Remember, "There is no other name under heaven whereby ye must be saved." Faith is the thing we must have if we want to follow Christ! Just give him a chance!

Nortonville, Kan.

MOTHER O' MINE

If I were hanged on the highest hill, 'Mother o' mine,' O mother o' mine! I know whose love would follow me still, 'Mother o' mine,' O mother o' mine! If I were drowned in the deepest sea, 'Mother o' mine,' O mother o' mine! I know whose tears would come down to me, 'Mother o' mine,' O mother o' mine! I love you, Lord. 'Mother o' mine,' O mother o' mine!

—Rudyard Kipling.

A MESSAGE

If there is any way, dear Lord, In which my heart may send her word Of my continued love, And of my joy in her relief From pain and tears and grief And loneliness may rise above, Reveal it to me . . . for I long To keep intact the tie so strong Between us, from my birth, That when we meet (as meet we must) There shall be naught but perfect trust, Such as we always knew on earth!

—Anna Nelson Reed.

THE SABBATH RECORDER

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is the first time I have written to you. I am ten years old and in the second grade. I am attending the Baptismal Class, and I go to church almost every Sabbath, and for the thirteen years I have been a sister of mine, naming Geraldine, and I sang number 17 song in the opening of the service. We had a nice time, too.

This is my first letter. I will try to send you a better one next time.

Your Recorder friend, RACHEL ENGLISH.

Henrietta Cecelia, Poway, San Diego, British Guiana, 11-4-37.

DEAR RACHEL:

I am pleased to gain a new Recorder friend in British Guiana. Yours is only the second letter I have received from you there, but I hope you will encourage other boys and girls to write soon. Your country does not seem quite so far away since I have friends there.

I am glad you are in the Baptismal Class, for that means that you will soon be joining the church, one of the most important steps among many to take. May you find great joy in your service for the dear Savior. I am glad you are able to praise him in song, for that is one way of serving him. I am hoping to receive many more letters from you.

If it were not for the duty and pleasure of answering your letter I would be tempted to go out for a walk, for the air is very springlike, the sun is shining brightly, the leaves and flowers are growing greener every day, and early spring flowers are peeping out. Last evening some of the neighborhood children were out hanging May baskets and I have received a beautiful bouquet of wild flowers at our front door. They hung it, rang the doorbell so loud that it made me jump, and then ran away. So the only way could guess who they were or who the ladies and children who were there.

I was thinking of the baby's gift to her when he was just a baby chuck with a very sore foot. She nursed him until his foot was well and he became tame and very much of a pet.

Then there was old Tabby, the black cat and her four frisky kittens, and wonderful playmates that I were; and no playmates could have been nicer than Prince, the big collie dog. He went with her every day to drive the cows to and from the pasture. We, too, she called her playmates. And of course there were birds and cunning squirrels, many
of whom were so tame that they would eat out of her hand; and Blacky and Whitey her pet rabbits; oh, I couldn't begin to name all her playmates.

But the playmate she loved best of all was Toby, her little brown pony. She was very careful to feed him just what a pony needed and took the best of care of him. She brushed his pretty coat until it was as glossy as silk, and he in return was a very faithful friend. Many were the fine rides she had on his back and he always carried her to and from school.

One day she was sure Toby saved her life. She was riding home from school when she saw a large bull just ahead of her, which had escaped from a neighboring pasture. She put her arms around the pony's neck and shouted, "Go it, Toby!" Like the wind Toby flew along the road and Marian was soon safe at her own door. The bull had been too astonished to stir out of his tracks. Toby had earned an extra good supper that night and best of all the confidence of the whole family.

"You never need be afraid to trust our little friend, the little pony, Mother," said Daddy, with tears in his eyes, as he stroked the glossy brown coat.

Not only did Marian love her many playmates but they were all very fond of her and I am sure it is very easy to tell why. Was it not because she was always kind and gentle with them and always gave them the best of care? Perhaps some day I'll tell you more about Marian and her playmates.

M. S. G.

A CORRECTION

In the Recorder of April 26, 1937, page 330, an error occurred in the report of the China Committee in the item regarding the return of Dr. George Thorngate to China. The item reads "and allowances of $50 per year for each child between the ages of six and eighteen." This should read "and allowances of $150 per year for each child between the ages of six and eighteen."

