The Sabbath Recorder

Vol. 133 - PLAINFIELD, N. J., AUGUST 17, 1942

Our pastor, Rev. Paul Burdick, has broadcast several devotional programs over Water-town stations, WNNY and WATN. The Misses Emma and Esther Burdick sang for the last broadcast.

Little Genesee, N. Y.

At a business meeting of the Seventh Day Baptist Church held July 8, Rev. Harley Sutton, pastor of the church for the past ten years, handed in his resignation which was accepted. Mr. Sutton has accepted a call to the Seventh Day Baptist Church in Lost Creek, W. Va., and will begin service there October 1. He came to Little Genesee from the Nile Church in August, 1932, this being his second pastorate.

At this meeting it was voted to call Charles Bond of Hebron, Pa., to become the new pastor of the church in Little Genesee, October 1.

- Alfred Sun.

MARRIAGES

Green - Dillman. - At the Masonic Chapel at Round Lake, near Woodgate, N. Y., Walter C. Green and Alta M. Dillman were united in marriage July 1, 1942, by Rev. Harold B. Walker.

Lippincott - Stebbins. - On the evening following the Sabbath, July 23, 1942, at the Seventh Day Baptist Church at Dodge Center, Minn., where they were married by Rev. Stebbins of Dodge Center, and Mr. Darwin Lippincott of Milton, Wis. Pastor Charles W. Thorngate officiated.

Meyer - Nelson. - President J. G. Meyer of Milton and Miss Marie Nelson of Waterville, Wash., were united in marriage at the Milton Seventh Day Baptist church on June 4, 1942, by Rev. Carroll L. Hill officiating. The new home is in Milton.

Morgan - Dillman. - At the home of the bride's parents, Mr. and Mrs. Marion Dillman, at Stacey Basin, N. Y., Sewell S. Morgan and Ada M. Dillman were united in marriage, July 4, 1942, by the bride's pastor, Rev. H. L. Polan. They will reside at the Dillman home.

Smith - RandolpC. - Private Elvin J. Smith of Camp Bowie, Tex., son of Mr. and Mrs. James F. Smith of Texarkana, Ark., and Miss Ruth Joy Pitt Randolph, daughter of Deacon and Mrs. Wardner T. Pitt Randolph of Texarkana, were united in marriage March 7, 1942, at Brownsville, Tex., by Rev. Roy E. Curtis of the Christian Church.

OBITUARY

Brooks. - Lena, daughter of Ezekiel and Malvina Davis Brooks, was born December 22, 1868, at Waterford, Conn., and passed away June 17, 1942.

In early girlhood she confessed Christ and became a member of the Waterford Church. She was loved and respected in the community where she spent her entire life.

Funeral services were conducted by Pastor E. F. Loofboro. She was laid away in West Neck Cemetery.

Bonham. - Eva Saunders Bonham, daughter of Dr. and Mrs. Henry P. Saunders of Alfred, was born at Little Genesee, N. Y., on December 10, 1853, and died at her home in Shiloh, N. J., July 4, 1942.

On August 6, 1873, she was married to Winfield S. Bonham, moving with him to Shiloh, N. J., May 7, 1904. Surviving are two sons, John H. and Clarkson S., both of Shiloh; four daughters, Julia, Mrs. Henry H. Ewing, of Shiloh; Ada, Mrs. Paul P. Lyon of Bradford, Pa.; Fannie, Mrs. Harold B. Millward, of Newfane, N. Y.; and Edna, Mrs. Charles A. Banks, Rochester, N. Y.; eight grandchildren and eleven great-grandchildren.

Mrs. Bonham was one of the oldest members of the Shiloh Seventh Day Baptist Church, having transferred her membership here from Alfred. Funeral services were held at the late home by her pastor, Rev. Lester G. Osborn, and interment was in the Shiloh cemetery.

Maxson. - Annie Anna May Fuller, daughter of Mr. and Mrs. Charles Fuller, was born at Bella Run, Pa., May 28, 1865, and passed away at Milton, Wis., June 27, 1942. She was still a young girl she moved with her parents to Wisconsin. She was married to Horace Gordon Maxson on September 23, 1886, and they made their home in Milton for their whole married life, except for a year or two spent in Boulder, Colo. In March, 1887, she was baptized at Milton and joined the Seventh Day Baptist Church.

While still a young girl she moved with her parents to Wisconsin. She was married to Horace Gordon Maxson on September 23, 1886, and they made their home in Milton for their whole married life, except for a year or two spent in Boulder, Colo. In March, 1887, she was baptized at Milton and joined the Seventh Day Baptist Church.

Mr. Maxson passed away on January 3, 1934.

Mrs. Maxson is survived by a brother, Glen Fuller of Milton Junction, and several cousins, nephews, and nieces.

