MARRIAGES

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

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

OBITUARY

Crosley. - Nancy Arvilla Potter, only daughter of Daniel and Rebecca Bowler Potter, was born at Alfred, N. Y., March 6, 1853, and passed away in 1923. Mrs. Crosley has lived the Second Alfred and throughout her life maintained membership in churches of like faith in the communities in which she lived.

She is survived by three children: Mrs. C. M. Sheldon of Albion; Mrs. Ella A. Michel of Marion, Iowa; and Dr. C. E. Crosley of Milton. There are three grandchildren and seven great-grandchildren. Farewell services were conducted by Pastor Carroll L. Hill and Rev. W. D. Burdick. Burial was in Milton cemetery. C. L. H.

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

February 6, 1876, he was married to Alice Leach, at Camden, N. J. For over thirty years he was a farmer living near West Hallock, Ill. In 1905, he moved to Albion, Wis., where he operated a general store in partnership with Mrs. C. M. Sheldon. In 1923, he moved to Milton where he kept a drug and book store. He was a member of the Seventh Day Baptist Church, and much interested in church work.

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

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

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

We cannot and will not co-operate with evil. We must work together to preserve our rights to freedom, to control our own lives, and to live in freedom, the kind of freedom which we desire for ourselves and all others.

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

These lines are being written when there is rising a wave of suspicion, injustice, and hate. Christians have no part in such. Our churches and religious press must do all possible to hold people to high and sane standards of living and from which all hate is excluded.

The Church is different and must be different, unafraid to let its voice be heard in the interests of the kingdom of God that knows no difference in nations, races, or people.

"In Christ there is no East or West; but one great fellowship of love Throughout the whole wide earth."

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

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

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

CHRISTIANS AND THE WAR

The Sabbath Recorder
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The trends of the world have been too selfish and self-centered. In spite of all this we are for peace and justice. There are organized trends of the world have been too unselfishly on a basis for peace and justice. We are seeking a kingdom, and are praying that it may come "on earth as it is in heaven."

SABBATH DEBATE

This issue of the Sabbath Recorder carries material in form of a debate in favor of REV. LESTER G. OSBORN OF SHILOH, N. J. The argument that Sunday observance in place of the Sabbath finds justification in the New Testament is that which is usually offered, and its futility is easily apparent.

The supplement can be removed without mutilating the Recorder and may be used as a leaflet or tract to hand to inquirers after current public material. The paper covered edition of the study of Seventh Day Baptist Beliefs, which may be used during the week of January 18 to operate in prayer with the congregations, is $1.00 per copy, or $1.00 per 100 copies, at 2 cents each.

The Provisional Committee of the World Council of Churches invites others to make their own, in personal devotion and in public worship. They are not only a record of recent experience, but they are also a witness of means of enabling others to share in that experience and to enter into the fellowship and program of the whole Church.

Four of the seven services are printed in full in a separate leaflet, "Together in Prayer," which contains the opening and closing prayers in the assembly hall at Wycliffe College, one of the daily services in the chapel of Trinity College, and the public service of ecumenical worship held in Yorkminster Baptist Church. In this leaflet (price, 5 cents per copy, $1 per 100 copies), and in the revised "Primer of Ecumenical Worship (1942)," the individual or group will find a wealth of material from which to arrange personal daily devotions, Sunday services, group meetings during the week, or public interchurch service in a community. These may be ordered from the Joint Executive Committee, 297 Fourth Avenue, New York City.

THE SEASON OF PRAYER FOR CHRISTIAN UNITY 1942

The Provisional Committee of the World Council of Churches for such a Season of Prayer for 1942, based on the services held in Lima, connection with the North American Ecumenical Conference, June 3-5, 1941. They may be read, and may be used, by any church, or by any group of Christians anywhere in the world. A leaflet containing the opening and closing prayer, the readings, and the service of the whole Church is available. Provisional Committee.

"To get ahead of your neighbor don't try to keep up with him."
calls upon us especially to bear the churches to the Throne of Grace. It emphasizes the fact that the church look to God for the Church and what it has done for us as individuals and as a world; that we should renew our allegiance to the Head of the Church, Jesus Christ; and that we should definitely pray for our churches and the churches over the world. A Week of Prayer brings us before the entire subject of the establishment of the kingdom of God on earth, and there should be the greatest freedom in prayer, meditation, and discussion. As another states it: The Church is the organ of his redemptive will, the body of which Christ is the Head. Under Christ the Church is called to (1) to the proclamation of the ever-lasting gospel with its offer of salvation, (2) to the worship of God, (3) to the loving service of mankind, world missions, and (4) to the care and nurture of the flock. As has been stated often, we are asked to pray for the Church and emphasize its importance, not alone in public services, but we are to give marked attention to it in private as well as in public services. Let all begin the new year by exalting Christ and giving the Church its rightful place.