HAROLD R. CRANDALL
Chairman of China Committee.

"We may be wrong, but it seems to us that the farmers were more prosperous in the days when the politicians weren't taking care of them."

THE SABBATH RECORDER

OUR PULPIT

A QUESTION OF FAITH

SERMON BY REV. T. J. VAN HORN

"And he said unto them, Where is your faith?" Luke 8: 25.

There is a dangerous storm on an inland lake. Down the gorges of the hills that surround the lake the wind has swept and lashed the waves into foam. Out there in the middle of the sea a little boat is struggling in the tempest. The sailors are in despair, for the waters are dashing across the deck of the vessel and the boat is rapidly listing.

In the hold of the ship there is One who is calmly sleeping. The sailors at first hesitate to waken him; but they now, in terror, rush to the room where he is sleeping, and in excitement cry, "Don't you see the danger we are in? Don't you care if the ship sinks and we are drowned?" Jesus calmly goes out of the deck and without sign of fear, rebukes the wind and the sea, and immediately the waves are still.

I have recalled as simply as I could a beautiful story that has considerable to do in a very old Book. The word picture I have drawn has been the subject of artists for hundreds of years, and we never tire of what they have wrought, in their effort to make the story vivid.

Just a few words out of that story as it comes to us out of the Bible will be sufficient to claim our attention and make us see why it is a question that Jesus asked of those who had awakened him—"Where is your faith?"

Jesus' questions are always pertinent ones. Why did he ask that question? It clearly implies that they had faith. The fact that they were disciples of Jesus was proof of it. At one time during their association with him they prayed, "Increase our faith." We know, then, that it was not a question of no faith, but the exercise of what faith they had. It is possible to find herein rebuke to the disciples for not allowing him to keep on with his much-needed rest. "Where is your faith at such a time as this, that you should disturb me again for sleep?" Far from that, I think Jesus must have been pleased that they should come to him in their fear. But it was the terror and despair that called forth the question.

Faith not only saves us but makes us fearless and calm in the face of danger and even death. But the lowest orders of these disciples there was pallid terror. They rushed to where the Lord was and cried, "Master, we perish.

We are reminded of Elisha's faith in a moment of great danger when, calm and confident, he prayed for the panic-stricken Gehazi, "O Lord, open the eyes of the young man, that he may see." I have discovered in this question of Jesus, "Where is your faith?" and the circumstances that prompted it, a message that will be valuable for us. That question, "Where is your faith?" seemed to imply a force, in possession, but not functioning. At least one of its vital elements was not in evidence when most needed. In itself the winds and the waves were as turbulent as the waves. They were almost paralyzed with fear. I am reminded that fear has lost many an army that might otherwise have been saved. A prophet of old wisely said, "In quietness and confidence shall be your strength."

I would like for us to take that question to heart; discover again a latent power, perhaps long hidden; study and analyze it to see if there is wanting in it a most necessary part that would give greater effective force, more intelligence energy to our struggle against the winds and the waves that threaten so violently. It will be well for us, in the first place, to remind ourselves of the little considered truth that faith is an enigma. I say enigma because I expect that fear has lost as many battles as courage has won. When faith goes out of the life, fear enters as a destructive force, and there is nothing left for fighting. God once said of his people that "The sound of a shaking leaf shall chase them, and they shall flee as fleeing from a sword." The law that fear is contagious was well understood in the long ago. That is why the officers were directed to speak to the people before their great work was to be undertaken—"What man is there that is fearful and faint-hearted let him go and return unto his house lest his brethren's heart fail as well as his heart." Back there in that old Book the question is asked, "How should one chase a thousand and two put ten thousand to flight?" The answer is "when we conceive the weakening effect of fear. There were faith and courage in the heart of the one, and fear in the hearts of ten thousand. The three hundred army were chosen for the great battle against the Midianites, while 31,700 were sent back home as worthless because they were afraid. Many historical instances illustrate the Bible statement, "The wicked flee when no man pursueth, but the righteous are bold as a lion."

There is little need of illustrating the truth that fear has been plaguing us historically in its effects. The physical, as well as the mental and moral fiber, is demoralized by fear. That is recognized in the familiar expression, "Paralyzed with fear." Such a shock is experienced that the heart misses a beat and the pallor of death overspreads the face.