Funeral services were conducted by her pastor, Carroll E. Hill. Interment was in Milton cemetery.

C. L. H.

--"Blessed is the man whose watch keeps church time as well as business time."
WHO WALKS ALONE

An inspiring book recently came to our desk and has been read with unusual interest. It is of that nature that, once begun, it is only with effort laid down until the story is ended. "Who Walks Alone" is a true tale of indomitable courage and a beautiful life. It is the factual story of a young man, William L. Burdick, D.D., Mrs. Walter L. Greene and Rev. Erlo E. Sutton.

The facts he left his own words.

For ten years a splendid work for children here and in England has been carried on by an organization founded for that purpose. It is known as the Save the Children Federation.

The Save the Children Federation, incorporated in 1932, is the American member of the Save the Children International Union. Through its board of directors, of which Dr. Guy Emery Shipley is chairman, and executive committee, and its corporate body of nationally well-known representatives, it assists, as far as it is humanly possible, in the field of health, education, and social welfare of children in the United States and other lands.

In five southern mountain states, twenty-four welfare workers, social welfare service in cooperation with rural public schools and teachers has been given to children of impoverished families. The federation has 250 sponsored public schools, and has distributed 750,000 books, 65,000 desks, and 800,000 pounds of clothing.

Aid to children in Great Britain has been administered through the federation's sister organization, the Save the Children Fund of London. Supplemental aid has been given to more than 12,000 children there, all British and refugee. Thirty nursery homes are maintained for bombed-out children and those mothers unable to care for them.

None need be afraid to render assistance through this federation in any way possible.

CONSERVATION OF WILD LIFE

It is a matter for thankfulness that legal protection and provision made by game preserve associations is making possible the goodly increase of wild life. Not long since the buffalo that once roamed the central and western plains with vast herds were nearly all but wiped out, and in danger of becoming extinct. Now there are many herds, large and small, in different parts of our country. The same is true of deer and elk.

The closed season has proved a boon to many forms of wild life whose ranks were being rapidly thinned. The trumpeter swan was belived to be extinct a few years ago. "Our 'Ducks Unlimited' magazine is authority for the statement that through careful protection of a small flock that was discovered, there are now a number of these large and beautiful birds.

The sage hen, one of the largest of our native grouse, found in the sage-covered plateaus of the western states, was in danger of extermination by hunters who preyed upon the birds flocking together at water holes. In several states, they have been protected in some states with the result that they-like the trumpeter swans-are increasing in number.

LONE SABBATH KEEPERS WRITE

I especially like the personal news of the Denominational "Hook-up." There is in such news something, usually from people I know, Mary Bliss, recently mentioned, is a cousin, so I promptly wrote her a letter. The weekly coming of the Recorder is like an interesting . . . letter.

We enjoy receiving your helpful and encouraging messages from time to time, and hope many other lonesome Sabbath keepers can say as much. I truly thank you for your interest and kindness for our welfare.

From New Jersey.

I enjoyed your good letter. Wish I might something for the church . . . I cannot hear people talk. I am now eighty-two years old. I feel helpless in doing anything outside of my work for the Sabbath Recorder by Mr. Knight was very good, and the prayer by Miss Esther Burdick is just as I feel and think about it. It is hard to express our feeling aloud. I look forward every week for the Sabbath Recorder, and read it all.

From New Jersey.

Your nice letter . . . received. I do know lonesome Sabbath keepers appreciate hearing from those of their own faith. . . . I do all I can here among the seniors, and write many letters. I truly enjoy every Sabbath Recorder. I have sent Sabbath Seals to some of our boys in the service. The Sabbath Recorder has been a great encouragement to me in long years of illness . . . I have sent my Recorder to Fords Ord and Presido and many, many others, I send them. I also gave some to some colored men who thanked me and said, "We read every line." They started and sang for me.

From California.

Concerning the Sabbath promotion seals, my feeling is that some good might come to mail carriers and postal clerks who handle them. As a result, we may be to bring in a blessing and comfort to thousands of the leper colony. The story with its pathos, heroism, and appeal makes tremendous dramatic reading, made doubly effective because the author, Perry Burgess, lets the hero tell it in his own words.

High appreciation is given one-time Governor L. H. North, Manager of the Publishing House William L. Burdick, D.D Contributing Editors Mrs. O. J. W. Walker Mrs. Walter L. Greene Rev. Erlo. E. Sutton L. H. North, Manager of the Publishing House Entered as second-class matter at Plainfield, N. J. Vol. 133, No. 7 Established in 1844 Whole No. 4,994
By the time most of our readers have a chance to see this, the Seventh Day Baptist General Conference will be fully in session at Salem, W. Va., August 18-23.

