

MARRIAGES

ANDERSON-CRANDALL. — At the home of the bride's parents, Mr. and Mrs. Ray W. Crandall, in Walworth, Wis., on Thursday, October 17, 1935, at two o'clock in the afternoon, by Rev. Edwin Shaw, Miss Thelma Lucile Crandall and Mr. Harry Alvin Anderson. The new home will be in Janesville, Wis.

ELLIS-WELLS. — At the Seventh Day Baptist church in Plainfield, N. J., Miss A. Frances Wells of Plainfield, and Delmar B. Ellis of Stephentown, N. Y., both graduates of Alfred University, were married October 12, 1935, by Rev. Boothe C. Davis.

McWILLIAM-BABCOCK.—At the McWilliam home, Milton, Wis., Vera Fern Babcock, of Nortonville, Kan., and Clarence Donovan McWilliam were married at sunset, Friday, October 4, 1935, by Rev. J. F. Randolph.

WILLIAMS-DAVIS.—At the home of the bride's parents, Mr. and Mrs. E. E. Davis, North Loup, Neb., October 15, 1935, by Rev. Hurley S. Warren, Dorris F. Davis and Vernon D. Williams, both of North Loup, the new home to be at North Loup.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion.

Cash must accompany each advertisement.

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LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer Karl G. Stillman, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. James L. Skaggs, pastor, 469 Teaneck Rd., Teaneck, N. J.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Room 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2.15 o'clock, followed by Sabbath school. Rev. Ernst Leuenberger, acting pastor.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Rev. Loyal F. Hurley, pastor, 4415 Lemon Street.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 13962 Young St., Detroit, Mich., associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular services of worship with sermon each Sabbath at 11 a. m. in its house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school precedes the church service. Prayer meeting at 7.30 Wednesday evening. Rev. Edward M. Holston, pastor, 619 North Avenue, R. 3.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at 30 Kalamath Street as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Fla., Seventh Day Baptist Church holds regular services at 10 a. m. in its new church building, 145 First Avenue. A cordial welcome is extended to all. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m. at Argyle Hall, 105 Seven Sisters' Road, Holloway, N. 7. Strangers and visiting brethren are cordially invited to attend these services.

The Sabbath Recorder

VOL. 119

NOVEMBER 11, 1935 No. 10

ARMISTICE DAY ENTREATY

My friends, I am not trying to make you sentimental about this. I want you to be hard-headed. We can have on the one side this monstrous thing, or we can have Christ; but we cannot have both. O my country, stay out of war! Co-operate with the nations in every movement that has any hope for peace; contend undiscourageably for disarmament, but set your face steadfastly and forever against being drawn into another war. O Church of Christ, stay out of war! Withdraw from every alliance that maintains or encourages it. It was not a pacifist, it was Field Marshal Earl Haig, who said, "It is the business of the churches to make my business impossible." And, O my soul! Stay out of war!

—Harry Emerson Fosdick

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(Established in 1844)
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year after date to which payment is made un-
less expressly renewed.

"Filled" for Service It is a common experi-
ence with earnest Christian people to desire
the presence of the Holy Spirit and to pray
for the "infilling" or to be "filled" with the
Holy Spirit. This writer does not feel fit or
qualified to write upon this deep phase of
Christian living or activity. But he feels that
there is something lacking in our views and
experiences concerning the vital truth of the
Holy Spirit. No sympathy need be wasted
on the interpretation some make of the Holy
Spirit that looks for manifestations and pow-
ers, tongues and prophecies—in other words,
bizarre phases or accompaniments looked for
or claimed by special devotees of special doc-
trine.

We believe the Holy Spirit comes when
one believes and accepts Christ as his per-
sonal Savior. Indeed, without the Spirit he
cannot accept the Christ. Scriptures speak of
the "abiding" presence of the Spirit. Jesus
"breathed on them," we remember, and said,
"receive ye the Holy Spirit," before his ascen-
sion; but at the same time he enjoined them to
tarry at Jerusalem until they should be en-
dued with the power of the Spirit from on
high. So we see a distinction, which con-

stantly should be noted, between the abiding
Spirit and the power of Spirit.

Doubtless at Pentecost when the power fell
upon them, the disciples were praying not for
comforting assurances and peace of the Spirit
—but with one accord they were together at
prayer for the power of the Holy Spirit. It
is proper for us to pray not for the abiding
presence of—but to be filled with—the Spirit
which will empower us for service. The
"comforter" which Christ promised them be-
fore his death was to become to them "the
great dynamic whereby they were to fulfill
their mission." Not only at Pentecost were
they filled and boldly stood up and witnessed
and proclaimed Jesus, but from that time
forth they became telling witnesses of Jesus,
both in Jerusalem and in Judea, in Samaria
and the uttermost parts of the earth.

Christians need to pray for this infilling.
The Church should pray for it. Inactive and
impotent as she stands so often amid the con-
flict and doubt of the times, she needs this
dynamic power to release her members, her
forces for witnessing service. When, as it
were, scales fell from the eyes of Paul after
his conversion, and at the hands of Ananias
he had received the power of the Holy Spirit,
"Straightway he preached Christ in the syna-
gogues, that he is the Son of God."

When that power came, Peter must stand
before a hostile Jerusalem and tell them they
needed a Savior. It sent Paul to the Gentiles,
Livingstone to Africa, Grenfell to Labrador,
our missionaries across the seas.

That infilling will give the Church power,
and will cause it to break loose from listless-
ness and all hindrances and become mighty to
pull down the strongholds of sin, raise walls,
and enlarge our temples of worship.

Let men search their own hearts and pray
to be willing to be emptied of all self and
selfishness, that there may be room for the
Spirit to fill them. Then will end the age of
indifference and the "age of religious chivalry
and knighthood" will begin. Then soon will
"the knowledge of the Lord cover the whole
earth" and the kingdom of the world become
the kingdom of our Lord. So come Holy
Spirit.

From Wells of Water It is hard to believe
one's eyesight sometimes. Here is a desert
that evidently was once the bed of an ancient
lake or inland sea. It is fertile and capable
of producing abundant crops. In some places

it is doing so. Fine grapes, oranges, grape-
fruit, dates, vegetables, alfalfa—all grow in
riotous profusion. But that something has
happened is apparent. On one side of the
road, built through this waste country by
man's hand, is awful desert—a desert where
one would soon perish; on the other side are
fruits, beautiful trees, and other luxuriant
vegetation. Drive in; hear one talk about his
119 varieties of dates, now sent all over the
world—and if you believe his story—the only
ones really fit to be used.

The story is indeed romantic. But how
does it come about? It is a country all alike.
Wells is the answer — artesian wells from
which water is pumped and flooded about the
trees twice a week in fruiting time—no rain-
falls, no dew. In fact rain is dreaded, and
dates are protected against rain by paper
tents or coverings over the fruit clusters.
Wells of living water, wells sunk by the hand
of man—but wells fed by the springs back in
the mountains where God's dew and rain and
snow fall!

It's a parable of life. Desert-like is the life
of mankind—arid, waste, unlovely, and un-
fruitful. But there are the blessings of God,
distilling like dew and rain and snow—great
undercurrents of his love and mercy, making
living bearable and life what it is.

Here we see evidences of his love and
spirit worked out in the lives of men and
women—while next to them is the desert of
unfruitful, ungodly living. What makes the
difference? Wells is the answer. Men must
irrigate life if it is to be fruitful. Men were
born to bear fruit of the Spirit. There are
some streams easily diverted to bless life, but
many a situation demands that wells be
dug. They are wells of prayer and faith
and love.

We hear Jesus saying, "Whosoever drink-
eth of the water that I shall give him shall
never thirst; but the water that I shall give
him shall be in him a well of water springing
up into everlasting life."

Red Cross Public Health Nursing Public health nursing was
fairly well established in
the cities, but it was scarcely heard of in rural
areas until the Red Cross began its service in
1912. Today, all this is changed; the gray-
uniformed nurse of the Red Cross is a fami-
liar figure in hundreds of communities where
she visits the bedside of the sick. Not only
do her patients benefit by her care, but the

health of the communities in which she works
is safeguarded by her watchfulness against
epidemics, inspection of school children, and
her instruction in home hygiene and care of
the sick.