Now this malady of fear has always been a serious handicap to the best service for men to render. Jesus recognized the malady and his power was exercised to cure. How often you hear him saying to those who are thus afflicted, "Fear not."

It is interesting to observe the evolution of faith in the experience of the disciples and to try to help in its elimination. Fear was in Jesus' first words to Peter was, "Fear not." A process of subtraction must be carried on in every life before much growth can be obtained in the sphere of fear. In this slow process, and it took a long time for this stalwart specimen of manhood, Peter, to get free from its hindering influence. His faith on crutches for painful years before he became the Victor. Faith finally broke the handicap of fear. You see that cowardly Peter on the day of Pentecost standing before that same crowd of Jesus' enemies and boldly challenging them with his death. You see the disciples brought before the officers of the law and hurried not to teach about Jesus again. The story goes on to say that Peter and John replied that they themselves ought to be no more afraid by the words of men than they and that they could do nothing less than to tell the things they had seen and heard. During all the years of his life Peter never ceased in his witness, "What manner of men were we in your presence on the hill called Mount of Olives,--well, we were as we were and as we are."

As we read the old story our hearts are stirred with the longing that the twentieth
century Church may show the same vigorous, fearless energy that was so manifest in the first century of our history. There are some who would have us close the door. Such the Savior prophesied, "men's hearts failing them for fear. However that may be, we will make no mistake that we are in the same situation as for us in this text, "Where is your faith?" Let us see if there is fear that hinders its functioning in a vigorous and effective way. There is probably the same moral and social conditions of today to cause terror as there was on the Sea of Galilee that stormy night. We are sailing in a mighty stormy sea. The Church of Jesus Christ with all the rest of humanity is being tossed on its raging billows. You can hardly pick up a magazine without encountering the mention of fear on the part of the people. Recent events reveal how the old ship of Zion is being blown by the winds of agitated labor on the one hand and the wild threats of intimidation by capitalists on the other. The voice of the Master in the midst of that Galilean storm, "Where is your faith?" needs to be heard.

You know what I mean when I say that we have serious problems to face. You know what I mean when I say that unbeliever or, at least, that one who is lacking in faith, is in the storm. What is needed? We need to have our fears allayed so that with calmness of spirits we may hold the vessel steady in which we are making the voyage. Let us not repeat the panicyst conduct of Jesus' disciples, and come saying, "Master! Master! we are sinking!" There is no light and we shall soon see that the night is coming, and the soon we know it the better. Faith can be best demonstrated when you do not know and cannot see the way. There is a flashligh in our house. It is of little use at midnight when the sun shines. If you want to find the value of it you must press the button in the darkness. Just now there is something that is not clear to us, that light. It took it out the other night in the dark, and its light was unsteady and dim. It will have to be taken out of the darkness and recharged. Contacts must be readjusted. There must be closer connection with the battery. Is our faith operating freely? Let us bring it to the great power house and pray, "Lord, increase our faith."

Now fear has come in between us and God. Is it not so? We are afraid to trust God. What is the reason? Is it not that we do not believe that the Master will give us the help that we ask of him in our time of need? He has the power to banish the fear. But he brave-ly faced death instead. He with Mr. Astor helped the women into the waiting life boat as the great ship was slowly but surely sink- ing. Then he gallantly threw his own great-coat over the shivering form of Mrs. Astor, calmly watching the vessel dwindle away, and with a smile bade his friends good-by as the life boat drew away from the fated vessel. None of us will ever be able to show such devotion to the welfare of others as that, because the chance will not come to us. In our little sphere we can show as fine self-forget-fulness in the service of others, and in loyalty to our Master, whose life and teaching are the inspiration of our faith.

"Where Jesus reigns there is no night, For he is wisdom, love, and light; No raging storm, but calm and quietness; No anxiety care, no blind unrest, No heavy heart by guilt oppressed; No discontent, no gloomy day; But brightness, hope and sweetest praise; No stumbling oft, no galling chains, No shame, no sin, where Jesus reigns."

Let us not miss the message, "Where is your faith?" Is this not the very purpose of the story? Is this not the message that is repeated in this story. It is a closer contact with God in prayer and in an understanding of the power of his Word. This is the victory that overcometh the world, even our faith. It must be a faith devoid of fear. It is written that "perfect love casteth out fear." A supreme love for him and his promises will hold and fear not to undertake any task, however difficult. And a faith without fear gives calmness in danger so that, with every faculty alert and functioning, we shall stand, confident and serene, in the raging storm.