The Commission has completed its annual work and its report will be in the lap of Conference. At this time no one can say what that report tells. But the report of the Finance Committee gives encouraging news of helpful increases in Budget totals, and that thirty-four churches increased their giving over last year's. We are hopeful that other reports will show advancements made.

Many old friends will be meeting, and new friendships made. We pray that new insights and new convictions may send our people home with a new zeal and determination to live worthily of the calling whereunto we are called.

REPORT OF THE COMMITTEE TO PROMOTE THE FINANCIAL PROGRAM

To the Seventh Day Baptist General Conference: The work of the committee for the year may be briefly summarized as follows: 1. A personal letter was sent to each pastor or leader in pastorless churches.

2. Five mimeographed letters were sent during the year to each pastor and one or more church officers in all our churches, giving information and suggestions concerning denominational finances.

3. Enclosures for other denominational organizations and various special material and forms were included.

4. A leaflet was prepared explaining the Denominational Budget and sent in quantities sufficient for distribution to each member in all our churches. (Cost, $25.25.)

5. Eleven articles were prepared for publication in the Sabbath Recorder. A number of other contributions were given, giving special attention to "The Tithe" and "The Lord's Acre."

6. "Will endeavor" pledge slips have been sent to each pastor and church clerk with return stamped envelope to secure information as to probable income for denominational support and as a basis for proposed Budget.

7. Many suggestions have been made and information presented, but the committee feels that its efforts have been inadequate and the results not entirely satisfactory.

8. Expenses of the committee:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leaflet</td>
<td>$25.25</td>
</tr>
<tr>
<td>Postage</td>
<td>24.58</td>
</tr>
<tr>
<td>Printing forms</td>
<td>28.70</td>
</tr>
<tr>
<td>Mimeographic material</td>
<td>6.70</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$62.78</strong></td>
</tr>
</tbody>
</table>

(Contribution $300)

9. Summary of the giving of the sixty-eight churches:

<table>
<thead>
<tr>
<th>Number contributing</th>
<th>57</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number giving more than last year</td>
<td>34</td>
</tr>
<tr>
<td>Amount given last year</td>
<td>$17,216.00</td>
</tr>
<tr>
<td>Amount given less than the 1942-43 amount</td>
<td>$1,164.00</td>
</tr>
<tr>
<td>Per cent of Budget raised</td>
<td>94</td>
</tr>
<tr>
<td>Amount given in specials</td>
<td>$4,067.00</td>
</tr>
</tbody>
</table>

"Will endeavor" pledges for 1942-43

Budget, 21 churches, amount: $10,451.00

10. The names of the thirty-four churches increasing their giving in 1942 over 1941 are: Alfred First, Battle Creek, Boulder, Leonardsville, Brookfield Second, Chicago, Denver, De Ruiter, Fouke, Friendship, Genesee, Gentry, Hammond, Hebron First, Irvington, Los Angeles, Los Angeles Christ's, Marlboro, Middle Island, Milton, New Auburn, New York City, Westerly, Plainfield, Richburg, Ritchie, Rockland, Rockville, Rosedale, Salem, Shilo, Verona, Waterford.

The names of the nine churches not contributing in 1942 are: Healdsburg, Ukiah, Hebron Center, Oakdale, Salemville, Washington People's, Wellsville, Welton, Yonah Mountain.

11. Individuals should never have allowed the Church to become, or to be looked upon, as a beggar. If we as individuals would make our gifts to the Church, and give what the Lord asks where our money could best serve, then the Church would get the credit instead of ourselves and she would be looked up to by the masses instead of in many cases as now—looked down upon.

We say, "They gave because they were prosperous,"

"We should say, "They were prosperous because they gave."

It is encouraging to note that there has been a gradual annual increase in our Budget giving for the past four years.

Your cheerful response is a testimony to the efforts which have been made to express its deep appreciation for the encouragement and assistance rendered by the loyal pastors and church officials, the Sabbath Recorder, the Alfred Sun, and those who have contributed in any way to the support of our denominational activities.

Respectfully submitted,
Ben R. Crandall, For the Committee.

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, July 26, 1942, in the Pawtucket church, Westerly, R. I.


A guest present was Rev. George B. Shaw of Alfred, N. Y.

The meeting was opened with prayer offered by Rev. George B. Shaw.