In the past twelve months more than eight
hundred Red Cross nurses have made a mil-
lion home visits to patients. They have gone
into schools and inspected more than 600,-
000 children, detected defects before the ser-
ious complications set in, and sent many chil-
dren to doctors, dentists, and oculists for cor-
rections that made school work easier and
safeguarded future development.

The Red Cross is dependent upon member-
ship dues each year to administer its nursing
services and to carry on its work of disaster,
veteran and civilian relief, first aid and life
saving instruction, and other activities. You
share in the work of the Red Cross by enroll-
ing as a member and your dues support its
programs. Join during roll call, November
11-28.

MESSAGE FROM THE FINANCE COMMITTEE

The Committee to Promote the Financial
Program of the General Conference has had a
session to discuss the question of finances as
related to the work of the denomination, and
more particularly the possible ways by which
the committee can do the work it was ap-
pointed to do.

In the interest of efficiency, and in order that all members may have a definite part in the work, the committee was divided into two sub-committees — a committee to formulate and present a program, and a fact-finding committee.

The first named committee is sending a letter to the pastors, asking their help in formulating this program. After all, if the committee is to be of assistance to the churches it will be because it has before it the best methods now in operation in the churches, and some understanding of the situation in the churches wanting help.

Later the pastors will receive a communication from the fact-finding committee.

We trust that officers and members of the churches will give to the pastors their hearty and sincere co-operation in getting the necessary information into the hands of the committee.

Meanwhile may we call your attention to the fact that one-third of the Conference year is already gone, and urge all good Seventh Day Baptists who read this to be on the job in promoting the denominational program in their own church. And let each one meet his own obligation as promptly as possible.

In making the annual canvass this year, and in promoting stewardship in the churches, the committee recommends that an effort be made to secure MORE GIVERS.

On behalf of the Committee to Promote the Financial Program of the General Conference.

A. J. C. BOND,

Chairman of Sub-Committee on Program.

MISSIONS

"THE LIBERAL SOUL SHALL BE MADE FAT"

In many churches during the next three months, a canvass will be made for the church and denominational budgets, and the question will arise, "How much shall I subscribe for each?" This question, every one, with God's help, must decide for himself. Others do not know our circumstances and they are not responsible for our stewardship. When others attempt to tell us what to do in such matters, they are usurping Christ's place in our lives.

In deciding what the Master would have us do with our substance, as well as in the use

of all our talents, we are to turn to the teachings of the Scriptures rather than to our own selfishness. The Bible does not go into details, but it sets forth certain general facts regarding this subject.

Liberality is a Christian grace. Paul in writing to the Corinthians in speaking of this subject said, "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

The cultivation of the grace of liberality is necessary for the growth, happiness, and usefulness of the individual and the church. We read in Proverbs 11: 25, "The liberal soul shall be made fat, and he that watereth shall be watered also himself." This applies to churches as well as to individuals. It naturally follows that churches which are not liberal will suffer on that account. This is plainly stated in the proverb which says, "There is that which withholdeth more than is meet, but it tendeth to poverty." Again this is set forth by the prophet when he said to the Jewish Church, "Ye are cursed with a curse; for ye have robbed me, even this whole nation." Are churches today robbing God and being cursed on that account?

What any church can do depends upon its means, but every church, as well as every individual, needs to reach out to those beyond its borders for its own sake—for its growth and prosperity. It may be able to do only a very little, but that little it must do to save itself.

Another fact taught us in the Word regarding this matter is that we are not following Christ unless we reach out beyond our own borders, whether we have much or little. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

It is a blessed thing to reach out to help others wherever opportunity offers. It ennobles the soul, it gives the church power, it fills all with happiness, and it is following Christ. "The liberal soul shall be made fat," and the liberal church shall flourish.

FIELD WORK IN COLORADO

BY MISSIONARY PASTOR RALPH H. COON

I left home accompanied by Mrs. Mina Coon who wished to visit her niece, Mrs. Dresser, in Craig. I think I could fill several

pages telling about the wonders of that two hundred fifty mile ride through the mountains, all decked in the glorious hues of autumn, but I know it is the people you want to hear about so I will limit myself to that part.

In Craig I had splendid visits with the Dresser, Lancaster, and Lawton families. Mr. Lawton is a brother-in-law of the Denver Davises and of H. Eugene Davis. I spoke one evening at the Adventist church and one evening at the Dresser home, using the slide illustrations each time. There were around twenty present each night.

A side trip was made to visit Mrs. Ervin Bevin, a daughter of Rev. D. B. Coon. She is teaching school this summer, forty-seven miles west and north of Craig. She had been anxious to have me present the gospel to her pupils. We studied the Bible together during school hours and then in the evening I gave an illustrated talk in the home of the three pupils of the school. As it was only a three-roomed house, I slept in my auto tent that night.

Another ninety-five mile drive brought me to Rifle. Other years I have held meetings in outlying schoolhouses. Now brothers Ralph and Leon Van Horn live in town, so my work was to preach Sunday morning in the Christian church, and Sunday and Monday evenings in the Van Horn home, and teach the Bible to the young folks on Tuesday evening. Monday evening there were nineteen present, including Mrs. Worrell, another one of our scattered Sabbath keepers and a member of the Boulder Church.

The next stage of the trip brought me to Mack, almost to the Utah line. Calls were made in Palisade on the way. Richard and Maynard Clarke and their wives and their sister Charlotte are there. Mr. and Mrs. Mackintosh were away from home when I arrived at their ranch west of Mack. Soon a neighbor and his wife called for some grapes and invited me home with them for dinner. This made another opening for the gospel. Two nights later I was able to entertain them with the lantern slides and present the way of life again.

Brother and Sister Mackintosh are old timers in evangelistic work. How they do believe in prayer and in the power of the Holy Spirit. They are great Bible students. They are loyal Sabbath keepers, but prefer not to be considered as members of any par-

ticular denomination. They have already been a great help to the work of our Colorado churches and I believe will be more so as they come to know us and we come to know them better. He is working with a group of Sabbath keepers who meet each Sabbath in the Salvation Army hall at Grand Junction. Most of them have been connected with other Sabbath-keeping denominations. I was invited to preach to them the Sabbath I was there. There were around forty at the service. It is a fine group of folks. Brother Mackintosh spent most of one day taking me to call in their homes. Later I called on two others of the group who have moved to Delta and Montrose respectively.

On my way to Montrose I had the joy of explaining the way of salvation to a young man who rode with me. He had been a Catholic, so was not sure of his salvation. He said he was sure of it before he left me and was profuse in expressing his gratitude for the message. I had a similar experience with a young woman on my trip to Maybell, west of Craig. It is my prayer that God will in some way remember these young people and the thousands of others who are like them.

In Montrose I made the home of Mr. Irving Webb my headquarters. I also visited his mother, Mrs. Henry (Nora) Webb, and his brother Ellis, and Mrs. Oscar Richards. All of these are from North Loup. There is a fine group of children and young people in these families.

At Gunnison I was entertained by Mr. and Mrs. Jay Meyers (Doris Van Horn). Mr. Ray Clarke, the father of the Palisade Clarks, was out of town, but I did see another of his sons and two daughters. Mr. Clarke is a son of Deacon Clarke of the early days of the Boulder Church.

At Salida I found that Brother Walker was in Canon City attending the Colorado Baptist Convention, so I went on there and had the double inspiration of the convention and a visit with him. He is pastor of the Baptist Church of Salida. He is a strong Sabbath keeper. We hope he will be able to preach for us in Boulder in the near future.

I had a splendid visit with Mr. Harold Stillman and his family in Pueblo. In Colorado Springs I called on two sisters of Mrs. Stanton of the Denver Church, on James Davis of Denver who is in school there, and on Mrs. Borman, formerly of Milton Junction.

I was away from home eighteen days and traveled about fourteen hundred miles.

The bare outline of the trip cannot give any idea of the pleasure I had at being taken right into the homes and lives of these folks. May God grant that it may have been worth while to them, as I am sure it has been a great pleasure to me.