LITTLE THINGS
One doesn’t need to rob a bank to lose a good reputation. The moment “thirty pieces of silver” touched the palm of Judas’ hand, his interest in his enjoy-ment of life, was gone; in a few hours he had neither money nor life. And, after almost two thousand years, no mother bur- dens her boy with the name, Judas.

Our habits have become character, because the small acts of our life were of our own making. We are judged even here by the trend of our everyday living. The world, more than we think, sees little things plainest. Let's make our little things, may need closest watching.

THE BIBLE FUND
For several years people have occasionally sent money with the designation that it be used for Bibles, and a goodly number of Bibles have been sent out. Sometimes they have been sent to pastors and leaders in Jamaica, British Guiana, and Africa; but more often they have been sent to individuals who re- quested them. Many people in these coun-tries long to have a Bible and the receiving of one is much appreciated. Without ex-ception they have written acknowledging as the receipt of the Bible and expressing their joy in having one. The good that is being accomplished by the Bible Fund is seen in the fact that those who have received them and several quotations follow:

Dear Pastor: Your most esteemed gift, the Bible, came to hand safely on the 15th inst. Many thanks for same and I trust that when you come back to Jamaica, souls will be added to the church as a result of its care and good use.

Yours sincerely,
Ida M. Gordon, Jamaica, B. W. I.

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

We are yours in Christ,
Paolo Nijhko and Adam Chirwa, Nyasaland, Africa.

Dear Sir:
I am proud to report to you that you letter of December 31st has been received from the treasurer, accompanied by the parcel containing your wonderful gift, “the Bible.” My appreciation for same is better to be imagined than to be explained. But the most I can say, and this from my heart, “God bless you;” and above all, please remember the letter that it may be a blessing to me, but I can assure you that it will be as much to others as it is to “the giver.”

Long may you live to realize how a man may pray for his life each day and your love increase so that finally you will be able to say as Saint Paul, “I have fought a good fight.”

With that hope that we will meet each other at the bank of Jordan, I remain in his service,
Yours truly,
J. E. Smith, Jamaica, B. W. I.

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

Yours in Christ,
Iris Powell, Jamaica, B. W. I.

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

I am your brother in Christ,
L. M. Garraway, British Guiana, S. A.

Therefore, Be It Resolved
By Ethel Davis Dickinson
It is futile to make New Year’s resolutions unless we feel a need for them. After all, we aren’t such a bad sort. We have been doing the best we know how all this past year. But wait a minute! Let’s read 1 Corinthians 10: 12: “Wherefore, let him that thinketh he standeth take heed lest he fall.” Well, then, maybe we ought to take a personal inventory here at the eve of a new year, to decide whether our spiritual stock needs to be discontinued, reordered, or re- peated.

First of all, let us resolve to start the year right—useth in with prayer. Watch-night services are a must, but it isn’t possible to attend one, be sure and hold one of your own.

While on the subject of prayer, let’s re- solve to spend a greater portion of the year 1942 in prayer and Bible Reading. By praying I mean the “down-on-your-knees” kind. It is necessary that we “pray without ceasing,” that we be continually in the attitude of prayer; but it is also necessary that we take a day or night to spend time with the Lord and to listen to him through his Spirit and his Word. Too often, especially with busy young folks, it is, “A chapter habitually read. A prayer hurriedly said. And a hasty jump in bed.”

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

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

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

Remember, also, our command to go into all the world. We should resolve to awake to the urgent need of the gone and the mod- ern world. So many times during the past few weeks we have heard, “If Christians only had not gone to sleep on the job.”

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

And now, after thinking about Jesus’ ex- ample and the needs of other people, we real- izes that there is a need for the resolutions of the past year that the things we wanted to do, we didn’t do; and the things we didn’t want to do, we did. Let us not repeat our errors this year, and abandon our resolutions in despair? No! Those were the very words of Paul in Romans 8: 19. Just see what he accom- plished.

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

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

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

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

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

Salem, W. Va.

A SABBATH PRAYER

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

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

O thou God of the nations, who fulfill thy purpose to us in steadfast, unalloyed, always abounding in thy work, knowing that in thee there is no labor or sacrifice in vain.

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

CHRISTIAN ENDEAVOR WEEK

For eight days, as January, 1942, ends and February begins, the first week of Christian Endeavor in the United States and Canada will see a demonstration of Christian Endeavor action, as Carleton Parkhouse, chairman of the national observance of Christian Endeavor Week.

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

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

Introductory Statement by the Chairman

Ladies and Gentlemen:

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

The burden of proof always rests on the one who disagrees with established custom, and in this case it rests on those who are observing a different day from the Bible and the tradition of the Church. We have the precept for proving this as the true Lord's day, and are in turn referred to the account of the creation in Genesis 2: 2, 3, where we find that the seventh day was "blessed and sanctified" because of the rest of God from the work of creation.