The monthly and quarterly reports of the treasurer, Karl G. Stillman, were presented, read, and approved. The quarterly report, and report of the condition of the society were ordered recorded. The quarterly report is as follows:

**QUARTERLY MEETING OF THE BOARD OF MANAGERS**

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

**Correspondence should be addressed to Rev. William L. Burdick, D.D., Ashaway, R. I.**

**MISSIONS**

**(By the Committee)**

**REV. WILLIAM L. BURDICK, D.D., ASHAWAY, R. I.**

**Correspondence should be addressed to Rev. William L. Burdick, D.D., Ashaway, R. I.**

**MISSIONS**

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**THE SABBATH RECORDER**

**Organizations** $713.55

**Individuals** $82.01

**Special gifts** $1,016.75

**Debt Fund investment** $500.00

**Total** $2,724.82

**$5,030.63**

**Cash on hand June 30, 1942** $3,114.26

**Less accounts payable** 2,969.91

**Remaining balance** $144.35

The annual report of the treasurer was presented by the Treasurer. It was voted that the annual report of the treasurer, as audited by Loomis, Suffern & Fernald, be approved and adopted as the annual treasurer’s report of the Board of Managers to the Missionary Society. Mr. Stillman said in the course of his remarks that it had been impossible to send funds to Germany and that approximately $3,000 of the funds of the society were being held for these interests.

The corresponding secretary rendered his quarterly report.It was approved and ordered recorded.

Quarterly Report of the Corresponding Secretary

As corresponding secretary I would report that considerable time has been spent helping prepare the above report which was presented to the American Sabbath Tract Society. In May one Sabbath Recorder met the General conference in New York City, supplying for Pastor Albert N. Rogers, of the church in Sackett, Wisc., in charge of the Mission. On this trip I also visited our Historical Society in Plainfield, N. J., for the consideration of some historical matters pertaining to the centennial of this society (Seventh Day Baptist Missionary Society). In June I attended the annual session of the Ministers’ Conference in Alfred, N. Y., and the proceeds of our church in Rockville, R. I. The correspondence of the society has been cared for as usual; material for the Missions Department of the Sab-
The Tropics Committee had no report to make.

The General Conference has required the Committee reported:

Rogers of the American Missionary Committee made an informal report.

A dividend on North American Co. common stock was exchanged for $93,298.68.

The report was accepted and ordered recorded.

The meeting adjourned after prayer by

Deacon Robert L. Macomber, Recording Secretary.

BIBLICAL LESSON
FOR AUGUST 29, 1942

1 Peter 2:23-24 (KJV) - "For He was adjudged to the death,ukoing the will of God, so that He might bear many sins for us, and make a sin offering for iniquity."
meeting of the Christian Education Advance, a special program of the International Council of Religious Education. Also in April, conference superintendent teachers were conducted in Salem and Lost Creek, W. Va. In addition to his activity in these conferences, the committee's secretary, Mrs. Sutton, worked with committees planning local Vacation Church Schools, and conferred with the president of the General Conference. The committee is communicating with all churches offering assistance in planning Vacation Church Schools, limited financial support, and the loan of useful books. Thus far books have been lent to Boulder, Independence, and Hebron, and financial aid has been given to Berea and Hebron. A survey of Seventh-day Adventist schools in the denomination is producing a systematic file from which names are being sent to publishing houses so that they may send appropriate sample material directly to the teachers. At least one association, the Western, has responded to the committee's suggestion to all by emphasizing on its program the Christian Education Advance. To encourage the presentation of comparable reports of Sabbath and Vacation School work, blanks have been prepared and distributed. The secretary's costs for the period, April 20 to July 3, were $10 for labor and $4.35 for materials.

The annual report of the Committee on Young People's Work, presented at the July 12 meeting by Elmo F. Randolph, chairman, principally concerned The Beacon and camps. Noting the development year by year through the loyal work of a group of volunteer young people in Salem, the report concluded with observations on the present strength of the publication as managed and edited by Alton L. Wheeler, Frances Polan Clarke, and Ethel Davis Dickinson. Concerning the results while criticizing the difficulties of the national emergency, indicated that there has been relatively little curtailment. The Pre-Conference Leadership will have to be suspended, but five others are being conducted: California, Rocky Mountain, West Virginia, Western Association, and Lewis. The secretary read "A Brief Account of the History of the School of Theology and Its Relationship to Alfred University and the Seventh Day Baptist Denomination." It had been prepared by President J. Nelson Norwood, who had sent the copy to the secretary, for the Committee of Six of the Commission of the General Conference. The board, and in the board's annual report, in the Denominational Budget totaling $199.74. Expenditures left a balance of $1,027.75, a considerable reduction from that at the be- ginning of the year, and the secretary prepared and distributed. The secretary's report indicated receipts from investments held by the board and in the Memorial Fund totaling $208.39, and from the Denominational Budget totaling $199.74. The secretary reported the income for labor and $4.35 for materials.