INDUSTRIAL WORK IN LIUHO SUFFERING

DEAR SECRETARY BURDICK:

I am afraid it has been a long time since I wrote to you or to the RECORDER. In a way it is inexcusable, because I have never had so little to do in regular work as since I returned from America. We have had to have several little vacations for the girls during the summer, but it has been such hot, enervating weather, with much rain, that I felt it would be a good thing for them anyway.

For the last few days we have had no work. The breakdown of the American Oriental Bank and its allied companies has wiped out the main part of my savings for old age and several small accounts, including the industrial account; but I happen to have enough in cash for it to carry on. But our loss is insignificant compared with many others. A number of foreign firms in Shanghai have had to go out of business. Many other important concerns are tottering and a keen business man told me the other day that "conditions could not be worse." Our "Industrial Missions Center" in Shanghai which supplies us with work mostly has been on the verge of a breakdown for some time. They are earnest Christian women, and have done much for our work in the past, but now dare not give orders for anything they are not sure of selling, and have much of our work in stock.

During the summer I have had in the house with me two girls from our Shanghai school, whom I have been teaching on work they have had to make up. Another young girl whose home is here and who is one of the first to go to our school from here (except as sent by the missionaries) was so far back in her English that she was planning to go to another school this fall, so I offered to help her make it up, and she is going back this fall. She is a nice girl, the daughter of an old family here with whom we are pretty well acquainted. The mother of a young boy

who is studying in Shanghai but not in our school, begged so hard for me to help him in his English that I consented, and she paid me a little for it, which I put into our work account.

Doctor Crandall has been working very hard, and has even opened an outstation in a town about five miles away, where two of the graduate nurses are employed all the time, and she goes once a week, and Doctor Pan once a week to hold clinics. They had an "opening" with a feast, a week ago today, Mr. Davis and the two young evangelists attending. The latter, with Doctor Crandall, stayed three days and they report a very successful evangelistic campaign, which they plan to follow up. Doctor Pan has gone to his home for a few days and I am going to take his place in today's clinic there.

We were all made happy over the generous donation to the work at home, and the resultant arrival of salaries up to date. May God bless the donor and encourage all who can to do their bit. As ever, I am

Sincerely yours,
ROSA PALMBORG.

Liuhoo, Ku, China,
August 30, 1935.

QUARTERLY MEETING OF MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held today, October 20, 1935, at the Pawcatuck church, Westerly, R. I.

The meeting was opened with prayer by Dr. Edwin Whitford. The members present were:

Albert S. Babcock, Rev. Willard D. Burdick, Karl G. Stillman, Corliss F. Randolph, John H. Austin, Rev. W. L. Burdick, James A. Saunders, George B. Utter, Dr. Edwin Whitford, Rev. Harold R. Crandall, Allen C. Whitford, Mrs. W. D. Burdick, Mrs. Elizabeth K. Austin, Mrs. Anne L. Waite, Morton R. Swinney, Charles E. Gardner, Rev. Everett T. Harris, John S. C. Kenyon, Asa F. Randolph, Rev. James L. Skaggs, Albert N. Rogers.

The guests present were: Miss Miriam Shaw, Mrs. Luella C. Worden, Mrs. Lyra B. Irish, Mrs. Allen C. Whitford, L. H. North, Mrs. L. H. North, Rev. Neal D. Mills, Mrs. Harold Crandall.

The quarterly report of the treasurer from July 1 to October 1, 1935, and a statement of condition were accepted and ordered recorded. They follow:

QUARTERLY STATEMENT

July 1, 1935, to October 1, 1935

Karl G. Stillman, Treasurer,
(In account with the
Seventh Day Baptist Missionary Society)

GENERAL FUND

Dr.

Memorial Board income	\$ 90.30
Permanent Fund income	1,664.68
Denominational Budget	1,713.71
Organizations	259.13
Individuals	557.00
Special gifts	40.00
Other	10.75
Debt Fund investment	250.00
Cash on hand July 1, 1935	583.64
	<u>\$5,169.21</u>

Cr.

Corresponding secretary and expenses	\$ 582.39
General missionaries and expenses	60.00
Churches and pastors	659.00
China	965.00
Holland	250.00
Jamaica	873.02
Treasurer's expenses	258.09
Interest	325.11
Loans	450.00
Printing	100.01
Special gifts	40.00
Germany	125.00
Debt Fund investment	151.56
Cash on hand October 1, 1935	330.03
	<u>\$5,169.21</u>

Net indebtedness July 1, 1935	\$26,929.00
Net indebtedness October 1, 1935	26,164.38
Decrease for the quarter	<u>\$ 764.62</u>

STATEMENT OF CONDITION AS OF SEPTEMBER 30, 1935

The Society OWNS:

Cash:	
In checking accounts:	
Washington Trust Co.	\$ 330.03
Industrial Trust Co.	101.00
	<u>431.03</u>
In savings accounts	119.95
	<u>\$ 550.98</u>
Investments - stocks, bonds and notes	\$106,323.68
Less - Reserve for depreciated securities	6,600.00
	<u>99,723.68</u>
Real Estate:	
In China	\$ 55,829.86
In Georgetown	2,500.00
In Jamaica	6,000.00
In Nebraska	1,000.00
In New York State	2,200.00
In Minnesota	162.50
	<u>67,692.36</u>
	<u>\$167,967.02</u>

The Society OWES:

Notes payable:	
Washington Trust Co.	\$ 24,500.00
Ashaway National Bank	1,000.00
Anne L. Waite	500.00
Permanent Fund savings account	762.22
	<u>26,762.22</u>

Excess of assets owned over amounts owed ... \$141,204.80

The above excess is applicable as follows:

Funds—Principal Amounts:	
Permanent Fund	\$ 96,379.55
Alice Fisher Ministerial Relief Fund	3,480.00
H. C. Woodmansee Ministerial Relief Fund	425.00
A. J. Potter Ministerial Relief Fund	1,000.00
Franklin F. Randolph Memorial Fund	55.29
Ministerial Education Fund	160.80
Amanda M. Burdick Scholarship Fund	1,079.35
	<u>102,579.99</u>

Funds—Unexpended Income:

Permanent Fund	\$ 101.00
Alice Fisher Ministerial Relief Fund	33.36
H. C. Woodmansee Ministerial Relief Fund	92.99
A. J. Potter Ministerial Relief Fund	165.64
Amanda M. Burdick Scholarship Fund	47.93
	<u>440.92</u>

Funds—Other:

Gifts for Special Purposes:	
Bible distribution	18.41
Real Estate Equities, not allocated to Specific Funds:	
In China	\$ 55,829.86
In Georgetown	2,500.00
In Jamaica	6,000.00
	<u>64,329.86</u>
	<u>\$167,369.18</u>
Less - Deficit in General Funds	<u>26,164.38</u>
	<u>\$141,204.80</u>

The quarterly report of the corresponding secretary was presented, approved, and ordered recorded. It follows:

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that during the first four weeks of the quarter I carried on the work as usual; but owing to illness I have not attempted to do any field work the last eight weeks and have confined my activities mostly to the correspondence of the office and furnishing material for the Missions Department of the SABBATH RECORDER.

Respectfully submitted,

WILLIAM L. BURDICK,
Corresponding Secretary.

Ashaway, R. I.,
October 20, 1935.

Miss Miriam Shaw of the Liuhoo Hospital was present. She addressed the board and spoke of a number of problems faced by the China mission, and answered questions put to her by members of the board.

Morton Swinney, chairman of the Missionary-Evangelistic Committee, reported that the regular quarterly meeting of the committee was held this morning. He spoke about the Iowa field and the situation at Chicago. No recommendations were made.

Rev. E. T. Harris of the American Tropics Committee told of the correspondence with

Mr. Hargis, the missionary in Jamaica, and the problems of the expense for travel.

The secretary reported on correspondence with Mr. Hargis, whose family is now in the States. The situation in Jamaica was thoroughly discussed, and it was left by common consent with the secretary for further correspondence.

The treasurer reported on the distribution of the Ministerial Fund as of last quarter.

The treasurer made a report for the Investment Committee. It was adopted and ordered recorded.