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FIRST OR SEVENTH

By Rev. Lester G. Osborn

The Sabbath Recorder

DECEMBER 29, 1941

Support the observation of the seventh day as the Sabbath. I now introduce to you the first speaker on the affirmative, Miss Anti Nomian.

First Speaker on the Affirmative

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

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

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

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

With this summary of the case for Sunday observance before us, I turn to the first point. I will now prove to you that the original seventh-day Sabbath was abrogated. Of course. I could say, "Thus saith the Lord" or quote you the reference which tells of its repeal, but we infer it from statements made by Paul, the great exponent of Gentile Christianity.

In the first place, the Sabbath was a distinctly Jewish institution, and passed away with the coming of the Christian dispensation. It was a part of the Mosaic code, which was typical, and was nailed to the cross with Jesus Christ, as we read in Colossians 2:16. The handwriting of ordinances which was against us, which was contrary to us, and took it out of the way, nailing it to the cross, and having in it. Let no man, therefore, judge you in respect of meat, or in drink, or in respect of a new moon, or of the sabbath day, or of a new moon, or of the sabbath in a sense just a refutation of what she has said so far. May I point out in passing that to say that the old law, including the seventhd-day Sabbath, was abrogated. And since it is the Holy Spirit, speaking through the pen of Paul, who makes this statement, it must have been by divine authority. I will not weary you, but let me quote just two others, which, while they do not mention the Sabbath, still deal with this old Mosaic ceremonial system which included it. In Romans, again, the eighth chapter and the fourteenth verse, we read, "ye are not under the law, but under grace." And to the Galatians, chapter Judger, verse 23-26, "But before faith came we were kept under the law, shut up unto the faith which was afterwards to be revealed. The law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith came, we are no longer under the schoolmaster, but are under grace." Because we are under grace we do not need to keep the Sabbath. We are under a new dispensation, and its requirements are not to destroy the law, but fulfill it. If this applies to Jews only, then we Gentiles have no part in the new covenant. Surely my worthy opponent would not take this position.

The Sabbath principle antedates the Mosaic code, and is based on the facts concerning its origin. If, as was observed by many ancient nations who antedated the Jews by centuries. The Sabbath is not a Jewish institution, but universal, being given to the race of mankind, not to any particular people. To be sure, it finds a place in the Mosaic code, and is one of the moral principles, but so do the prohibitions against murder and profanity. Shall we say that "Thou shalt have no other gods before me" is not a moral command? One of the leading Godly men for centuries before Jesus said, "I came not to destroy the law but to fulfill it" (Matthew 5:17). He cited the Ninth Commandment as an example of it. The Pharisees had heaped upon it, removing from it all the penalties and conseprating it by a new character as a blessing, not a burden to be borne. It is the ceremonial law which is the "middle wall of partition" between Jew and Gentile, which Christ in his death broke down, so that there is now "neither Jew nor Greek, bond nor free." It was to all God's ancient people, as was "nailed to the cross," Christ taking all the ceremonial implications in it, being the antitype to all its types. It was the Sabbath of the ceremonial law of which Paul speaks, which the Gala-
tians were trying to impose on Gentile Christians—the new moons and other holy days—and not the weekly Sabbath, which depends not on the phases of the moon, but on the weekly cycle of seven days.

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

Another partial quotation my opponent made was of Romans 10:4: She quoted, "Christ is the end of the law," and failed to quote the rest of the verse, which is "for righteousness." Under the old covenant man could be saved by keeping the law, which is in the "law" which was fulfilling the law's demands. But under grace we are saved by faith in Christ, who kept the law perfectly, and whose righteousness is given as a cloak to cover our imperfections. All of which does not do away with the moral law, which is in Romans 3:7-7.

If the moral law is done away, as my opponent claims, then there is no sin, and thus no need of a Savior. Surely she does not want us to think that if her position is true, then under grace we are "free" in deed—free to steal, free to kill, to commit adultery, and all the rest. So, my friends, I have proved to you that the Sabbath of the fourth commandment has never been abrogated, and is still obligatory under Christ, in the dispensation of grace.

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

Honorable Judges, Ladies and Gentlemen:

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

Our second point is that Jesus Christ rose from the grave on the first day of the week, and we should honor the day because it was the first day of creation, a thing which has been commonly accepted for centuries, and which is so clearly stated in the Bible. And yet, in order to establish the ground for Sunday observance firmly, let us take a moment to review the resurrection accounts. John 20:1 and the following verses tell us that the coming of Mary Magdalene, before it was light on Sunday morning, and seeing the tomb empty, and not a man at the entrance to the sepulcher. She ran for Peter and John, who came and found the tomb empty and the grave clothes lying empty.