A letter was read from Miss M. E. Clarke, a young lady in Berea, to the secretary, Mr. L. Ray Greene, and I am feeling quite elated over the arrival of one more grandchild, the little girl who came home. A letter was read from Mrs. E. C. Wright, later to the secretary, Mr. L. Ray Greene, born last Sunday in Bridgeton, N. J. Her name is Karen Leslie, and how we wish we could see the little girl. We have written to you quite a long letter, haven't we? I must close now only with an added line to remind you that I'll be looking for that buttery poem. Sincerely your friend, Mipah S. Greene.

Dear Helen Ruth:
I am almost glad I had to wait until this week to answer your letter, for as you see it is the only one I have to answer. I hope by this time we will be well and able to return home; yes, and that you got your mother's birthday card finished to your satisfaction.
Your pretty butterfly on the window sill leads me to tell you about the cute little wrens which have built their nest in my little bird house. The mother wren fastened to a big limb in the locust tree just outside our guest room window. They twitter away so cheerily to each other from morning till night and it makes me happy just to hear them. I think by the sound that they must have quite a family of baby birds in the nest. The mother and father both are in the business of feeding only one baby bird and even swing on the clothesline near the kitchen door. It is fun to watch them.
I'm going to tell you, too, about a brave little gray Angora kitty that lives just across the street from the I.G.A. store. The other day she dashed across the street and landed right on the dog's head spitting and growling, and I can only say she did it out of sheer spite, as there was no time, though he was four times the size of the gray kitty. Then the gray kitty began licking the black kitty with his little red tongue and both purred as loud as ever they could. They are very fond of each other and play together every day.
I like your little poem "The Lawyer," because it teaches all of us as well as the lawyer, that Jesus told about the Samaritan, and how he pitied him, and went to help him. The lawyer answered, "Thee." The lawyer, the Samaritans, and the rest of us—me included—have to be a servant of God; but he also looked at the man until he was feeling much better.
Confused about the "Law of Kindness," and tonight I will tell you the most famous story of kindness in all the world, the story that Jesus told about the good Samaritan, when a certain lawyer asked her, "Who is my neighbor?"

The Good Samaritan
Once upon a time a certain man was traveling from Jerusalem to Jericho. He was on foot and the country through which he traveled was wild and rocky, and there were many hiding places for evil men who were always ready to rob the unprotected. As he was hurrying along some wicked thieves came upon him and attacked him, stripped the poor man of his clothing, wounded him, and sneaked away leaving him half dead. As he lay moaning on the ground, a priest came that was expected to be a priest and a teacher of God's word, would be kind to this poor wounded man, but he walked by the other side of the road and went his way, pretending he did not see him. Soon after, along came a Levite, who also was supposed to be a servant of God, but he also looked at the man, and passed on without offering to help him.
But after awhile, a Samaritan, as he journeyed, came by. Now the Jews, to which the priest and Levite belonged, hated the Samaritans, and would not have any thing to do with them. But he was kind, which they were not. For when he saw the wounded man, he pitied him, and went to him and bound up his wounds, pouring in oil and wine to make them heal. Then he lifted him up, and setting him on his own donkey, he brought him to an inn and took care of him until he was feeling much better.

After Jesus had told this story, he said to the lawyer, "Which now of these three thinkdest thou was unto him that fell among thieves?" The lawyer answered, "The one that showed kindness to him." Then Jesus said to him, "Go thou and do likewise." Jesus teaches all of us, as well as the lawyer, that whoever is kind to another person is that person's neighbor.
It is significant to notice that many tics. Is this true?

oppose the Council have brought forth several adverse criticisms and accusations. We feel that these things should be brought before the people of our churches. In truth, so many of the statements, as well as the accusations answered by those who advocate our continued membership.

It is said that the Federal Council is undemocratic, that a small group of leaders (the executive committee numbers seventy-eight) acts in the name of twenty-five million people, without consulting these various bodies which make up its constituency. If this is true, Seventh Day Baptists, by membership in the church, are sanctioning the violation of one of the most sacred principles for which they have struggled in America from the time of Stephen Mumphord down to the present—the autonomy of individual churches.

It is said that the Federal Council violates another old, time-honored principle—that of the separation of church and state—in dabbling in national and international politics. Is this true?

It is said that the Federal Council is modernistic; that its leaders are liberals; that its preaching is Bible-denying and gospel-excluding; that the authority of the Bible is not only questioned, but actually contradicted. A quotation in the New York Times of November 5, 1919, states: "The Federal Council very well represents liberal Protestantism, not evangelical Protestantism." Is this true? If it is, Seventh Day Baptists have no business belonging to the Council, for it is undemocratic, anti-religious liberty, and anti-freedom of speech, have no business belonging to it.

It is said that the Federal Council, in cooperation with the Jews and Catholics, has drafted resolutions to present to the Federal Council, to adopt, which, if adopted, would virtually monopolize and dictate religious programs on the radio. Is this true? If it is, Seventh Day Baptists, who have always stood for religious liberty and freedom of speech, have no business belonging to it.

