Once more Christmas is here with its joys, its charms, and its tender associations. The calendar would be the poorer without this holy and blessed season, for it seems to soften the hearts of all. Even the most selfish and unlikely folks wrap up parcels and write letters of good will.

Can we not make this Christmas season mean more to us than ever before? If God put himself into his great gift to the world, how can we put ourselves into our gifts? Try to live as if the very spirit of the Christ child is in your heart. Do everything for his sake in loyalty to him, and life will take on a new meaning for you. It will become as beautiful to you as the story of the Christmas manger-baby is to a child.

There is all about us a confused world. Shadows of moral darkness are over us. Human life is dreadfully cheap—as we think of the wars that have raged and the people who now die of hunger. In some ways, 'tis but a shabby inn, and there are ruthless Herods.

But this is God's world; there was a Birth that changed history, and a Star that guides. Wise men are bringing gifts; the angels are not quite out of hearing. In the cradle of the present is the Christ!

"Where meek souls will receive him, still
The dear Christ enters in."

—Rev. A. L. Davis.
IN SWADDLING CLOTHES—OR LEAVES?

"She . . . wrapped him in swaddling clothes, and laid him in a manger." That is how it was with babies at the time of Jesus' birth; they were wrapped in swaddling clothes. But in this year of 1945, even as we celebrate again Christ's Nativity, there are babies being born who are wrapped—not in clothing of any kind, because none is available—but in leaves. Just leaves, or old newspapers—anything to help keep them warm and alive.

Jesus was born into a needy world; the Scriptures make that plain. He came to seek and to save. The world today is needy, too, and we Christ's followers have an obligation to seek out those who are in need that we may help in saving them. Across the somber waters, disease-ridden people huddle in unheated hovels, eat only if they can find food. They have freedom of religion now, true; but can they go to a church—even an improvised church without a roof—and find solace for their souls? Can they go, unless they have strength of body and clothes for their backs?

Church relief officials who report the fact that newborn babies in India are being clothed in leaves, also tell of distraught parents in Europe (where more rigorous climates necessitate greater protection from the elements) using old newspapers for diapers.

Elise Thomas Culver, editorial secretary of the Church Committee on Overseas Relief and Reconstruction, indicates that only a partial diversion of the energy Americans are putting into their Christmas activities would provide a million diapers for the world's needy children. The Material Aids Committee has already purchased twelve thousand diapers, and urges churchwomen of America to help in fulfilling requests from abroad for one million or more by sending in every used diaper that can be spared.

This contribution, along with used cloth of any kind, old felt hats to help make shoe soles, neckties, shoes, bedding, clean and mended garments, and all other articles Church aid may be sent to the United Service Centers in New Windsor, Md., or Modesto, Calif.

Be sure to label your gifts as coming from Seventh Day Baptists.

As a matter of warning concerning Germany, one church executive insisted that for Protestants to continue to work on relief and rehabilitation is the only hope. On the basis of his recent visit to Europe, he felt that Protestantism here is not yet geared to the needs of Protestantism over there. "We have been praying for spiritual renewal, but there should not be no church, of course it may sometimes be necessary to consider the question within a shorter time.

After the initial term I believe there should be regular elections of pastor, if not annually than probably every two years at regular annual business meetings. Democracy calls for reasonably frequent elections, though there are disadvantages in having them too often. If there is to be an election, then campaigning is legitimate; but it should not disrupt or overshadow the primary work of the church which is to campaign not for a pastor but for the kingdom of God. It is important that all members attend and vote at the elections. The fair way to register opinions of the people is by use of the ballot, not by failure to cooperate in the work and worship of the church.

Following each election the pastor should by all means be informed by the clerk exactly how the vote stood. He needs and is entitled to this information in determining his own course. If there is a considerable minority he will be wise to plan to terminate his pastorate in the near future.

Whether an election is held it should be considered a closed incident, and all members should abide by the decision of the majority and preserve to work together harmoniously under the pastor's leadership. It should be kept in mind that, all of us being human, a pastor must not be expected to please all the people. Perhaps someone is very popular, but should be expected to please the pastor perfectly. Neither is it necessary for people to hold
the same views and opinions about everything in order to work together for the Church and the Kingdom. The relationship of pastor and people is a sacred one not to be taken lightly or to rest upon petty or personal considerations. Touch the conscience of man, and lose the confidence of the people. We must frown upon the enlistment of any one to be the children are not apt to know about passing events in the country.