Luke 24:1 tells us that "as it began to dawn toward the first day of the week," which is proof of the resurrection of Christ on Sunday morning.

That there is a divine precept for the observance of the day of Christ's resurrection, I will not attempt to prove, for none is there. He who came to embalm his body, could not, because it was not there. He has risen, as he said. Mark 16:2 tells us the same thing, and adds that very early in the morning, Mary Magdalene went to the tomb. Matthew says that it was "as it was toward the first day of the week," which is proof of the resurrection of Christ on Sunday morning.

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

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

We find from John 20:19 that the disciples gathered together that same night to celebrate the resurrection, and their risen Lord appeared to them as they were meeting, thus giving the day his blessing and sanction. And in the twenty-sixth verse of the same chapter, they meet the following Sunday, meeting again. The observance of the day of the resurrection began on that day.

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

But if you wish further proof, I refer you to 1 Corinthians 16:2, where Paul urges the church to meet together, as the manner of some early Christians gathered together that day had divine sanction because we see the practice, and either observe no day or the first day of the week for worship.

For the first day of the week they met to observe the Lord's Supper. Look in the twentieth chapter of Mark. Paul exhorts them, "not forsaking the assembling of ourselves together, as the manner of some is." If the Apostle Paul wanted to give us the example of the early Christians, he would not have told us to meet regularly on the first day for worship.

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

Mr. Chairman, Honorable Judges, Ladies and Gentlemen:

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

Before I answer my opponent's arguments, let me say that the time of the resurrection has nothing to do with the matter of a weekly day of rest and worship, for the Sabbath commandment was never abrogated, and by his own admission, there is no precept for observing the day of the resurrection. If he wants to bring the matter into this debate, and bas his observance of the first day wholly on this supposed fact, I must take time to prove to you that the observance of the first day of the week was nothing to do with the resurrection, and thus giving an example to follow in this matter.

If I do prove this, then he must be honest and give up this practice, and either observe no day or the day which God set aside.

I would like to ask two questions about his argument. First, why did he not point out that there is a divine precept which describes the resurrection, but simply the discovery of the empty tomb. In every case Jesus appeared on the first day of the week. He rose on the first day, not the seventh. He rose on the first day of the week. It says, "In the end of the sabbath, which according to the method of reckoning time from sunset which was in use, would be some-
VI

THE SABBATH RECORDER SUPPLEMENT

time late in the afternoon, before sunset. In Acts 20: 7, the place is named later on the Sabbath day. The word "day" does not change this, for it means literally "draw on," and is so used in the 23: 54. Just to add to this that Jesus said he would be in the tomb three days and three nights, "as Jonah was three days and three nights in the belly of the great fish of the sea." (Matthew 12: 40). Remember, too, that he was buried before sunset (John 19: 31). That would make the crucifixion on Wednesday, the burial Wednesdays in the late afternoon, and the resurrection on the Sabbath in the late afternoon, just seventy-two hours later—three days and three nights of the crucifixion being the "preparation day," and the next day a Sabbath, need not concern us, for the Passover was a Sabbath, and had a preparation day of its own. In this case—Thursday was the Passover "sabbath" and Wednesday the "preparation.

We read in John 19: 31 that it was a "high day."

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

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

But let us examine the supposed traces of Sabbath day fasting and nothing which has proposed. He claims the beginning of the celebration of the resurrection on the first day of the week. He overlooks one point: what is the source of this idea? He did not as yet believe that Christ had risen. How could they celebrate an event in which they did not believe? Mark tells us that when Mary Magdalene rushed and told the disciples that Jesus had risen and she had seen him, they "believed not on him" (John 20: 11). And when Jesus appeared to them that night "they were terrified and affrighted, and supposed three others there with them" (John 20: 24: 36, 37). Mark says that he "upbraided them for their unbelief and hardness of heart because they believed not them which had seen him after he was risen" (16: 14). The meeting recorded in John 20: 26, "after eight days, may have been the following Sunday, but was more probably Monday or Tuesday. See for example the transfiguration accounts, one of which says "after six days." They say the other eight days after." By that reckoning, "after eight days" would be "about a ten days after." The fact that Jesus Christ appeared to his disciples on Sunday has no significance unless all his appearances were on that day, which they were not!