In view of the above allegations, we should investigate very carefully and consider thoughtfully our continued membership in an organization of which sworn testimony has been given to understand that all the above are members of the executive committee in this biennial, or were in the last. Is this true?

Editor's note: No attempt is here made to answer categorically the charges made or implied in the above article. It is possible to wrest sentences from their context in any article or address and make them misrepresent the author's meaning or position.

Often statements are made by people with something to prove on another or against an organization against which a prejudice is held, that can be supported by reliable documentation.

It is significant to notice that many misrepresented organizations have originated with certain propagandists of an anti-semitic and pro-fascist outlook—among whom are Mrs. Elizabeth Dilling, author of "The Red Network"; E. N. Sanctuary, author of "Tainted Contacs"; Gerald B. Winrod, editor of "The Defender"; and the "Third-Day Baptists who are now under indictment for sedition. Isn't it possible that such turns of events that the very people who were responsible for circulat¬ing the idea that the Federal Council was unpatriotic and altogether under indictment for disloyalty to the government?

A BIBLE STUDY THE ABUNDANT LIFE

By Rev. Herbert L. Cottrell

"The Abundant Life," which Christ came to give to all who would receive it, according to the phrase "The Abundant Life," which holds a place of prominence in the Gospel of John, has a similar meaning. Both phrases mean the fulfillment of life, "For better or for worse. God, enjoying the blessings of salvation, and dedicated to the unselfish service of Christ and others. It is the highest product of the life that counts.

I. Source of the Abundant Life

A. Christ. John 1: 4; 14: 6

B. Nourishment for the Abundant Life


II. Nature of the Abundant Life

A. Christ. John 6: 36


C. Love for God and man. Mark 12: 30, 31

D. Obedience to God. Deuteronomy 27: 10; 1 John 3: 5; Matthew 7: 21; John 14: 15, 21, 23, 24

VII. Spiritual Qualities of One Having the Abundant Life

A. The Beatitudes. Matthew 5: 1-13

VIII. Proofs of Possessing the Abundant Life

A. Doing righteousness. John 3: 29

B. Loving the brethren. John 3: 14, 4: 7

C. Confessing Jesus as Christ. John 5: 5

D. Overcoming the world. John 3: 4

E. Forseeing a life of sin. John 5: 18

FAVORS THE FEDERAL COUNCIL

Dear Editor Van Horn:

The Federal Council of Churches has seemed to me to be a very worthwhile organization, and I have been glad that our denomination was ready to cooperate in the beginning. I have been proud to point out our chapter and also that Rev. A. J. C. Bond was well enough educated and able to take part in the First World Conference on Faith and Order, to be on committees and also to go to Holland. Yes, and glad to find the lecture in the Protestant Voice for July 31. I doubt whether $25 worth of tracts would be read as much as that one Voice, and his influence will continue wherever the Federal Council is heard of.

If some members are communist, let objectors write him their answers to everything to which they object. . . . We cannot be out of the world, if we would help in it.

Sincerely yours,

Mrs. L. L. C. Ullen, Minn.
SCIENCE AND THE SABBATH

By George A. Main

There is probably no fundamental and vital religion of the world so seldom discussed, and so little understood and appreciated, as the inseparable relationship between the weekly Sabbath and the marvelous world in which we live—the world we call "creation" or "nature," and the study and knowledge of which we call "science."

The Perfection of Creation

"And God saw everything that he had made, and, behold it was very good." Thus the author of the book of Genesis sums up the Creator's office in this succinct and severe summary and apostrophe. We must consider the lilies of the field, yet, I say unto you, that even Solomon in all his glory was not arrayed like one of these was Christ's expression of his appreciation of God's handiwork.

The heavens and the firmament declare God's glory and reveal his handiwork," said the Psalmist.

"Oh God, I am but thinking thy thoughts after thee, when thou diest not die"—such sentiments are seldomly confessed and unconfessed.

Kepler, when, having developed laws erringly obedient to the wondrous laws of creation, said, "I have made, and, behold it was very good," the author of this chapter is expressing that nature knew and felt the light of day in a far more real and sublime sense than human birthdays commemorate, the seventh day of every week could never have been; and, therefore, it is fitting and fitting to continue to memorialize, that greatest of all birthdays, the birthday of nature.

Nothing has ever happened, nor can anything ever happen, to make any other day equal in importance to that first "Sabbath"; nor can any other day of the week than the seventh, fittingly be considered a recognition of creation and the beginnings of nature.