P. B. Hurley, Conference President.
mankind. But there is a greater controlling power which may use these same material powers to accomplish good. This power of the spirit, in the human soul, moves into the plan of God and appropriating the resources of God, this power is greater than all the material resources of earth, for it is of heaven and has the universe on its side.

The petitions to the government and the prayer to our God which went into the formulation and adoption of the Kellogg-Briand Pact seemed to have been lost in the holocaust of war. But the leaders of that attack on mankind are dead, and their willing and cruel hand and their supporters are now being tried by that very law.

Alfred, N. Y.

BEGINNINGS OF NEW CHRISTIAN FRONT SEEN IN JAPAN

By Don Hargis

PRESBYTERIAN CHURCH ASSOCIATION

To many of us in Fukushima the fourth and eighteenth of November were momentous days in which we saw the beginnings of a new Christian front. It was here we realized that we were not of the same blood and color as the Japanese, yet we could find a common bond, a unity in the worship of our heavenly Father.

After much preparation and planning, the first union service of American and Japanese Christians was held in the Presbyterian Church of Fukushima...
In the old colored man who owned the little hat, I think there must have been a real love for the Lord and a desire to know more of Him. She was up before it was light. She knew how 'When we meet again, not here on earth, but in heaven' was. The little hat was something she showed me and I knew she had kept it to put out as a witness to the bazaar. I didn’t want a cheap copy of it, but I did want a hat that was a little better, and I knew I could depend on her to know how to make it. She wrote me a letter saying she had made the hat herself and would be glad to sell it for a dollar bill, and gave it to me. I could see that willow plume on Dorothy Vernon’s hat. Grans asked me if I didn’t like some of the other hats, but I just couldn’t. We always buy our hats with a willow plume in them. Grans was up before it was light. But, then that doll didn’t look to me to be as big as I thought it was. The little hat had the willow plume that willow plume that Mabel Galloway was tired of. Maybe she knew how much Grans wanted me to have it. Anyhow, she marked it down to one dollar and another dollar and a half, and Grans opened up the old black leather pocketbook, took out a dollar bill, and gave it to Mrs. Galloway. The little hat with the willow plume was a vision of the past. When that little girl was big enough she did have a beautiful Shetland pony named Nellie and the prettiest it with. Somewhere in the world, and Grans had been there. The Ladies’ Aid bazaar and the little doll hat with the willow plume were a good many Christmas ares, and Grans has been "up there" a good many Christ- mases, but, to me, Grans will always be what Christmas stands for: "To live in the hearts of those we love." If we want to do this, you can learn something to give ourselves.—Religious Digest.

My Grans has always meant Christmas to me. Grans was very rich in what she called this world’s goods, but she always had something in her heart for me. I remember it was at a Ladies’ Aid Christmas bazaar when I was in the front part of Uncle Richard Counts’ dry goods store. Mrs. O. C. Galloway had the booth with the little hats. I remember as if it were this very Christmas time. I had gone to the bazaar with Grans, and the very first thing I spied was that doll hat booth. There were lots of hats for a quarter, some for forty-five cents, and just a few for seventy-five cents and a dollar. There was only one hat for a dollar and a half. It was a little black velvet one with a brim turned up all the way around. The dark green taffeta crown was trimmed with a willow plume, and the holly leaves with which the booth was decorated. Best of all, it had a real willow plume. Myrtle Galloway had made the little hat, and I think she must have gone to the attic for that willow plume. Inside the little hat she had sewed a real silk lining drawn up with ribbon. I could just see that willow plume on Dorothy Vernon. Grans asked me if I didn’t like some of the other hats, but I just couldn’t. We always buy our hats with a willow plume in them.
FORGIVE US

Heavenly Father, wilt thou forgive us, thy children, that we have been so wise in earth's dumbness. We have been substituting a formula and ritual for simple neighborliness, for kindness, generosity, and charity; that we have gone far worse every day, that we have lost the heart. O restore us, Lord! Bring us back by the way of the little child this morning. Teach us the common duties here today and make us sublimes the simplicities of life. Amen.

-Frank W. Gansulaus.

PRESENTING GIFTS:

“This strange country is called Cathay, and the ruler thereof is one Kublai Khan, a mighty warrior, who is so well and so trusty sword has made himself lord of the whole land. His government is both wise and just, and is administered to rich and poor alike, without fear or favor. On the king’s birthday the people observe what is called the White Feast. Then are the king and his court assembled in a great room of the palace, which is all white, the floor of marble and the walls hung with curtains of white silk. All are in white dress and the food is of white. The king, white gifts, to show that their love and loyalty are without stain. The rich bring costly broidered garments. The poor present pearls, carvings of ivory, white chargers, and jewels, to the king’s birthday.”