The budget was presented, the same as was recommended to the Commission which met before Conference. The budget was adopted as follows:

SEVENTH DAY BAPTIST MISSIONARY SOCIETY
TENTATIVE BUDGET FOR 1936

CHINA		
Principal Boys' School	\$ 400.00	
H. Eugene Davis	1,200.00	
H. Eugene Davis, children education allowance	300.00	
Susie M. Burdick, retirement allowance	360.00	
Rosa W. Palmberg	500.00	
Grace I. Crandall	500.00	
Anna M. West	500.00	
Traveling expense	550.00	
Boys' School	200.00	
Incidental Fund	300.00	
		\$ 4,810.00
AMERICAN TROPICS		
G. D. Hargis, salary	\$1,125.00	
G. D. Hargis, house rent	250.00	
Traveling expense for work in Jamaica	275.00	
Traveling expense for passage of missionaries	600.00	
Native workers	200.00	
Incidental Fund	300.00	
		2,750.00
HOLLAND		500.00
GERMANY		500.00
HOME FIELD		
Jackson Center, Ohio	\$ 275.00	
Colorado field	275.00	
Gentry, Ark.	275.00	
Southwestern Association, general missionary work	300.00	
Northwestern Association, to aid small churches	1,300.00	
Western Association, to aid small churches	500.00	
Hammond, La.	275.00	
Syracuse, N. Y.	120.00	
Middle Island, W. Va.	200.00	
Fouke, Ark.	275.00	
Stonefort, Ill.	275.00	
Salemville, Pa.	200.00	
Ritchie, W. Va.	200.00	
Evangelistic work	275.00	
Foreign Missions Conference	40.00	
Traveling expense—S.W. field \$250; Colo. field \$100; secretary and evangelist \$480; Pacific Coast \$100	930.00	
		5,715.00
CONTINGENT FUND		
Printing \$200; office supplies \$125; interest and other miscellany \$1,840		2,165.00
ADMINISTRATION		
Corresponding secretary, salary	\$1,350.00	
House and office rent for corresponding secretary	300.00	

Clerk hire for corresponding secretary	400.00
Clerk hire for treasurer	250.00
Audit treasurer's accounts	210.00
Treasurer's bond	50.00
	2,560.00

Payment on debt	\$19,000.00
	1,500.00

PROSPECTIVE RESOURCES	
Permanent Funds	\$ 4,168.00
Memorial Board	1,200.00
Denominational Budget	15,132.00
	\$20,500.00

The committee on the sale of the property in Georgetown reported that the property was about to be sold unless it had already been sold. No word had come as yet from the society's lawyer.

Voted that the president appoint the standing committees. He named the following committees:

Missionary-Evangelistic—Morton R. Swinney, chairman, Clayton A. Burdick, Corliss F. Randolph, Charles E. Gardner, Mrs. Clayton A. Burdick, LaVerne D. Langworthy, Herbert C. Van Horn, John H. Austin, James L. Skaggs, Ahva J. C. Bond, William L. Burdick, Willard D. Burdick, ex-officio.

China—Harold R. Crandall, Chairman, Edwin Whitford, George B. Utter, Mrs. Anne L. Waite, John S. C. Kenyon, Asa F. Randolph, Mrs. Elisabeth K. Austin, Karl G. Stillman, Mrs. Willard D. Burdick, William L. Burdick, Willard D. Burdick, ex-officio.

American Tropics—Everett T. Harris, chairman, Albert S. Babcock, Allen C. Whitford, James A. Saunders, Albert N. Rogers, Hiram W. Barber, Jr., Walter D. Kenyon, Robert L. Coon, William L. Burdick, Willard D. Burdick, ex officio.

Ministerial Relief—Karl G. Stillman, William L. Burdick.

Investment Committee — Karl G. Stillman, George B. Utter, Allen C. Whitford.

Auditing Committee — John H. Austin, LaVerne D. Langworthy, Harold R. Crandall.

Voted that the offer of the New York Church to loan the services of the pastor for work during the summer of 1936 for the Missionary Board, be accepted.

Voted that the traveling expenses of available ministers be paid for monthly visits to the church at Salemville, Pa., the necessary funds to come from the appropriation for Salemville Church, as may be arranged by the secretary of the board.

The secretary spoke on the situation in Chicago. The president, treasurer, and the corresponding secretary were appointed a committee to take the matter into consideration with power to act.

The treasurer reported that the Westerly Lumber Company, against whose property we

hold a \$1,500 mortgage, is now bankrupt. In an effort to reorganize under the Bankruptcy Act, it has offered to pay us \$500 cash and \$1,000 in 5 per cent bonds in satisfaction of our mortgage, which offer the treasurer recommends we refuse. The treasurer's recommendation was adopted.

The minutes were read and approved. The meeting adjourned.

GEORGE B. UTTER,
Recording Secretary.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

RIVERSIDE

It would be easy for one to become enthusiastic about Riverside, "set like a jewel in the center of the Orange Empire." The people the writer has met so far in this beautiful city have been very moderate in their talk — whether because of innate honesty or for fear that something "unusual" might occur while the visitor was present, to discount their rosy enthusiasm, has not yet been determined. But they certainly have much of which they may justly be proud.

One is told that Riverside is a city typical of California at its best. With its palm and pepper trees lining the streets, its mission architecture, groves of golden oranges, and general air of hospitality, the visitor is favorably impressed at the very first. The view from famous Mount Rubidoux, location of the Easter sunrise service, gives one a beautiful view of the city, the Santa Ana valley, and the distant San Bernardino Mountains—a vista inspiring indeed.

The city and its environs contain many points of interest. There are many fine buildings here, stores and homes, schools and churches. Its population in 1934 is reported at 32,768. An interesting experience of the visitor is found in looking through the markets, with their colorful display of fruits and vegetables, so many of which are unfamiliar to a stranger.

The city is the seat of government of Riverside County, and has a marvelous courthouse, which would be a worthy capitol for many a state. This is not surprising when one learns the county is over two hundred miles long, ranking fourteenth in the United States in value of crops and live stock, amounting to

\$25,736,445 in 1931. Its farms of nearly 634,000 acres, valued at \$119,163,546, produce abundant crops of citrus, poultry and eggs, milk and butter, alfalfa, walnuts, grapes, apricots, onions, potatoes, dates, melons, hay, honey, and cotton. One sixth of its acreage is under irrigation. Riverside is the sixth county in the United States in oranges, the nineteenth in grapefruit, the fourth in apricots, the second in lemons, the seventeenth in figs, the twenty-seventh in grapes, and the sixty-seventh in vegetables. So we gather from compiled statistics, and we need not wonder at a fine courthouse and other splendid buildings.

Riverside is surely one of the garden cities of America, with its beautiful homes, rose-lined boulevards, and its fragrant orange groves. It is the birthplace of the navel orange in North America. In 1873, the first two trees were brought here from Brazil, and from these two trees have come all the Washington navel oranges in the United States. One of these trees still stands in a memorial park, protected by an ornamental iron grill and marked by a four-ton boulder.

But a preacher is interested more especially in its churches, schools, homes, and people. The schools are among the best and some of our Seventh Day Baptists are among the most respected and useful teachers. Among the more than forty different churches, the Riverside Seventh Day Baptist church has a favorable location and is considered by folks of the city as one of the most outstanding in Riverside. Its people are highly respected and esteemed in business, the professions, other fields, and as Christian citizens. Pastor Hurley has just closed a year of acceptable service as secretary of the Ministers' Association and is active in other social and civic organizations and is in constant demand as a minister of the gospel. His ministry is having its wholesome effect here.

From observations and experience in other fields, the writer feels that it is unfortunate so many churches are located in a congested manner near the city's center, leaving needy, more outlying districts unchurched.

The corresponding secretary is writing these observations after a week's presence in the city. Meetings have been in progress a week, counting the prayer services and the Sabbath at Los Angeles. Highest attendance so far in Riverside has been sixty-one. Many and varied healthy interests conflict, but our

folks are being loyal. There is manifest a deep hungering and thirsting for spiritual things, and we are having a revival, and are in line for increasingly rich blessings.

MEETINGS AT RIVERSIDE

(Written one week later than the above)

If statistics were the most important things about a meeting, the report of many a campaign would be very disheartening. One may be encouraged by the fact that often results are found that cannot be tabulated. This has been so in the Riverside meetings. No conversions have been had during the two weeks of meetings. But much otherwise has been gained and all efforts to present the gospel of Jesus have been justified.