DENOMINATIONAL "HOOK-UP" COUDERSPORT, PA.

Rev. Clifford Beebe has been called to the pastorate of the Ritchie Seventh Day Bapt- ist Church located at Berea, W. Va. Mr. Beebe was pastor of this church several years ago when the new building of worship was erected. Work is now being done in the local and state Christian Endeavor work of West Virginia, successfully organizing the work in Ritchie County. The Church has a growing membership. Following their several years' pastorate at Berea he was a missionary pastor at Little Prairie, Nady, Ark. Among other interests he has for several years edited the little paper, the "Bible Witness." For some time he has been foremost on one of Coudersport's leading papers. He is proficient in writing and in the preaching busi- ness, but his heart is in the gospel ministry, and he returns to his earlier work and pastorate with cheer and vigorous hope. He expects to move with his family to West Virginia early in the fall.

FELLOW-WORKMAN.

BROOKFIELD, N. Y.

Mrs. Ben R. Crandall of Wisco, Calif., has been elected president of the seventh dis-trict, California Congress of Parents and Teachers. Mr. and Mrs. Crandall were visit-ed by Rev. and Mrs. H. L. Polan and called on other friends here, last summer, and are well known to many of our readers.—Brook-field Courier.

SALEM, W. VA.

Dr. Marie Linthicum, head of the department of English of Salem College, was hos-tes Sunday evening to a group from the sophomore and junior classes of the college at 54 West Main Street. She was assisted by Miss Dorothy Long, a sophomore. A delicious buffet supper, carry-ing out a color scheme of rose and gold, was served at six-thirty, and the evening was spent in informal discussion of college life and curricula.

Among the guests were Misses Ruth Sarah Davis, Dorothy Long, Lucille King, Marjorie Zoe Johnsien, and Mesra3. Wayne Rood, Ford Lewis, Walter White. Doctor Linthicum's hospitality to students to whom she is advisor has been a very pleasant addition to their social life, and her gen- uine, individual interest in the welfare of each has been of great influence on the campus.—Salem Herald.

MILTON JUNCTION, WIS.

Mrs. A. M. Paul, Milton Junction, entertain-ed for Miss Anna West, Shanghai, China, Tuesday at one o'clock. Thirty old schoolmates and teachers of Miss West were invited, some coming from Mad-ison, Whitewater, Milwaukee and Janesville to renew old acquaintances. Doctor Milton, Miss West gave a talk on China and exhibited articles from that country. She gave each old friend a Chinese
souvenir and they united in giving her a re-
membrance.—Milton News.

ALBION, WIS.

Last Sabbath, April 24, was very pleasant-
ly and profitably spent with Miss Anna West and
her mother. Miss West had charge of the
morning service and gave a very thoughtful
and helpful sermon on Prayer. The junior
choir and adult choir each sang an an-
them, and the whole congregation joined in
singing with great fervor all four stanzas of
the hymn. "We've a story to tell to the na-
tion.

"A picnic lunch had been arranged by
the committee in charge of the whole serv-
ice, Mrs. C. S. Lawton and Mrs. L. J. Green,
which was served to a large company.

"In the afternoon Miss West talked informally and
explained and demonstrated her large assort-
ment of Chinese articles. Mrs. West and Miss
West also assisted in the Sabbath school classes.
They were accompanied from Mil-
ton Junction by Deacon A. B. West.

The Missionary Society of the church spon-
sored a miscellaneous program at the town
hall Wednesday evening, April 21. Each
member had been given about six weeks to
save or earn one dollar by April first, and the
poems telling of the methods by which these
dollars were obtained were a feature of the
entertainment. There was also music by the
junior choir, Albion quartet, and a vocal duet
by Mrs. C. S. Lawton and Mrs. J. J. Noble.
A short play was given by the ladies on
"Gossip," directed by Mrs. C. S. Sayre.

The Home Benefit Society turned out in
a body with many guests to celebrate Mrs. D.
L. Babcock's birthday at the home of her
granddaughter, Mrs. Charles Saunders.