May we all receive the rich blessings that come to us, and may we find our own gifts that we may give, in his name as we present gifts this Christmas to those in need of both the spiritual and physical bread. May our gifts be white with the purity of unselfish love and the spirit of sacrifice. And so we keep the birthday of our King. Amen.

H. S.

HELP US

O God, our loving Father, help us rightly to remember thy great sake and to receive in the song of the angels, the gladness of the shepherds, and thePredicate of the Wise Man. Close the door of hate, and open the door of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessings that Christ has brought. Teach us to be merry with clear hearts. May the Christmas morning make us happy to be thy children and the Christmas evening bring us to our beds with grateful hearts, loving and forgiven, for Jesus’ sake. Amen.

-Robert Louis Stevenson.

Promoter of Evangelism.

RESPONSES TO MEN’S MEETING

One young man said after the meeting that if all the young men of his age could have heard the address by Dean Bond when they were younger he felt sure a greater number of them would be ministers today. Several said that they had a good feeling about the program and hoped that Dean Bond could give the message to other groups of fathers and sons.

3. OCCASIONS IN ORDER FOR THE MEN AND BOYS WHO CAME FROM HEBRON AND LITTLE GENESEE THROUGH THE SNOW AND COLD.

H. S.

AN IDEAL YOUTH SOCIETY

1. Total Membership
2. Comprehensive Bible Study
3. Inter-group Co-operation

By the Albion Christian Endeavor Society

Our Christian Endeavor society of Albion, Wis., could be more active and progressive with bigger and better meetings.

The society should not be content with less than every eligible person in our community being in the society. It should not only have everyone a member in the society, but it should be working to keep the members taking part in every meeting. We believe, for a start, that it is well for the leaders to be chosen at least twice in advance because of the habit of following and taking part in the discussion becomes a fixed procedure with each member.

Part of each meeting should be given over to a comprehensive study and reading of the Bible and its application to our everyday life. When each meeting can be made interesting enough to cause everyone to forget the passing of time, a good society can be produced.

Also it seems that during the school year there is very little time for social activities. Our meetings of the week should include something of a social nature.

Likewise, our society should be co-operating with other Christian Endeavor societies in every way possible to further the cause of Christian living. Christian Endeavor has a place in this community that no other society can fill. As soon as each and every member’s schedule is kept, and each of society’s meetings is not complete without his or her presence, each meeting will be a success.

YOUNG PEOPLE HAVE CHANCE

TO WIN COLLEGE EDUCATION

United Christian Youth Movement

Eight young people will receive college educations, with a total value of $9,200, as winners of Parshad College Scholarships, awarded as part of the 1946 Youth Week observed in January. And announced by Dr. Isaac K. Beckes, executive secretary of the United Christian Youth Movement (UCYM). Twenty-four additional winners will receive scholarships to the six summer regional planning conferences of the United Christian Youth Movement, he stated. These awards are offered through the UCYM and are made possible by Alfred H. Averey, a Methodist layman of Malden, Mass.

"Top awards of four-year scholarships, valued at $1,600 each, will be granted the boy and girl winning first in the contest," Doctor Beckes explained. "Six awards of two-year scholarships, valued at $1,000 each, will be given to winners in each of the six regions of the United States and Canada. The eight top winners will also receive full scholarships to the national conference sponsored by the UCYM.

In announcing the rules, Doctor Beckes explained that participants must be Christian young people between sixteen and twenty-four who are at least seniors in high school and not more than freshmen in college. "But all students who hold summer jobs," he said, "are eligible to participate if they have not attended college more than one year.

The awards, according to Doctor Beckes, will be granted on the following bases:

1. Evidence of Christian service in the local church and interdenominational work.
2. Evidence of Christian citizenship in school, at work, or in the community.
3. Possession of a total score of at least fifteen hundred words, to include something of a social nature.

Likewise, our society should be co-operating with other Christian Endeavor societies in every way possible to further the cause of Christian living. Christian Endeavor has a place in this community that no other society can fill. As soon as each and every member’s schedule is kept, and each of society’s meetings is not complete without his or her presence, each meeting will be a success.

Christian Education.

Rev. Harley Sutton, Alfred Beslen, H. S.