II

Turning to Acts 20: 7 the seventh verse must be taken in the context. If you will consider the passage carefully, as our opponents evidently have not, and will not ignore the context, there is no hint of sacredness here, except on a very superficial reading. The meeting was a meeting of a member canvass at Corinth, and Paul preached until midnight, was interrupted by the incident of the young man who suddenly had his sight restored, and then continued preaching until morning. Since days were reckoned from sunset to sunset at that time, this meeting was on what we today call "Saturdays night," and Paul spent the next day, Sunday, walking across the isthmus to Assos, a distance of nineteen miles, to meet the ship and his companions—which he surely would not have done had he considered the day to be sacred. The other accounts of the resurrection, even if it were the communion service, which may or may not have been the case, has no special day noted. This adds nothing to the argument for Sunday observance, for we read in Acts 2: 42, 46, that they did not meet to break bread, but to hear the word of Christ. There is no command or example for observing it on that day. It has nothing to do with the resurrection, but cognominates the crucifixion.

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

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

 Revelation 1: 10, which our opponent quoted as his authority for applying the name "Lord's day" to Sunday, is almost certainly a reference to some mystery school, except to the day of judgment of which John writes. If it does refer to any specific day, one would naturally conclude that it is the Sabbath, for this is the only day which God calls his own, and is the only day that Christ Jesus called himself Lord (Mark 2: 28).

Having proved to you that there is no hint of sacredness of the first day of the week in the New Testament, and that my opponent's claim that the New Testament Church met on the first day of the week, we will now prove to you that they observed the seventh day, and not the first. Time being short, we will have to mention only that in the accounts of Paul's ten-year tour of Asia Minor mention is made of eighty-four specific Sabbaths on which services were held, but for both Jews and Gentiles. At Corinth, for a year and a half they met every Sabbath, surely in that time there would have been some meeting on Sunday if there had been such a custom. At Antioch in Pisidia the Gentiles met on Sunday in a public meeting and asked him to preach to them on the next Sabbath—"not tomorrow," or "on the Lord's day," Sunday, but "next Sabbath." (Acts 13: 42, 44). Surely Paul did not know of any change in the day of worship, or he would have taken this opportunity to set they had not right on the matter. Almost the whole city, so we read, came together next Sabbath to hear him. At Corinth the New Testament Church did not meet on Sunday, but on the Sabbath, the seventh day of the week.

First Speaker on the Negative — Rebultual

Honorable Judges:

In rebuttal I will be very brief. Our opponents have failed to prove any of their points, which they alleged in the beginning they must in order to maintain their position that Christians today should keep Sunday and not the Sabbath. Their arguments are based on texts out of the context, or partial verses, and on guesswork and supposition—not on any evidence, precept, or example for the substitution of the first day as the weekly day of worship, or for any divine sanction for the change of day, or any example of the New Testament that might fail to show the Sabbath to be a business day, and that the true Lord's day, the day which we should
observe because God set it aside, is the seventh day of the week, the Sabbath, and not Sunday. We thank you.

First Speaker on the Affirmative - Rebuttal:
Honorable Judges, Ladies and Gentlemen:
Our opponents have attempted to overthrow our arguments in support of the proposition that Christians today should keep Sunday and not the seventh day as the weekly day of rest and worship. They have tried in vain. In rebuttal it will only be necessary for me to repeat our points. I will not attempt to answer their long, involved arguments, nor their quoting of "proof texts," which apparently were intended to befog our minds as to the main issue. We have proved to you that the moral law, including the seventh-day Sabbath, was abrogated by the same authority which established it. Of course, this looks as though there were no sin, were it not for the fact that all the commandments except the fourth are reiterated in the New Testament. While there is no divine precept for observing the day of Christ's resurrection instead of the day observed by the Jews, we can see that the change was made, so it must have been divinely ordered. The same can be said about divine authority for the substitution of the first day for the seventh. And in spite of all arguments to the contrary, advanced by our opponents, convincing as they seem, we still insist that the New Testament Church observed the first day of the week, and not the seventh, which they would admit if they were not so set on proving a point. We feel that we have proved to you conclusively that Christians today should observe Sunday and not the old, out-moded, dead, stagnant, Jewish Sabbath. Why anyone will insist on being different from the majority of the world I cannot see. The affirmative speakers thank you.

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

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

What is your verdict?
Shiloh, N. J.

THE SABBATH RECORDER
HERBERT C. VAN HORN, D.D.
American Sabbath Tract Society
510 Watchung Ave., Plainfield, N. J.

THE SABBATH RECORDER

THE ANNUAL OBSERVANCE OF THE WORLD-WIDE CHRISTIAN MOVEMENT'S BIRTHDAY IS MORE THAN A CELEBRATION OF A HAPPY EVENT. BEYOND THAT IS GLAD THOUGHTS FOR EARLY LEADERS AND IN RECOGNITION OF ALL THE YEARS OF LOYAL SERVICE IN THE CHRISTIAN CHURCH AS THE CHRISTIAN ENDURORE WEEK OBSERVANCE OF JANUARY 25 TO FEBRUARY 1 IS A YOUTH'S WITNESS TO CHRISTIAN FAITH AND ACTION.