The corresponding secretary arrived on Thursday morning, October 10. He found that prayer meetings in different parts of the community had been held for some time, and that night the small groups united at the church in a prayer meeting and the writer was asked to address those assembled on any matter that was upon his heart. His theme was "Getting, or Having a Revival?" On Friday night he preached on "Have Seen the Lord." After the Sabbath of the Pacific Coast Association meeting in Los Angeles, meetings were begun in earnest, every night at Riverside, with a fair attendance. Throughout, the attendance ran about the same—from thirty-five on ordinary nights, to twice that many other nights, and up to around 125 or 130 Sabbath days.

There was some disappointment in not having the meetings in a tent in a location where there are no near churches and where a better chance offered of getting unchurched people into services. Unfortunately the Seventh Day Baptist church at Riverside is located in a greatly overchurched area. Local ordinances, lateness of the season, with perhaps other reasons made the tent proposition impracticable. Perhaps the difficulties had better have been overcome and the tent services held. It was a real disappointment to Pastor Hurley and to some others. As it was, there was only an occasional outsider in the meetings, and only a very few times an unconverted one, so far as our knowledge went. In these things there was cause for regret. But for those who attended there was great spiritual refreshing and a real revival. Interest was quickened in spiritual matters and we be-

lieve hearts were touched for a more consecrated service for the Lord.

During the second week of meetings the California State W. C. T. U. Convention was held in Riverside. Since this church is prominent in its influence in this work and many of the members felt their support ought to be manifest by their presence, it was decided to suspend the evening meetings at the church from Tuesday to Friday. Meanwhile prayer meetings at the church were held at nine o'clock each morning, those coming who could, and blessed seasons of refreshment were experienced. Intensive meetings then were continued from Friday night to Sunday night, three sermons being preached on Sabbath day with good interest and splendid attendance.

On the first Sabbath the secretary brought a special message to the young people on the vital meaning of Christian Endeavor, and following that service of the afternoon a "round table" was conducted by Pastor Hurley, in which denominational problems were discussed and questions answered by the secretary. This was a helpful meeting. Preceding the sermon on the last Sabbath afternoon, the writer briefly presented the work of the SABBATH RECORDER, giving something of its history, influence, ideals, and problems. This talk seemed much appreciated.

The series closed with the meeting on Sunday night, October 27. The closing of the meetings was regretted by many earnest people who were so anxious to see some things done for which they had been praying. But it seemed that to go on was hardly feasible or expedient.

The next day, October 28, the pastor and secretary started on a trip up the coast to visit and call upon Sabbath keepers, individuals and groups, and to hold some meetings with the Healdsburg-Ukiah Church in the northern part of the state. They went with the earnest prayers of many of the local church. What the Lord has in store for us, as we start, we do not know. But we are going with the dedication of ourselves to him whom we love and serve, and with the openness of mind and heart to let him lead us.

SCENIC TRAILS

You have to allow for Californians. An outstanding date grower, when the writer was introduced to him, wanted to know where New Jersey is. But one does not mind that when he knows this story: A banquet speaker,

describing California, located it as that part of America bounded by the other outlying states. The speaker who followed expressed surprise that California could be "out lied."

Anyway, there are some wonderful drives. The other morning the writer accompanied the pastor, taking a group of boys in his Sabbath school class on a mountain drive to Arrowhead and Big Bear lakes, over the "Rim of the World Drive." A more beautiful and thrilling, and at the same time perfectly safe, drive would be hard to find, with its "one hundred and one" miles on the crest of the San Bernardino Mountains. From many points, beautiful and inspiring vistas of the great valley below may be had from elevations of more than six thousand feet, while mountain summits, pine forests, and shimmering lakes make constant scenes of beauty. It is a drive difficult to describe. The return trip down the mountain road was more thrilling and not less picturesque, with its hairpin curves, switchbacks, narrow trails, and precipitous gorges. One unaccustomed to such descents was glad another was doing the driving, and breathed easier when the lower levels were reached. Lake Arrowhead is over a mile high, and Big Bear Lake is 6,750 feet above sea level.

"PALMS TO PINES HIGHWAY"

A day off was taken and a most fascinating drive of nearly two hundred miles was made with Mr. and Mrs. P. B. Hurley, accompanied by Mr. and Mrs. Miles Rice of Milton, Wis. The drive with these friends of college days was delightful in every way. The old Colony Heights site was included in the trip, and one could well wish that the water problem of that beautiful place could satisfactorily have been solved. The climb from Hemet up the Tahquitz Mountains furnished a wonderful view of distant ranges across the valley. A short walk above Idlewild over a rough trail toward the Tahquitz peak made one wish time permitted to climb to the top of this mountain. Six deer were seen on this trail, but apparently were not much alarmed by the intruders.

The road "Palms to Pines" is well named, though this trip was taken in the reverse order indicated in the name. From the upper regions, with the many towering pines, the highway winds through mountain meadows, on down the desert side, where nothing but bare rocks is to be seen, into the Coachello Val-

ley, where the date gardens are almost a world wonder. Vast date ranches, with countless rows of stately palms bearing the luscious fruit, make this "The Valley of the Dates." One drops from more than seven thousand feet above sea level to some twenty feet below sea level in a very few miles. This valley is guarded by the giant peak of San Jacinto, towering more than eleven thousand feet above. From several points on the descent one can see something of the Salton Sea, forty or forty-five miles away. It was a rare privilege to pick a few dates from the trees of this celebrated region.

WOMAN'S WORK

"Thy word is a lamp unto my feet
and a light unto my path."

WORSHIP PROGRAM FOR NOVEMBER

Song—"I am Happy in the Service of the King."

Bible Reading—Matthew 6: 1-4.

Service involves other elements besides the giving of money or gifts. Friendliness to every one is one of the most practical ways of expressing our religion.

Prayers—By members.

Song—"Help Somebody Today."

CONTEST ESSAY

BY HANNAH F. HUMMEL

MISSION WORK IN JAPAN AND WOMAN'S RELATION TO IT

The seventh decade in the life of the Protestant missionary enterprise is one of striking significance. The event transcending all others in importance is, by common consent, the opening of Japan's closed doors. In 1853, Commodore Perry entered the Bay of Yeddo, Tokio. Three years later the United States' first envoy to Japan secured a treaty which opened Japan to commerce.

For over two centuries an absolute prohibition had banished Roman Catholic missionaries, who after the sixteenth century had conducted work in Japan. The articles of prohibition posted throughout the land, read thus: "So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan, and let all know that the

Christian's God or the great God himself—if he dare violate this command—shall pay for it with his head."

The treaty between Japan and the United States opened Japan to Christian missions, as well as to commerce. Today this nation of little people, progressive, courageous, beauty-loving and ambitious, has placed itself quickly among the world's great military and naval powers.

To study Japan, her ideals, achievements, needs, weaknesses, with open and sympathetic minds, is a privilege. Mission study may become one of the most fruitful forms of Christian service in these days of ever-increasing complexity, of relationships between the East and the West.

Protestant education in Japan begins with the Meiji Restoration. Since then the Japanese have been active travelers and inquirers. In 1871, the Emperor Meiji advised the nobility who went abroad to take with them their wives and daughters, so they would "see for themselves how, in the lands they visit, women receive their education, and would also learn the way to bring up their children."

The first mission school for girls was opened sixty-five years ago. Japanese college women are now assuming major responsibility. According to the Christian Education Association Survey, women are admitted to Aoyama Gakuin Theological School in Tokyo; and in Doshisha University in 1930, there were thirty-five women students.

The religious situation in Japan cannot be fully comprehended unless one realizes that, beside the major denominations, there have been many smaller sects engaged in missionary work in their country. There has been created a National Christian Council for the mobilization of the spiritual forces of the churches for the achievement of specific aims of life, which have become urgent for awakened Christians.

This Christian Council has been closely identified with "The Kingdom of God Movement." This movement was inaugurated by Dr. Toyohiko Kagawa in 1929, for a more intensive evangelization both of the rural areas and the large city centers of Japan. Doctor Kagawa deserves special mention as an author of Christian books. His influence in Japan is widespread, and writings from his pen are eagerly read.