OBITUARY

CHEESEBO-Ada Leora Cheesebo was born at
Buffalo, N. Y., August 11, 1862, and died at
her late home in Brookfield, March 23, 1937.
She was a member of the Seventh Day
Baptist Missionary Aid society for twenty-
years. Her loyal support has been
appreciated and her presence and support will be
very much missed in the days to come.

Services were conducted by Pastor H. L. Polan,
at the home. Burial was made in the Brookfield
cemetery.

KAGARISE-Susan Rebecca (Wolfe) Kagari-
ise was born at Salemville, Pa., June 8, 1877, the
daughter of John and Susan (Berger) Wolfe,
and died at Eldorado, Pa., April 24, 1937.

On October 1, 1898, she was united in marriage
with William F. Kagariise, who survives with the
following children: Sherman, Leon and Willard,
Mr. Ora Walter, Mrs. Dorothy Guyer, and Mrs.
Mae Imler. There are thirteen grandchildren,
and one brother, Charles C. Wolfe. She was a
member of the Seventh Day Baptist Church of
Eldorado, Pa.

Funeral services were conducted by Rev. L. M.
Maltby, assisted by Rev. Frank Polan.

LEWIS—Mrs. Edwin Herbert Lewis died at the
family home, 358 Tennyson Avenue, Palo
Alto, Calif.

Before her marriage to Doctor Lewis she was
Elizabeth Loxley Taylor. She was born in New
York, a daughter of Mr. and Mrs. James Man-
ting Taylor. Her girlhood was spent in New
York City and Plainfield, N. J. With Doctor
Lewis, who was for many years a member of
the University of Chicago faculty, and later dean
of the faculty of law, they lived in Chicago from
1890 until her removal to Palo Alto.

She is survived by her husband and two chil-
dren: Herbert Taylor Lewis of Chicago; and
Mrs. Arthur Yvor Winters of Los Altos.

Dr. D. Elton Trueblood, Stanford chaplain,
was asked to take charge of the funeral service
because of his friendship with Doctor Lewis'
sister, Mrs. B. F. Langworthy of Chicago, presi-
dent of the National Indian. Parent and Teachers.
Interment in Alta Mesa Cemetery.

STILLMAN-Larnond, son of Deacon Ransom T.
and Eunice Cranfall Stillman, was born in
Leonardville, N. Y., September 11, 1857,
and died March 5, 1937.

In 1885, he was baptized and united with the
Leonardville Church, remaining a member to
the time of his death. He was married February
25, 1892, to Miss Nettie Hibbard, who survives.

Funeral services were conducted by Pastor H. L.
Polan, assisted by Pastor Paul Burdick. Burial
in the West Edmeston cemetery.

STILLMAN—May Clarke Coon, daughter of W.
H. and Harmina Burdick Coon, was born at
Utica, Wis., October 17, 1862, and died at
Milton April 2, 1937.

Her early years were spent in Utica and she
attended Albion Academy and Milton Col-
lege. She was married December 31, 1883 to Al
B. Stillman. Mr. Stillman died January 9, 1933.

There are four sons: Claude D., Clair L., James L.,
and D. Theodore; and two daughters: Ruth A.,
and Rose H. There are seventeen grandchildren. She
is survived also by one brother, James H. Coon
of Milton.

Mrs. Stillman was a member of the Milton
Seventh Day Baptist Church, circle number two of
the Benevolent Society, and the West Edmes-
ton Christian Temperance Union.

Funeral services were conducted by Pastor
Carroll L. Hill, assisted by Rev. Edwin Shaw
and Rev. M. G. Stillman. Interment was made
in Milton cemetery.

LET US PRAY

(A Prayer for Every Sabbath-keeping Baptist. Mark 11: 24)

BY REV. THEOPHILUS A. GILL

Oh God,—In Christ's dear precious name,
I claim his blood for my sin and shame.
Now let it be applied to me—
From every sin I would be free.

I've been baptized in Christ my Lord,
Here put my faith in his holy Word;
I have no hope in self at all.
Oh God, now keep me still.

I'll keep thy Sabbath, though many wonder,
And say to me, "You've made a blunder!"
The Holy Spirit and thy Word agree,
What'er men think and say of me.

Do help me souls to win for thee.
That they may live evermore successifully—
Grant me life for Jesus only.
With passing days lived true and holy.

Asking in Jesus' name. Amen.

Los Angeles, Calif.

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