Sponsored by the Seventh Day Baptist Board of Christian Education.

SIXTY ATTEND BROTHERHOOD MEETING IN ALFRED STATION

By Elmer Willard

Men of the Western Association met at Alfred Station, N. Y., Monday, December 3, under the presidency of Rev. W. L. Greene of the Union Industrial Society of the Second Alfred Church. This was the first meeting since the brotherhood was organized in 1942. Because of the war, meetings had not been held. However, it is hoped that future meetings will be held more frequent. About sixty young men and boys kept the inclement weather. The boys of the association were special guests.

Group singing was led by F. M. Palmer of Alfred Station. After a few remarks by President Wayne Crandall of the Independence Church, his brother Edward Crandall gave a brief talk on vocations, stressing the need of Seventh Day Baptist men to take up a business or trade within a Seventh Day Baptist community.

The theme of the evening was to encourage young men and boys to consider prayerfully, and carefully, the ministry when choosing a life work. If they feel called of God, they should answer that call with “Here am I, send me.” An inspiring address stressing this theme was given by Dean A. J. C. Boldt of Alfred.

Men representing Alfred, Little Genesee, Independence, Hebron, and Alfred Station were present.

-Alfred Station, N. Y.
munity-wide rallies and forums with attention centered upon winning youth for Christ and on the need of building Christian character.

Youth Week began over thirty years ago in the celebration of the thirtieth birthday of the International Society of Christian Endeavor. It is now an annual interdenominational observance sponsored by Christian Endeavor and the United Christian Youth Movement, which is administered through the International Council of Religious Education. Agencies of UCYM include forty Protestant denominations, thirty-one state councils of churches and religious education, and youth-serving organizations including the Boy Scouts and Girl Scouts, Camp Fire Girls, the Y.M.C.A., the Y.W.C.A., and the Student Volunteer Movement. — International Council of Religious Education.

Young folks—get started now! Seventh Day Baptists can be represented in the list of winners! Please send at once to me for application blanks. In the meantime, get started on your essay. A little girl told me that there was a

THUMBNAVL SKETCHES

About Seventh Day Baptists and Their Activities

With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told “who is who” among denominations. Many are inquiring about Seventh Day Baptists, those of that group who happen to read the Sabbath Recorder, we will print each week in this column a few facts about Seventh Day Baptists.

POLITY

Seventh Day Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit. Therefore they have no binding creed, outside the Scriptures, to which members must subscribe. They are historically called upon to be all of them, and desire that all shall enjoy freedom of conscience in matters of belief, and all churches freedom of action with respect to discipline and polity.

For further information about Seventh Day Baptists, write American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Minnau S. Greene, ANDOVER, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

How are you? I am fine and so are all my sisters and brothers. I wrote to you this summer when I was in bed with yellow jaundice, and I have been in bed with it ever since. I have not got my Christmas shipping done yet, but I will be glad when we begin getting Christmas presents. My brother’s birthday is on Christmas day.

Well, I guess this is all for now.

Your friend,
Louise Henry.

Alfred Station, N. Y.

Dear Louise,

I am very glad you are entirely over your illness. Jaundice is a very unpleasant disease I am told, but I have never been un

OUR LETTER EXCHANGE

Dear Mrs. Greene:

How are you and all your loved ones feeling? We are feeling quite well ourselves. We just had our first snowstorm, and it was quite a storm because we got about one foot of snow. I am having a lot of fun with my girl friends playing in the snow with our sleds.

We have just lost a dear sister in the Lord from our mission. She died on December 1. Her name is Mrs. Harold Pearson, and she is from Amsterdam. She has been our pianist for years, and I know that we will miss her very much.

How is your son getting along in the service? Do you hear from him much? My brother Ralph is in Korea. He is in the medical corps, and we receive letters from him from time to time.

This is all for now.

Your Recorder friend,
Esther Naomi Patatoo.

Schenectady, N. Y.

Dear Esther:

I have heard your dear Christian friend, Mrs. Pearson, spoken of very highly, both as to her fine Christian character and her ability. If you tell her of the mission will miss her greatly, and I extend my sincere sympathy.

Our son is now back in his home in Bridgeport, N. J. He spent nearly a week with us very soon after he returned from Japan. He is now in inactive service and expects his discharge about January 1. You can imagine how thankful and happy we are, that he has returned safely and is looking well, after a half year or so in the Pacific theater. We hope to spend some time with him and his dear family during Easter vacation. I hope you brother, also, is doing well. How wonderful it is that the war is over, and I pray that there will never be another one.