Among the Christian periodicals edited by the Japanese, one notable woman's magazine

is "Fiejen no Tomo," which reflects the Christian character of its editor, Mrs. Hani.

In Japan the work of Bible women is of distinctly different type from elsewhere in the East, due to the higher general educational level. Women evangelists are, for the most part, young women of high school education or the equivalent, with additional preparation in Bible training schools.

Quoting from "Re-thinking Missions," "Throughout the Orient, in the field of direct evangelism women missionaries should be replaced by trained oriental leaders as rapidly as possible without detriment to the work, since the eastern women, because of language equipment and understanding of folk ways, can carry on the work much more effectively."

Woman's opportunities for Christian service are legion. Just one human being, so filled with the Spirit of Christ that it overflows, is of inestimable value in bringing to pass "God's will on earth."

The "Florence Nightingale" of Japan — Miss Eliza Talcott—during the China and Japan war, gave herself to unremitting visitation of the hospitals and by her beautiful, unselfish ministry gave to the soldiers a new meaning to Christianity.

The founding of a Christian home: Could woman find a finer, better way to prove the worth of Christianity? One object lesson of a real home, where the trivial things of every day life are lived in sweetness and power; to see calmness in the face of death, and happiness that troubles cannot drown—the influence of such would be without limit.

Many incidents could be related about groups of women in the West working for those who live in the East. Here is a pretty little story about a small group of women who live in Brookline, Mass. They met regularly at the home of one of their members for the study of missions and to contribute to Christianization. On the table in the pleasant room where the sewing society met, stood a dainty basket of bamboo, the gift of a sea captain to the husband of the hostess. The interest in the cunningly woven basket passed to the makers, by that high road to reality—"what we have seen, what our hands have handled"—and in faith these ladies began to pray for Japan, and in love to give, that their prayers might have wings. During the years they were together some hundreds of dollars were contributed for the evangelization of Japan. At that time Japan's doors were still closed,

THE SABBATH RECORDER

SUPPLEMENT

SABBATH PROMOTION

No. VIII

AMERICAN SABBATH TRACT SOCIETY November 11, 1935

At the invitation of the editor of the SABBATH RECORDER, the editorial work for this issue of the Sabbath Supplement was done by the Committee on Distribution of Literature of the American Sabbath Tract Society. The committee is glad to do what it can to make it possible for the editor to be on the field where his services are much needed in evangelistic work. Any shortcomings manifest in these pages should be laid at the door of this committee—not of the editor.

A. BURDET CROFOOT,

Chairman,

NEAL D. MILLS,

Secretary.

FINDINGS OF MINISTERS' CONFERENCES

[In 1927, five conferences of ministers and Christian leaders were held in five Seventh Day Baptist associations under the leadership of Doctor A. J. C. Bond. They were called Ministers' Sabbath Enlistment Conferences and their deliberations centered chiefly around six questions sent out with the invitations to attend.

While the findings of these conferences were published in the SABBATH RECORDER, these matters need frequent presentation and it seems wise to make this material again available to our readers. It is hoped that Sabbath school classes, women's societies, and young people's societies will study these findings in preparation for their own discussions of the same subject. The following is a synthesis of the findings of all the five conferences arranged according to the six questions considered.]

1. What constitutes a Sabbath?

A Sabbath is a day given to God and sanctified by him. It is important, if not essential to the maintenance of the Christian religion. While at one time the first day of the week served the purpose of a Sabbath for many Christian people, yet whatever foundations it had have been destroyed by present day scholarship, and can never be restored. There is no sanction for the seventh day Sabbath ex-

cept in the Bible, and the Bible sanctions no other day. Thus the world at the present time faces the alternative of the seventh day Sabbath, or no Sabbath.

The Sabbath is a religious institution — a day set apart by religion for rest from labor and for the exercise and cultivation of the religious life. The Sabbath institution, as we know it in connection with monotheistic religion, has its origin in the Bible. Historically and exactly speaking, the Sabbath is the institution by that name of which we read in the Scriptures, namely the seventh day of the week.

While the Sabbath originated with the Hebrews, the Sabbath we observe is a Christian institution. It is the Sabbath regarded and exalted and enriched by Jesus Christ. Accordingly, the Sabbath is not regarded by us as a legal requirement.

So our Sabbath is no legal institution of Judaism, but a gift of God. It is a privilege, then, rather than a requirement; a blessing more than an obligation.

The Sabbath, from another point of view, is a symbol. It symbolizes our dependence upon God and our devotion to him and his service. It is not itself sufficient as a show of devotion. We believe that the whole life must show that. Nor is the observance of the Sabbath discharging our obligation to serve him, of course. It is merely a token of these attitudes: devotion to God and disposition to live in his service. Just as baptism is merely a symbol of regeneration—not actually regeneration itself—so the Sabbath represents our devotion to God's service; it is not itself to be regarded as that service. Of the great symbols of the Christian religion, the Sabbath is one of the most important.

The Sabbath is a day of fellowship which should turn our minds and hearts to God.

The spiritual significance of the Sabbath must be given increasing recognition and emphasis, and the positive aspects of the Sabbath truth must receive emphasis as against its formal, legalistic, and purely negative side. How-

ever, this legalistic and formal aspect must be given recognition in so far as this phase of the Sabbath has a part in contributing to its spiritual meaning and significance in a world which is largely under the influence of tendencies inimical to the spiritual. And while the importance of the experiential side of Sabbath observance and loyalty must be emphasized, the significance of the Sabbath day as a distinctly sacred entity must always be recognized. Because the conception of the Sabbath has changed historically from time to time, it remains for Seventh Day Baptists to present to the world the highest and most positive conception of the Sabbath, as revealed in the teaching and example of Jesus.

2. Can the Christian Church maintain its spiritual life and render a vital ministry to the world without a Sabbath?

The Christian Church could not in full measure maintain its spiritual life and render a vital ministry to the world without a Sabbath.

The existence of a Sabbath is essential to the maintenance of the spiritual life and effective ministry of the Christian Church. The historical fact that the Church, throughout all ages, has observed and maintained a weekly worship day is itself an indication that the need for a regular period of religious worship, in the form of a weekly worship day, has always been recognized.

The Sabbath keeps us "toned up" in our religious life. The idea of making our religion a thing of glory and beauty must not be allowed to drop. We must uphold the spiritual significance of the Sabbath, communion, and baptism.

Seventh Day Baptists believe that men need the Sabbath of Jesus, because he said it was made for man—for mankind's own good.

3-4. What advantage has the seventh day of the week over every other day as a Sabbath? Is this advantage such as to exclude every other day from consideration by the one who would live Jesus' way?

The fact that the seventh day Sabbath is generally recognized as the Sabbath of the Bible and of Jesus gives to that day a unique advantage and significance over every other day.

It is a part of God's plan, given to us in love and mercy.

We have the example and teachings of Jesus, backed by the religious history of the Old Testament, in support of the seventh day

Sabbath. Whatever the sanctions of the seventh day are, they are just that much more than are possessed by any other day. It is, therefore, no longer a question of which day of the week is better than all others; it is a question of accepting the Sabbath principle, which in practice means the observance of the seventh day. We can, and must, hold to the Sabbath, live it, and preach it, until the world feels the need of it.

5. How can we make Sabbath keeping a vital, spiritual influence in the lives of our own people rather than a mere formal, legal observance?

By a deepening and quickening of the spiritual lives of the people generally, by the force of personal example and high standard set by the ministers and leaders of the denomination, and by an attitude of Christian consideration and helpfulness toward others which does not seek to impose one's personal practices upon his brethren, but which by precept and example appeals rather to the individual conscience, the most progress can be made toward giving the Sabbath a place in the lives of our own people as a vital, spiritual influence.

Each one must be granted the privilege of keeping the Sabbath as he sees fit, and in the way most helpful to him, but our Sabbath keeping should be above criticism.

Sabbath keeping is a humble recognition of God's plan for us from creation, and symbolizes a holy devotion to him.

We can make the Sabbath a more vital, spiritual influence in our lives by placing it first when considering business or pleasure and by being consistent in our living.