So outstanding in importance was this, nature's birthday, and so sure and so evident of God's handiwork—"for in the beginning God created heaven and earth," is the self-evident reason why we ever celebrate birthdays. Nothing has ever happened, nor can anything ever happen, to make any other day equal in importance to that first "Sabbath"; nor can any other day of the week than the seventh, fittingly be considered a recognition of creation and the beginnings of nature.

Let us consider the untenable positions which the foregoing proof of the correctness of the Sabbath, force upon those who reject it.

There are three mutually irreconcilable attitudes assumed by those who attempt to defend "no-sabbatism," or who otherwise oppose the Sabbath of the Bible.

1. Abrogation of Nature's Birthday.

2. The pagans who worshiped Baal, the sun, the moon, and the stars rather than the one God, they may neglect to celebrate one's birthday, or it may be forgotten, or it may not be known—yet we are as sure of its regular recurrence as we are of the air we breathe. Likewise if God's holy day, the seventh day of each week, may be desecrated or forgotten, or even be unknown to some—yet its abrogation is as impossible, as meaningless, as the doing away with a child's day of birth.

II. An Indefinite Birthday;

Contradictory to the preceding assumption, but equally meaningless and impossible, is the proposal of a birthday. The principle has not been done away, observance of any one seventh of the time that we may choose to keep constitutes compliance with God's command. Who would assert to have his or her birthday observed thus irregularly, or who could celebrate the seventh day of the declaration of independence on any other day than July 4 and feel the same about it?

III. A Definite but Changed Birthday;

By some others we are again told that the first group is wrong, that the Sabbath has not been changed, but the second group is wrong, that the choosing of any day of the week we wish as a rest day does not meet the requirements of Scriptures; but they hold that "The day has been changed," and the first day of the week, not the seventh, is the "Christian Sabbath."

The most common reason given for the purported change in the Sabbath is that we should observe the day on which Christ rose, and the seventh day is not. The first day is an acceptance of and in accord with the creation of the world and the great events of the history of the seconds and of the ages. The Sabbath, God's handiwork," Our Redeemer,

Volumes have been written by godly theologians on the wonders of nature, but testifying to the mass of unmis-takable evidence that nature is the product of a thinking mind—not dissimilar to human minds—would be in itself the supreme proof of the infinite wisdom and purpose in carrying on the countless activities of an unfathomable universe.

The Creation Week and the Created Week

Now, when the pagans who worshiped Baal, the sun, the moon, and the stars rather than the one God, they may neglect to celebrate one's birthday, or it may be forgotten, or it may not be known—yet we are as sure of its regular recurrence as we are of the air we breathe. Likewise if God's holy day, the seventh day of each week, may be desecrated or forgotten, or even be unknown to some—yet its abrogation is as impossible, as meaningless, as the doing away with a child's day of birth.

5. Sunday keeping started with the pagan sun-worshiping converts, desirous of continuing reverence for their "venerable day of the sun" and bond that they might pass some day as nothing in common with the despised Jew"—to which very race Christ belonged! No ampler foundation for the Sabbath entered into the beginnings of Sunday keeping.

6. Christ's whole life was one diametrically opposed to all thoughts of self-glorification. He came, not in the pomp and splendor expected by some, but in the spirit of humility. His outstanding characteristic was unselfishness. We may readily imagine what Christ's reaction would have been to a proposal as that of abrogating the seventh day "Sabbath of the Lord," and substituting one concerned with his life, or his death! If such a change ever occurred in history, it would have been, so great as to have found a prominent place in the records. And how easy it would have been, had the change been made, for Christ to have told the disciples of the "doing away of the old Jewish Sabbath" and the instituting of a new, so new and so different from him in the foreground, rather than God! Far more accurately would it be to say, rather than calling Sunday the "Christian Sabbath," that all who work on God's day, or who assume to believe that the first day of the week is sacred, are, at least to that extent, unchristian.

7. No sound reason has yet been brought forward, save the so-called "Christian Sabbath" of the Bible, which God commanded us to "remember," or for treating Sunday other than as a "work day."

The Creation Week and the Created Week

It is a mistake of common conceptions that they do not understand the processes of creation. Certain seemingly sound teachings of science do not appear to harmonize with their understandings, although in many cases, only apparently regarding the length of time the Creator used in effecting creation. What difference can it make, how long we enjoy our present gift of the fruits of creation, or in the benefits we derive from the lofty lessons of Scripture, whether the creation week was precise in duration to the created world or many times longer? We know practically nothing as to what electricity is, and relatively speak of what else is as other elements of creation, for that matter. Yet we
can continue using these forces to our great gain, without that particular addition to the mass of scientific knowledge we do have.

2. That it is not enough to ponder too much concern for what we do not know, and presumably never will know, let us rejoice in the knowledge of such facts as these:

1. That we have a wise and wonderful Creator, and a wonderful creation, and that we are able to comprehend as much as we do concerning them.