We, too, are buried in snow. The trees and branches have been very beautiful with their coating of pure, white snow; but it has been so heavy that many of the tree limbs have

SEVENTH DAY BAPTISTS RATE THIRD IN PERCENTAGE GIVING OF CHURCH CHRISTMAS BOXES

Church people across the nation, inspired by the Christmas spirit of giving, have packed shipments to distribution centers (up to November 15) over 156,000 Church Christmas Packages.

Some of the larger denominations, according to statistics released recently, packed as many as thirty thousand boxes. Methodist topped the list, with Northern Baptists second. The smaller church organizations, however, came more nearly having a one hundred per cent participation. Seventh Day Baptists are on the per cent basis, being exceeded in percentage only by the Mennonite and Czech Moravian Brethren denominations.

Already several shipments of these boxes have left the United States. Although dock strikes have held up some shipments, the Church Committee on Overseas Relief and Reconstruction is attempting to get as many of the boxes to their destination as possible by Christmas time.

Since the contents of the boxes are items which will be welcomed and serviceable at any time, later shipments will help to bring relief whenever the packages are received in Europe and Asia. A few packages not yet returned to headquarters should be packed and sent in, even though the deadline for Christmas shipping is past.

OLD-TIMER'S S E Z

"The rich man was plumb cussin' when he was on earth, and Lazarus was a poor beggar. Your financial standin' on earth don't get you nowhere in the hereafter—that is, no desirable where."

been broken. It looks as if we would surely have a white Christmas this year.

Yours in Christian love,
Mizpah S. Greene.
478 THE SABBATH

There was no suggestion then that the innumerable Scriptural references which correction was in the evening of the day of the... of... that Christ arose on the third day because it is the first day of the week. Beyond this, there is no evidence of institutional based on reasons wholly unlike those which produced the Sabbath. The first reason is drawn from Gnostic speculation and the second is pure invention as far as the Bible is concerned. It is easy to understand Justin's theories when it is recalled that he was attempting to explain the resurrection at the time and an analogy had been invented between the rising sun and the risen Christ.

It was about this time that the Catholic church became the Roman Catholic Church and shortly thereafter Constantine, himself a sun worshipper only partially converted to Christianity, introduced a civil law making Sunday a holiday. His edict in part said, "Let all judges, and all city people, and all tradesmen rest upon the venerable day of the Sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain or the planting of herbs as the day which should not be allowed to pass, lest the provisions of heaven be lost." It should be noticed that no reference to the day is made as a Sabbath, as the Lord's day, or as being in any way connected with Christianity. Neither is the edict addressed to Christians, but to all subjects of a heathen emperor.

Concordance Definition

I have a Bible in the front of which there is an index which under the heading, "Sabbath," gives the following information: "It was instituted by God in paradise for the benefit of man, as a weekly day of rest for the worship for the spirit. The Jewish Sabbath was placed at the end of the week in commemoration of the Creation. The word means 'day,' but the fourth commandment gives the rest a definite religious character and subsequent legislation made the Jewish Sabbath a day of religious rites and practices. The Christian Sabbath takes the place of the Jewish, with the difference that it is placed at the beginning of the week, in commemoration of the resurrection of Christ. It is therefore called 'the Lord's Day.' The word 'Sunday' means the day of the sun and is of heathen origin, but is now used to denote the Christian Sabbath." Analyzing this statement more carefully, observe the assertions that "the Jewish Sabbath was placed at the end of the week in commemoration of the Creation" and again that "the Christian Sabbath takes the place of the Jewish, with the difference that it is placed at the beginning of the week in commemoration of the resurrection of Christ." Who did the placing referred to and by whom? Is it the case that apostolic influence or the attempt to follow an ancient institution that is made to infer that the Jewish Sabbath was attached to the seventh day by men and that therefore the man-made ordinance calling for observance of the first day of the week is amply justified by earlier precedent. We, as Seventh Day Baptists, believing fully in the authority of the Scriptures, as much right to say two times two equals five; the chemist, that water is composed of nitrogen and oxygen instead of hydrogen and oxygen; and the physician, that his patient has an ordinary stomach-ache instead of a broken leg. An Appointment with God