It is to be kept, not only because we are so commanded, but because we wish to accept in love his full plan for us, and because we recognize the service which Sabbath keeping renders to the Sabbath keeper, and through him to the world.

It is suggested that a family program for Sabbath observance would be an important step in maintaining the Sabbath. The present day conditions are having their effect on the Sabbath conscience. The development of such a conscience must begin at home. One cannot bring up his children to keep the Sabbath without deep religious conviction in regard to it on his part. It is God's day in a particular way. However this conscience is developed, it is the vital thing. Family life is the working basis, or unit, in establishing

a Sabbath conscience, and it is supplemented by our church and Sabbath school.

Sabbath Rally day should be observed in the churches and frequent Sabbath sermons should be preached. Pastors might sometimes exchange pulpits to preach on the Sabbath. Such a plan will give the people fresh ideas on the topic and serve to unite the churches in a common Sabbath interest.

6. How can we enlarge and make more effective our work for promoting the Sabbath?

The actual work of promoting the Sabbath must follow two main lines, that of the conservation of the Sabbath truth within the denomination, and of its spread among those outside.

In connection with the first item, it is felt that a more general use might be made of the Sabbath school as an agency in the conservation of the Sabbath truth within the ranks of our own people. There is a need for a textbook, prepared by a competent Seventh Day Baptist, which would present the Sabbath principles, together with the other Seventh Day Baptist principles, to the children of early adolescence in our Sabbath schools.

The practice of regular Sabbath sermons once or twice through the year, is again commended to the pastors. The work of the Teen-Age Conferences is commended. The need for a similar program of study for the older young people of the denomination is evident. It is hoped that the work of the summer camps may eventually be extended to include more sections of the country.

The young people should have more opportunity to study the Sabbath question and to testify in regard to it. It would be helpful to give the young people a Sabbath service in which to present their thoughts on the subject.

We would encourage joint meetings of neighboring Seventh Day Baptist Christian Endeavor societies, especially when the topic is the Sabbath.

Our Sabbath conscience ought to be strengthened, and our young people should be better informed in regard to the highest motive of Sabbath keeping. We need to build up an intelligent Sabbath conscience; we need to prove to our young people that Sunday is not the Sabbath, and that the seventh day is the Sabbath; we need more Sabbath instruction from the pulpit and in the Sabbath school; and we need better examples of true Sabbath keeping.

Seventh Day Baptists might work out a more adequate program for the Sabbath day religious habits of the children in the home, outside of the regular church activities of the day.

As far as actual effort in the spread of the Sabbath among non-Sabbath keepers is concerned, this work could be best carried on through the distribution of literature, and this literature should be sent among the laity of the Sunday-keeping churches, as well as to the ministry.

The attendance of Dr. A. J. C. Bond at the Lausanne Conference has provided an opportunity for further acquainting the other religious groups with the purposes and particular truth of the Seventh Day Baptists.

Our pastors should take opportunity to give personal testimony as to the value of the Sabbath and should encourage our people to bear public and private testimony to its meaning.

In a one-church community, the pastor should shepherd all, especially those who do not attend any church. Evening Bible study groups should be helpful.

Our people, and especially the pastors, should accept opportunities to present objections to legislation curtailing religious liberty, both in private conversation and in religious conventions, and every pastor should be ready to write to the press when occasion presents itself, as for instance when a discussion of the Sabbath question arises, or special effort is made to enforce Sunday laws.

In the light of the fact that a strong program of home mission work has always resulted in an increased number of Sabbath converts, it would seem that one of the best means of spreading the Sabbath truth is by home mission work.

One of the most necessary factors in spreading the Sabbath truth is to maintain and increase the strength of the Sabbath-keeping churches which we already have.

It is recommended that Doctor Bond conduct a "Question Box" in the SABBATH RECORDER in which questions relating to the Sabbath shall be considered.

The largest contribution that can be made to the spread of the Sabbath is through the force of example by our own professing Sabbath keepers. The spread of the truth must be in spiritual terms, and example is the most potent force in this direction.

There must be renewed dependence upon God. This is no task for man alone. It calls for prayer and devotion.

In order to commend Sabbath keeping to other churches and to the world, it must show results in our lives. We must be more Christian, more kindly, and more lovable, as well as keepers of all the commandments.

YOUNG PEOPLE AND THE SABBATH

[Some people are saying that it isn't so easy for young people to keep the Sabbath now as in years past, and that influences and conditions which did not exist when our grandfathers were young now make it impracticable for a young person to attempt to establish himself economically and hold to the Sabbath. The following article deals most understandingly and helpfully with present conditions and attitudes. One would scarcely believe that it was written more than fifty years ago. It was given at the General Conference held at Brookfield in 1879, by Rev. Arthur E. Main, since known and loved for many years as dean of the Seminary at Alfred University.]

INFLUENCES WHICH DRAW OUR YOUNG PEOPLE FROM THE SABBATH, AND THE BEST MEANS OF COUNTERACTING THEM

There will be differences of opinion, of course, as to what answer should be given to the important question contained in our subject; but I believe that if we would state our views upon this and other questions with greater confidence in one another's sincerity, and so, with more frankness, compare them with each other in a Christian spirit, and duly recognize the fact that men look at the same things from different points of view, employ different forms of expression, and speak with different degrees of earnestness, I believe, I say, that we should not be found nearly so far apart as might at first have been supposed.

Having been invited by you to present this essay, it is proper for me to take it for granted that I am expected to state with freedom, but in candor, my own personal convictions respecting the true solution of the problem thus brought to our notice. It may be reasonably supposed that one of the influences weakening the hold which the Sabbath has upon the consciences of our young people, is a lack of wise, early training at home and in the Sabbath school. Impressions regarding the sacredness

of a day which should be a "delight, the holy of the Lord, honorable," could be made, by faithful and wise precept and example, upon the minds of children before the age of ten or twelve years, from the power of which it would be very difficult to escape in the later years of their life, for it is much easier to believe that parents fail to bring their children up in the discipline and admonition prescribed by the Lord, than to believe that the word of our God does not stand forever.

And let our children and youth be taught to bear in mind that God so regards his own laws as to follow those who honor and obey their parents and forget not their counsels, with his blessings, but the disobedient and ungrateful with his displeasure.

While multitudes continue to believe as they have always been taught, that Sunday is the Sabbath of the Christian Church, rarely, we must believe, although, for the sake of recognizing as nearly as can be every possible cause, it may be admitted that persons do sometimes leave the seventh day, believing the first to be the true Sabbath. But there are very many who turn away from the Sabbath, holding that the observance of no particular seventh day is required of men. To counteract the influence of such opinions there ought to be a wiser and more thorough indoctrinating of our people in our denominational doctrines, through the Sabbath school, from the pulpit, and by means of denominational literature. I wish our children and youth were so instructed in some form or other, and yet not too formally, that they would grow up in the consciousness of having a creed; for we need not shrink from the use of this much abused term, which they should hold as something sacred as truth itself could be, because to them it would be the best possible statement of our views of Bible truth, a form of sound words into which they could put more and more meaning according to their progress in Christian life and doctrine. Some leave the Sabbath, it is to be feared, because they are not established in religious principles. They have become travelers toward the far country, the land where men forget to obey the Lord, and one of the evil fruits of their backsliding is a disregard of the Lord's Sabbath. When one begins to yield to temptation, to lose his interest in prayer, in Bible study, and in the appointments of the house of God, he rapidly grows restless under divinely ordained restraints, and all too