MISS PAULINE SHOEMAKER, WASHINGTON, D. C.

THE INTERNATIONAL SOCIETY OF CHRISTIAN ENDEAVOR, HAS PREPARED DETAILED PLANS WHICH A HOST OF SOCIETIES AND LOCAL UNIONS FROM COAST TO COAST WILL CARRY OUT IN THE EIGHT DAYS OF THE ANNIVERSARY PERIOD. THE PROPOSALS FOLLOW A LOGICAL ARRANGEMENT THAT BOTH BEGINS AND ENDS WITH CHIEF EMphasis ON THE CHRISTIAN CHURCH AND THE MEANS BY WHICH IT MAY BE AIDED AND STRENGTHENED IN ITS TASKS TODAY. CONTRIBUTED.

DAILY MEDITATIONS

(PREPARED BY REV. RALPH H. COON, ASHAWAY, R. L.)

SUNDAY, JANUARY 4

SENT FROM GOD

READ JOHN 17: 14-18.
"There was a man sent from God, whose name was John. He was a witness, to bear witness of the Light." JOHN 1: 6, 7.
I shall never forget the chapel service at the Rocky Mountain Summer Camp in which Rev. D. Burdett Coon read this passage over and over, each time substituting the name of a different person present for that of John. Your particular mission may not be the same as that of John the Baptist, but it is just as true as you are sent. "There was a man (woman) sent from God whose name was ___ (read your own name)."
The same came .. to bear witness of the Light." PRAYER-DEAR GOD, OUR FATHER, MAY WE ALWAYS SHARE IN THE HEAVENLY REJOICING OF JOHN THE BAPTIST.

TUESDAY, JANUARY 6

COURAGE FOR THE MINORITY

READ 1 CORINTHIANS 1: 18-24.
"He came not to please himself, but to please, so that he himself may be pleasing to his Father who sent him. Therefore, this is the light of the world, the Light of the world, so that anyone who does not receive the Light and enter into it may remain in the darkness.

SUNDAY, JANUARY 14

THE UNIVERSAL CHURCH

READ ACTS 17: 24-28.
"That the true Light which lighteneth every man that cometh into the world." JOHN 1: 9.
That wonderful Light shines on all men of all ages, all races, all classes, and all creeds. This is the Light of the world, that which gives vision to all. It is the Light which enlightens and leads souls into the fold of the Church.

MONDAY, JANUARY 5

THE VOICE OF THE PEOPLE

READ ROMANS 8: 1-4.
"And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." JOHN 1: 14.
A literal translation would read, "tabernacled among us." In the wilderness the tabernacle was the special dwelling place of God among his people. Today Jesus Christ, the Word, is made flesh and dwells among us, for we who make up the Church are his body, as the Scripture tells us tabernacles with us through the Holy Spirit who he promised would come. How much more wonderful it is to have the Light of the world in our lives than the pillar of cloud or of fire that showed God's presence.
with the tabernacle. The latter is only a picture of the former. Prayer—Our Father in heaven, we ask for the vision to see Jesus in all of his glory, "the glory as of the only begotten of the Father." Having this vision, we can see all of the other phases of life in their proper perspective.

Thursday, January 8
Jesus Came From Heaven

John 14: 2-7

"I will come again and will take you to myself, that where I am there you may be also. And now I come to you and speak these words of comfort to you. In my Father's house there are many mansions; if it were not so, I would have told you. I am going to prepare a place for you. And if I have gone and prepared a place for you, I will come again and take you to myself, that where I am there you may be also."

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with the heavenly home also. Note that heaven was not sent directly to us from that other realm. But Jesus himself was sent to earth to make a home for us and a family in this world. He is the way.

Surely the Lord is qualified to show us the way of life. That he came to earth for us, and we despise the Jews because they condemned him for making such a bold claim. How inconsistent is halfhearted worship and devotion to the Lord. And to think that he came to live with us!

Heaven Planned for Us by Jesus

Read John 14: 1-10

"I go to prepare a place for you. John 14: 2. Not only is it true on this earth that "without him was not anything made that was made," but our Lord prepares the heavenly home also. Note that heaven was not created primarily as a place for angels to live in, but to show us how he will make a home for us and the way he will do it. The reality that we belong in such a realm should color every experience of life.

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

Sabbath, January 10
Jesus in Heaven Now

Read Hebrews 4: 9-16

"For Christ is not entered into the holy places made with hands, which are figures of the true, but into heaven itself, now to appear in the presence of God for us." Hebrews 8: 1-2. Peter's petition to Christ had come in to spoil your attendance record in school, but I warrant you are glad to have them over with us. When our church came down with them chum had them, too, which put a stop to an important game of basketball greatly to their disgust.