If any of us have an appointment for Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, or Sunday, would we? By the same token, we all have an appointment with God on each seventh day, his holy Sabbath. Is there any reason why we should break this appointment and keep it on Sunday? Of course religious services can be and are held on any day of the week except the seventh has the sanctity of the Sabbath. Without following in detail the fortunes of the seventh day practices of Roman Catholic supremacy, it is only necessary to say that for the first thirteen hundred years of its connection with Christianity, Sunday never rose to the same position as Sabbatical holiday. This includes the first transition period from the middle of the second century to the Reformations by Luther. During the next three hundred years of the thirteenth centuries, while the Church was departing from the New Testament type under pagan influences and undergoing the changes which culminated in the Roman Catholic Church, the Sabbath fought stubbornly for the place in which Christ left it. It was forced to leave but universal truth by the poison of no-Sabbathian and the influence of civil law and ecclesiastical law. But in spite of all this, it never wholly disappeared. Various branches and groups which never recognized the authority of the Roman Church kept Sabbath observance alive and formed the germ of the denominational life of the English Seventh Day Baptists. The important point is that the first thirteen centuries of the life of Sunday, as in some sense an institution of Christianity, were centuries of holiness.

The Catholics, of course, have kept Sunday since their earliest days, but it is their belief and claim that the Catholic Church has power to make any and all ecclesiastical laws. Protestants on the other hand do not recognize any such authority, claiming to rely solely on the Bible; yet the great majority accept the Catholic-endorsed Sunday.

Protestants — with whom Seventh Day Baptists are identified—are an outgrowth of the Reformation which took place in the sixteenth century as a protest to the abusive side of many Church ceremonies, the immorality of the clergy, the sale of indulgences, the multiplication of holy days, and all efforts to keep it on the old Catholic festivals; the abuse of the mass and of the consecrated oils for witchcraft and the extent to which clerical immorality encouraged crimes. The laity, bad as they were in the later middle ages, were improving more rapidly than the clergy; and under the leadership of Luther, and others, who were critized the evils of Catholicism and asserted the authority of the Bible as being above that of the Church fathers. The following was accepted, and all the Protestants so-called accepted the Bible as the sole rule of faith and practice.

Charlton was in a position to enforce and deavor to have Luther accept the Sabbath of the Bible, but Luther acted the part of a politician and compromised on the Sabbath by keeping a half day. The new of the Church was gravely concerned about the Reformation and called the Council of Trent

(Continued from issue of December 10)

There is no question but that Christ kept the Sabbath throughout his life, and I am sure no one contends this fact; for there are innumerable Scriptural references which corroborate the statement which I have made. Also, after his death, the Sabbath was continued as the foundation of worship, and there was no suggestion then that the Sabbath was transferred from the seventh day to the first day of the week in commemoration of the resurrection of Christ on the first day of the week. There is more than a reasonable doubt anyway that Christ arose on the third day because it is the first day of the week. Beyond this, there is no evidence of institutional based on reasons wholly unlike those which produced the Sabbath. The first reason is drawn from Gnostic speculation and the second is pure invention as far as the Bible is concerned. It is easy to understand Justin's theories when it is recalled that he was attempting to explain the resurrection at the time and an analogy had been invented between the rising sun and the risen Christ.

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If any of us have an appointment for Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, or Sunday, would we? By the same token, we all have an appointment with God on each seventh day, his holy Sabbath. Is there any reason why we should break this appointment and keep it on Sunday? Of course religious services can be and are held on any day of the week except the seventh has the sanctity of the Sabbath. Without following in detail the fortunes of the seventh day practices of Roman Catholic supremacy, it is only necessary to say that for the first thirteen hundred years of its connection with Christianity, Sunday never rose to the same position as Sabbatical holiday. This includes the first transition period from the middle of the second century to the Reformations by Luther. During the next three hundred years of the thirteenth centuries, while the Church was departing from the New Testament type under pagan influences and undergoing the changes which culminated in the Roman Catholic Church, the Sabbath fought stubbornly for the place in which Christ left it. It was forced to leave but universal truth by the poison of no-Sabbathian and the influence of civil law and ecclesiastical law. But in spite of all this, it never wholly disappeared. Various branches and groups which never recognized the authority of the Roman Church kept Sabbath observance alive and formed the germ of the denominational life of the English Seventh Day Baptists. The important point is that the first thirteen centuries of the life of Sunday, as in some sense an institution of Christianity, were centuries of holiness.

The Catholics, of course, have kept Sunday since their earliest days, but it is their belief and claim that the Catholic Church has power to make any and all ecclesiastical laws. Protestants on the other hand do not recognize any such authority, claiming to rely solely on the Bible; yet the great majority accept the Catholic-endorsed Sunday.