2. That the week and the Sabbath are as surely parts of this creation as are the massive mountains or the drops of dew.

3. That the weekly Sabbath was designed for and essential to all other days, for our spiritual well being, just as the other six provide for our physical nature.

4. That the provisions of the Decalogue and its Sabbath commandment was not the beginning of a new regime, but that these laws merely recorded truisms that had existed from the dawn of time.

5. That the Sabbath command, which provided specific and uniform time for rest, and for the study of the application of the whole of creation and nature, and of the Holy Scriptures or the Bible as their memorial.

6. That in the acceptance of this, God's plan for man's welfare, lies the only solution to the world's present and future problems.

7. And that we should count it a supreme privilege to pass on in our various ways these great truths, unwelcome though they may be to those who do not want to know God's ways.

Conclusions

It is utterly impossible to think logically and soundly and to pass over these profound facts, without being led to the consideration of all of them: of God the Creator, of creation and nature, and of the Holy Sabbath as the memorial of God's creative power, of science as the summation of our knowledge of creation and nature, and of the Holy Sabbath and all the other significant days in our lives. As a reminder of the Creator, the facts of creation, itself, necessarily can have no equal. Anyone who reverently contemplates the beauty of the flowers, the sublime grandeur of the heavens, or the countless other marvels, both of nature and scientific progress, not only exalts his Creator, but emphasizes the significance of the Sabbath as the memorial of creation, of which science is the record of our acquired knowledge, and the Sabbath the only sacred reminder.

Rathbone may well observe and observe the Sabbath because it is a sacred day, "the memory of the Sabbath is the Creator's first term of law, or it is commanded in the greatest of all existing moral codes, the Decalogue, for it was only by means of the Sabbath and his apostles; or because of our reverence for the Book of books as God's express will, that we find in it, not a mere few references, but almost countless passages from cover to cover exalting the Seventy-third Sabbath as God's Holy Day, and the Decalogue of which the Sabbath was and is a central part, as the one perfect law—or whether the basis of Sabbath observance on all of these we will find therein a conception of the Divine purpose for a sin-scoured world nowhere else to be found..

"Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven."

"Thus Christ in that greatest of all Sabbath day sermons, reiterated the permanence and importance of the Ten Commandments.

If such was to be the punishment for rejection of the least of the commandments, who may be the pagan god, it will likewise seem to them leaders in Christian thought, who, themselves, break and teach others to break the Sabbath commandment—the one command designed to secure obedience to all of the law, and the result was very gratifying in that practically all expense for the year (locally) is cared for and a substantial amount pledged for the Denomination.

The C. E. society began more than a year ago to hoard its offerings that some one of our number might go to Conference. The rubber shortage and the likelihood that no one will attend from Farina, will force us to continue our plan until another year. We have fourteen in our society and the age range extends from eight to twenty-one.

Our Aid society meets every Tuesday afternoon to sew on quilts, and now have on hand enough for a year, in addition to quilting, dinners through the late fall, winter and early spring, and serving supper to the Ladies Club by the means of considerable revenue which has helped locally and denominationally in financial matters.

What we are saddened by the necessity, we are proud to have eight of our boys enrolled in the ranks of Uncle Sam's fight-
ing forces. Our aim is that we who remain at home shall very to the best of our ability discharge our duties to God and man in such ways that these boys and others may know that we too are sharing in the struggle and are doing our part. May our heavenly Father hasten the day when our homes and firesides shall again be safe from foreign foe and the family circle shall again be complete.

Correspondent.

WORK IN PUTNAM CO., FLORIDA

A letter from Rev. Elizabeth F. Randolph of Daytona Beach, Fla., brings news of aggressive work being done in Putnam County. The support of the work rendered by the Tract Board has been greatly appreciated and has made possible the efforts this faithful worker has put forth. It is good to hear that Pastor Randolph has made a full recovery from the flu which had given her friends much concern. She reports fine health, and her report shows a prodigious amount of work through weather that would seem to northerners impossible to accomplish.

As a venture of faith I went over to Palatka from June 28 to July 3, inclusive. Special meetings were held in Palatka, Carraway, and arrangements made for a meeting on the Jacksonville Highway near Rice Lake about three miles out of Palatka. Bible school was held each forenoon from Monday to Friday inclusive. There was a meeting on the Jacksonville Highway near Rice Lake August 11th and 12th, which was well attended.

Mrs. Herbert (Gladys) Chrysler, and a son from Monday to Friday inclusive. There was no worse that she has no wish to hear that Pastor Randolph has made a full recovery from the flu which had given her friends much concern. She reports fine health, and her report shows a prodigious amount of work through weather that would seem to northerners impossible to accomplish.

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