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

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

SABBATH SCHOOL LESSON

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I always read the Sabbath Recorder. I am eight years old and I have a brother who is five years old. My baby sister is ten months old. I like the Children's Page. I am in the third grade. I think school is fun, but I had to make a lot of school on account of the measles.

We are having a Christmas program in our church. I wish you a Merry Christmas and a Happy New Year.

Your friend,
Lois Kagarise.

New Enterprise, Pa.

Our SABBATH Recorder is a Happy New Year.

Dear Lois:

We have two Christmas programs, for you see we have two churches. At Independence we have a community Christmas tree and Christmas program by just the children and others in our own church. You see there are five other churches besides our own in Andover, while ours is the only church in Independence. The Lord has permitted us to come in to spoil your attendance record in school, but I warrant you are glad to have them over with us. When our church came down with them chum had them, too, which put a stop to an important game of basketball greatly to their disgust.

The Children's Page

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

Sincerely yours,
Mitiah S. Greene

Dear Recorder Children:

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

Lucy's Pal

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

Lucy's father was dead and her mother found it very hard to pay the rent of two small rooms and support a little girl alone with only her little dog, Pal, for company. Lucy was starved sometimes and had to go without a hot meal.

On this cold, snowy Christmas eve Lucy stood at the window watching for her mother to come home and talking softly to the little dog who pressed close at her side. "Did you know it is Christmas tomorrow, Pal, and my birthday?" Lucy said.

We have five other churches besides our own in Andover, while ours is the only church in Independence. The Lord has permitted us to come in to spoil your attendance record in school, but I warrant you are glad to have them over with us. When our church came down with them chum had them, too, which put a stop to an important game of basketball greatly to their disgust.

"Did you know it is Christmas tomorrow, Pal, and my birthday?" Lucy asked her little dog, who pressed close at her side.

"Did you know it is Christmas tomorrow, Pal, and my birthday?" Lucy asked her little dog, who pressed close at her side.

Maybe she came in when I was putting on the water for her tea. Let's look out in the hall and see if we can hear her coming up the stairs." As she started towards the door, Pal began to snarl the air and bark as hard as he could. He pushed against her and would not let her open the door. Then Lucy heard people running down the hall and shouting. Pal could smell smoke and hear the crackling of the flames. Smoke began to creep under her door and strangle her. She tried to open the window but it was too high for her to reach. But Pal jumped to the window sill, barking against the pane until he had broken a hole big enough to stick out his head, and then how he did bark, until a big fireman heard him, placed a tall ladder against the window and climbed up to see who was there. He soon had the window open and both dog and child were quickly carried to safety, just as her mother reached home.

"Oh, Mommy," cried Lucy, "Pal broke the window and barked until the nice fireman came up and saved my life."

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

AN AUTOBIOGRAPHICAL SKETCH

REV. SAMUEL D. DAVIS:

(Continued)

IN RETROSPECT

I have found the Lord very gracious at all times and in all places, slow to anger and plenteous in mercy; though I have been unfaithful, yet he has pitied me; and though I have been a chaste one, I have been afflicted with all manner of chastenings. Though I have been afflicted, all my afflictions have been mingled with mercy, and I have been in perils on the land and on the water; in the city and in the country, in the world and by false brethren, not among them, for my Seventh Day Baptist brethren, with whom I have had many exceptions, have all been as loving and faithful to me as it is possible for human creatures to be. I have had persecutions deep
and sore, but the Lord hath delivered me out of them all, and I know that the tribulations of this world are not worth comparing with the peace of God which is in my Lord. Truly, I have had a good time. Surely all the promises of God made to the followers of His Son and to those who have been faithfully fulfilled in my case, unworthy though I be.

RESOLUTIONS OF ROANOKE CHURCH

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

"Whereas, Our aged and beloved pastor, Elder S. D. Davis, in his last report to the Church (on December 31st, 1897) made an appeal for adequate and consequent feeble health, advised that the Church call to their service a younger man; therefore be it

Resolved, That we are thereby bound to give him up as a pastor, feeling that by so doing the Church will sustain a great loss, yet we demean ourselves in our unjudicious lack of faith in the Lord, and not feeling the fock so long and faithfully, as to ask him to care of his church after the service a younger man; therefore be it

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

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

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

LAST REVIVAL WORK

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

RESOLUTION TO LIQUOR TRAFFIC

Before closing this sketch, I wish to chronicle the fact that in my early manhood I became very much opposed to the liquor traffic. I saw that by the drink habit some of my best friends were ruined, and that I had the opportunity I voted against saloon licenses; and, since the close of the War of the Rebellion, I have been down, and in favor of denying the liquor traffic.