Protestants — with whom Seventh Day Baptists are identified—are an outgrowth of the Reformation which took place in the sixteenth century as a protest to the abusive side of many Church ceremonies, the immorality of the clergy, the sale of indulgences, the multiplication of holy days, and all efforts to keep it on the old Catholic festivals; the abuse of the mass and of the consecrated oils for witchcraft and the extent to which clerical immorality encouraged crimes. The laity, bad as they were in the later middle ages, were improving more rapidly than the clergy; and under the leadership of Luther, and others, who were critical of the evils of Catholicism and asserted the authority of the Bible as being above that of the Church fathers. The following was accepted, and all the Protestants so-called accepted the Bible as the sole rule of faith and practice.

Charlton was in a position to enforce and deavor to have Luther accept the Sabbath of the Bible, but Luther acted the part of a politician and compromised on the Sabbath by keeping a half day. The new of the Church was gravely concerned about the Reformation and called the Council of Trent
in 1545 in an endeavor to heal the breach. We are told that at first the council was disposed to side with the reformers, but finally the Archbishop of Reggio, pointing out the inconsistencies of the reformers, turned the tide against the Reformation by advancing the argument as recorded in the Encyclopedia Britannica and following:

"The Protestant tendency to stand upon the written Word only. They profess to hold the Scripture alone as the standard of faith. They hold, as the arguments advanced were failure to observe the seventh day and Pawcatuck, I feel the chief reason is the all have seen the spread of servance would fall of its own weight. We be discussed which is used by of the church.

Sunday, and in -.. 481
There' the waning of Protestantism in the world as alone as the movement, as the arguments advanced were
of the New Testament, that it is so called many times in the New Testament, and so it still standeth in force, that we are bound unto the seventh day, though not unto that very seventh. Concerning the time, and persons by whom, and when the day was changed, it appeared in the New Testament, that it was done in the time of the apostles and by the apostles themselves, and that together with the day, in which the seventh day was no longer the Sabbath, the name was again adopted and practice the observance of Sunday, for which they have only the tradition of the church.

"Consequently, the claim of 'Scripture alone as the standard' fails, and the doctrine of 'Scripture and tradition as essential' is established, the Protestants themselves being judges.

And so the Catholics made it plain they had nothing to fear from the Protestant tendency to change, as the arguments advanced were worthless and inconsistent and Sunday observance would fall of its own weight. We all have seen the spread of Catholicism and the waning of Protestantism in the world as a whole and even here at home in Westerly and Pawcatuck, I feel the chief reason is the failure of the seventh day Sabbath universally; for what stronger evidence than this could be offered in substantiation of the seventh-day Sabbath! How inconsistent it is to hold the Bible in one hand while we reject the very existence of their various denominations to the Reformation, to observe Sunday, the authority of which is based on tradition and man-made!

There is one more point which should be discussed which is used by Sunday advo-
cites, and that is the "one day in seven" theory or any day of the week after numbering six. The first to advocate this theory was the Puritan, Nicholas Bowdse, who published a book in 1595 entitled "The Doctrine of the Sabbath Plainly Laid Forth and Soundly Proven" in which he attempts the transfer of the name, the authority, and purpose of the Sabbath, as the Bible says about it, to Sunday in the following para-

"But now concerning this very special seventh day which we now keep in the time of the gospel, that is well known, that is the same, was from the beginning, which God himself did sanctify, and whereas he spake in the commandment, for it was the day going before ours, which in Latin retaineth its ancient name, and is called the Sabbath-which we also grant, but so that we confess it must always remain, never to be changed any more, and that all men must keep holy this seventh day which was unto them not the seventh, but the first day of the week, as it is so called many times in the New Testament, and so it still standeth in force, that we are bound unto the seventh day, though not unto that very seventh.

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THE SABBATH RECORDER

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more than reconciled. I have rejoiced that Moses did such a great work, and that he advanced a good cause, too. Its progress was com- pleted in one generation to the point where another could carry it on.

It should be a pleasure to see another succeed better than we have done. It is the cause which we wish to see prosper. If the cause is succeeding, then we rejoice in that success, whether at our hands or at the hands of another.