Resolved, First; That we see in the drink habit the greatest sin that we have in the church, and that the church should make it an absolute crime to fill any office who either drank intoxicants or was in favor of license of the liquor traffic.

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

Resolved, Third; That a copy of the above be forwarded to Elder S. D. Davis.
differences from something else can mean newness of life, itself. In fact, an idea, a philosophy, a religion, can be as old as Moses and the Ten Commandments, yet all of us can be a new edition of it, and thus a new thing to us. For, a part of life for us all is in the birth of Christ. It is more than nineteen hundred years old in history, but it is a very new thing to us. For, it makes all of our lives after a pattern of transformed, renewed life.

Behold! I make all things new. What will it take to make the year 1942 really new? For one thing, it will take a new experience of God. These words have been so often by so many people, that they scarce by too many. Yet, I wonder how many times in these weeks the old, old question has been asked, “How can a believing Christian have any real aspect of newness, we shall need a renewed fellowship with the Church. One of the bright spots in the life of any pastor is the loyalty that so many people have for the Church. There are many men and women who give liberally of themselves in service, of their money for support, of time and talents for leadership. Despite popular notions to the contrary, there is a large block of good, substantial, intelligent humanity that finds sustenance and support in the Church. It is because of this group that I dare to say, “We need a renewed fellowship with the Church.”

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

III. Universal Need

There are so many things that would profit by a real newness that one could not say about it. Or, there isn’t much that one can only. Only, that your statement and question is one of the best arguments I know that would try to draw the circle of his life entirely within the compass of God’s circle. To be sure, we are subject to conflicting emotions, loyalties, desires. But where is there, who has to live to live, who hasn’t felt this conflict for a long while? In the long run, beginning now, we can yet work our way toward God. We can have an entirely new experience of him. It will make 1942 a year never to be forgotten, “if with all our hearts we truly seek him.”

II. Church Fellowship

Again, good 1942 has any real aspect of newness, we shall need a renewed fellowship with the Church. The next year I came and found the church. The next year I came and found the highest, best selves. In fact, too often our present interest is in things only given to walk the way. The best sermons about them will be in the resolutions that are made concerning them by you, but never published. They are among those things not seen or heard, the intangibles, that play so great a part in the work of this world. To despise them is to lack the sense of reality that has kept the parables of the leaven and mustard seed alive to this day.

The new year! Who is so daring that he will pretend to chart its course? And who is so blind that he will not see the way of renewed life in God, through Christ? There is a song that I have heard, one of those humorous soliloquies of children, that has a suggestion in it. In this case a child is faced with the fact that there is a baby in the home; whether it was a boy or girl, I don’t remember, but in either case, it was wrong. It should have been the other. The child is suggesting to whatever powers or persons have jurisdiction in these matters that it was not the child’s fault. But the child admits that the baby is “second-hand a little bit,” but not much else is wrong. And the child is wrong, so with any other year. There seems to be no chance of exchange. The year is upon us. But, there is a chance to get “second-hand a little bit,” and, to be excused, or perhaps to escape, from our obligations. But not now. Such an escape is not possible. Our obligations, until the year shall be new as no other year ever was.

DENOMINATIONAL "HOOK-UP"

Little Prairie, Ark.

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

This is not the first of my knowledge of this state. I was here at the Southwestern University in one time, and the following year in the summer season on our vacation. And when pastor at Hammond, La., but that summer was so extremely hot that I literally flew away from the heat. There are two relatively strong Seventh Day Baptist churches in Arkansas, that at Fouke and Century. I spent more than one summer vacation at Fouke, and there I was told that the people really came out to church. The next year I came and found that it was even so; but not now. A great change has come, much to my regret, who former preacher in the readiness of the people to hear the gospel.

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

S. S. Powell,
In Alfred Sun.

Alfred, N. Y.

Few Alfred people know that a statue of President Jonathan Allen is located on the second floor of a building on the northeast corner of 23rd street and 7th avenue, in New York City. A letter from Mrs. Curtis Randolph, received this week, states that President Emeritus Davis is seriously ill at his home in Holly Hill.

Alfred Sun (Dec. 18).

Salenville, Pa.

During the pastor’s absence on vacation in August, the Sababys by a former pastor, Rev. W. L. Davis from Jackson Center, Ohio, who with his wife was visiting their daugher, Mrs. Jacob Ebersole and family.
August 24, the annual picnic of the two Seventh Day Baptist churches was held in Bortz’s Grove. At the noon hour a dinner was served in cafeteria style. Games and contests for young and old were much enjoyed.

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

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

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

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

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

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

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

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

Rev. Mr. Noll of Loysburg conducted the service on December 13, for the pastor, who was unable to assume his duties.

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

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MARRIAGES

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

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OBITUARY

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

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

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

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

H. S.

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

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

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

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