A. J. C. Bond, Dean, School of Theology, Alfred, N. Y.

FROM THE EDITOR'S DESK

Dear Recorder Readers:

Last night the third battalion was given a rich treat they had been looking forward to, the music of the masters for a full hour. Among those performing were two who were outstanding for their musical ability, a tenor and a soprano. The tenor sang fluently in many languages, giving selections in German, Italian, and French. The attention of the audience was captured and held by the lyric soprano who seemed so at ease and casual while singing the most difficult musical scores.

Also gracing the platform were a baritone and an alto, both of quite learned reputation; however, the show was completely stolen from these experienced performers by a little girl of six, whose unaffected charm made her dear to all.

The musicians were versatile, often doubling with one another to form duets and quartets, and singing excerpts from many well-known operas such as "Overture," "La Traviata," and "Faust." They were Japanese.

Don Hargis, Chaplain's Assistant.

Fukushima, Japan,

November 28, 1945.

Dear Editor:

I want to raise my voice in protest against such articles as the one appearing in the issue of November 26 on page 397 against compulsory military training.

For one and all, I am in favor of this training. Even if the training is worthless from a military viewpoint, it is priceless to us as a nation in helping to make strong bodies, in learning to "live together," in extending to "educate out" any class distinctions, and lastly in instilling a sense of national obligation in our youth. Are we to treat lightly, so soon, the tremendous obliga-
tions we assumed as a member of the United Nations?

Would you give space to this letter—at least in view of the fact that you have printed the opposite side.

J. B. Couvys,

(Formerly Lt. Col., Field Artillery,
Atlanta, Ga.,
now in Reserve.)

December 6, 1943.

Dear Editor:

Here is an item that I thought might be interesting for the Recorder. The following was taken from "The Reporter."

The following bit of legend comes from the White Cloud, Mich., Historical Society. A case of emergency, Civilian Public Service men, convicts from the state penitentiary, and army units on standby duty were thrown together on the fire line. This particular army unit was an air force group returned from overseas but not yet released. The storyteller is Harry Paulson.

Our companion was one of the prisoners, a Filipino doing the fifteenth year of a life term. He claimed he had never been held and held by the lyric soprano who seemed so at ease and casual while singing the most difficult musical scores.

Also gracing the platform were a baritone and an alto, both of quite learned reputation; however, the show was completely stolen from these experienced performers by a little girl of six, whose unaffected charm made her dear to all.

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While we sit comfortably in our homes this holiday season, let us give thought to the discomforts of the world.

THE NEED

M. R. Zigler, executive secretary of the Brethren Service Committee recently returned from a trip to Europe, says that the destitute peoples need friends as well as goods. "Some parts of Germany will be forced to go anti-Christian," he says, "unless we send both men and materials immediately."

Observers believe that, although some material aid is getting through to starving people, the victims are becoming subject to deliberate annihilation. In places mass graves are having to be dug with bulldozers. No babies born in 1946 will "live," reports say. "The time has come," states Victor W. Sleze of the Seventh Day Baptist relief committee, "for Christian people to make sure that all is being done that possibly can be done."

Chaplain Leon Maltby, recently returned Seventh Day Baptist chaplain from Japan, states emphatically that the people over there are ready for the gospel. "If they don't get the gospel of Christianity," he points out, "it will be the gospel of Communism—or some other ism."

Now is the opportunity for missionary work.

THE ANSWER

Consider the whole question of American policy toward ex-enemy peoples. Church members need to promote a vigorous campaign to offset the tendencies toward any vindictive attitude. High military authorities, including General C. L. Adcock, commanding officer of the American Zone in Germany, state that the food situation must be changed soon. Secular sources report that Jews, still held in concentration centers, clamor to have the storm troopers return; under them fewer died and there was less suffering, they lament. When you have studied these matters and come to informed and Christian decisions, contact your officials in Washington.

Funds are needed for purchases either here or abroad to meet requests as received from Geneva for trucks, jeeps, bicycles, foods, and medicines (especially for child care), implements such as sewing machines, needles, farm tools, etc. Money is also needed to meet costs of shipment. Send contributions through the Denominational Budget to Milton Van Horn, Milton, Wis.

Contributed supplies are constantly and urgently requested—clothing, shoes, blankets, comforters, linens, and canned and processed foods. All articles of clothing should be cleaned and mended before shipment to United Church Service Centers, New Windsor, Md., or Modesto, Calif. Label all contributions as coming from Seventh Day Baptists.

Specific shipments to specific people as yet are not possible—unless some person who is going overseas delivers goods as part of personal baggage. However, letters can be sent to friends and church people abroad. Several missionaries

(Continued inside back cover)