soon is found living a life of disobedience. The remedy for this evil is not to be found alone in arguments that build up the Sabbath doctrine but rather in the bringing to bear of every influence that tends to magnify the value of means of grace, to promote a deeper religious culture, and to purify and elevate the tone and standard of the inner life and outward conduct. Worldly ambition, it seems but just to say, causes men to turn from the Sabbath of the commandment. By worldly ambition I mean here, unchristian ambition, a desire to succeed, as the world counts success, in the eager race for honor, power, and wealth, which is stronger than one's love of truth or sense of duty. Over against this motive may be placed two exceedingly important facts: (1) It is fearfully unwise and unsafe to look upon earthly things from the standpoint of time alone. Lot made a grand mistake when instead of pasture lands and rugged hills, he chose the Jordan plains, which appeared, in their beauty and fertility, like the very garden of the Lord. That man makes a mistake, everlasting in its consequences, who, instead of the fields of truth and hills of duty, chooses the plains below, because they appear to offer him an easy and rapid road to pleasure, wealth, and honor, and so has failed to take into the account, along with the plans and purposes of his life, his relations both to time and to eternity. (2) The second fact is this: In the long run, as a rule, a man passes among men at about his true value. The Sabbath keeper may have to encounter peculiar difficulties; but with our idea of the nature and rewards of good, earnest work and our faith in a divine Providence, strengthened by well known and striking instances, it is our firm belief that there are no insurmountable obstacles blocking up one's way to a genuine success, merely because he keeps the Sabbath. The busy world of mankind is looking out for men, and women too, for we believe in equal rights on life's great battle field, who have the disposition and ability to bring things to pass. It wants the labors of only those who have given good proof of their efficiency, and will sooner or later set all others aside. With rare, if any, exceptions, it is our abiding conviction that all place and power among men that a Christian has the right to desire will come to him who has shown himself to be worthy of position and responsibility in the measure of his fidelity and capabilities. The world will

some day or other hear of him who is performing faithful and successful work, although it be in humble spheres; "for a bird of the air shall carry the voice, and that which hath wings shall tell the matter," and in obedience to the mandate of that inexorable law of nature and of nature's God, "the survival of the fittest" will say again and yet again, come up higher.

Some claim that it is necessary for them to leave the Sabbath in order to gain a livelihood for themselves or those dependent on them for support. In reply to this there are several things to be said: (1) There are men who testify that the result of their observation is the conclusion that those who leave the Sabbath for the purpose of "doing better," are not, after all, the gainers by so doing—a testimony which is by no means without its weight. (2) It is sometimes virtually admitted by these persons that they would prefer to keep the Sabbath, but that the obligation to provide the necessities of life appears to them to interfere with their obligation to observe the Sabbath, and to be the more binding. But has the Almighty and the All-wise committed such a blunder as to enjoin two commandments which would really, and as frequently as is thus assumed, conflict with each other? The exhortation of Jesus to his disciples as they beheld the withered fig tree, seems to be in place here—have faith in God. (3) A necessity for turning from the Sabbath is sometimes urged by those who, it is well known, have spent their money for that which is not bread, and their labor for that which satisfieth not. But after one has wasted his substance in extravagance or sin, is God to be blamed because his holy, just, and good law places difficulties, or seems to place them in his way? (4) It is said, and justly, as there are facts to show, that some of our capitalists and employers do not aid, as they might and ought, young men who need and seek employment. Now, if two young men, one an observer of the first day and the other of the seventh, were to ask for employment, and the former were known to be the more faithful and efficient, most business men would, no doubt, employ him without expecting to have either the wisdom or justice of their course called in question; but were they known to be equal in fidelity and efficiency, it would seem to be as natural, just, and wise, to give the preference to the latter, as it would be, under similar circumstances, to give it to

members of one's family, to relatives or friends; and by no possible means can this be shown to be sectarianism. And they who employ ignorant, irreligious men instead of intelligent Seventh Day Baptists, solely because their services can be obtained at lower wages, are as unwise in reference to their own interests, it seems to me, as they are wanting in denominational zeal; while they who tell young men that they can afford to work for them for smaller pay, for the sake of having the privilege of serving a Seventh Day Baptist and keeping the Sabbath, justly expose themselves to the charge of great selfishness, for they seek to make merchandise of another's conscience. In a word, is it not the duty of our capitalists and employers to manage their business with more reference to the interests of religion and to our denominational strength and growth? Oh, that our brethren more fully realized the power for good that lies in consecrated wisdom and wealth. On the other hand let us, the young men, bear in mind that our chief claim upon the capitalist and employer does not rest upon the mere fact of our being Seventh Day Baptists, but upon our known efficiency and fidelity. In these days, mere sentiment does not possess either a wide or lasting control. Between the minister, teacher, mechanic, and every class of laborers, and their employers, there exists in some real sense, although in different degrees, both a moral and a business relation. Ability and faithfulness in any calling are deserving of recognition and pay; and while employers are expected to take care of their own interests, as well as to have regard for the interests of others, and are justified in their course by the gospel, it is our part by endurance, faithfulness, and earnest work, to make men recognize the fact that it is for their interest, as well as ours, to give us employment.

School and college associations are not without their influence upon the Sabbath principles of the young. If one were not well grounded in the faith, the influences surrounding him at a first day school would very likely have a tendency to draw him away from the Sabbath; but were he firmly established, he might be expected to grow still stronger as he beheld the weakness of error. So far as our own observation, rather limited it is true, justifies us in expressing an opinion, those among us who have been educated among Sunday-keeping people are quite as

strong Seventh Day Baptists as those taught in our own schools. But notwithstanding this, we unhesitatingly say that as a rule we ought to educate our own young people, and this is particularly true in regard to the beginning of their student life. For besides the possible or probable danger to allegiance to the Sabbath of those who receive an education in the schools of first day people, there is the consciousness of a want of that hearty fellowship with our own schools and our fellow laborers that is begotten of actual association in the years of one's student life, and which is not mere sentiment, but a source of real satisfaction and inspiration to ourselves, and of strength to our schools when, in after years, we are called upon to be numbered among their supporters. For one has a peculiar attachment for his alma mater, and a peculiar interest in his fellow students; and it takes many years to transfer this attachment and interest to other schools and other persons. But schools, as well as individuals, are weighed in the balances of men's judgments, and must meet the consequences of competition in the race for success; and we do not want to say to our young people that they ought to attend our schools chiefly because they are our denominational schools, but we ought to be able to give the well-grounded assurance that it is for their interest to attend them. And second only to the obligation to send forth the gospel does there rest upon us today the duty of rallying as we have never done before to the support and building up of our institutions of learning.

Another influence that tells against the Sabbath and denominational growth is a lack of what may be termed denominational pride. This is as unlike sectarian bigotry as it is far removed from a want of genuine fellowship with all who manifest the spirit and temper of our Lord. For a Christian can grow more firmly fixed in his own faith, and at the same time increase in love towards all who call upon the name of the same Lord, although they subscribe to a different creed. All the way from childhood and youth our people should be taught to cherish a special interest and feel a special pride in Seventh Day Baptist enterprises and institutions because they are ours, just as we feel a peculiar interest and pride in the affairs of our own family, neighborhood, or country. Special pains should be taken to secure the attendance of young people at our anniversaries, where denominational zeal is

frequently found to be awakened for the first time; pastors should seek to keep the people informed respecting the work, worth, and needs of the various Seventh Day Baptist organizations and operations; and all should unite in an earnest effort to give to these such character and power that our young people shall feel that their interest in them is not unmerited, nor their pride unjustifiable. The manner in which the importance of Sabbath keeping is sometimes advocated seems to me to hinder rather than help the accomplishment of the desired end. For the duty of Sabbath observance appears to be urged as though in the mere keeping of the day there were a special virtue, which, in point of holiness, raises us above other Christians; whereas all who have mingled with the people of other denominations know that they exhibit a spiritual-mindedness and holiness of life by no means inferior to the religion of Seventh Day Baptists. The relation of the Sabbath to the Christian life, then, the importance of Sabbath observance, or the true philosophy of the Sabbath, seems to me to be determined very largely by what I believe to be two Scriptural facts: (1) The Sabbath is not only a help to holiness, but a divinely appointed and blessed help, in that it was designed to be a weekly recurring testimony to the fact of creation and the existence of a Creator, and also a type of the heavenly rest. (2) He who conscientiously keeps the Sabbath is not necessarily made better than other Christians thereby, but better far than he himself would be were he to disregard his own convictions of truth and duty; for it is destructive of moral progress to treat as a small matter the voice of conscience, even though it be speaking of duties which seem, but only seem, to be of little importance. How dare one, then, with eternal interests at stake, disregard the solemn charge which Paul enjoined upon Timothy, of "holding faith and a good conscience, which some having put away, concerning faith, have made shipwreck?"

The question of "our mission" is in the minds of some not distantly related to the subject now under discussion; and we believe that question to be essentially connected with our denominational life and growth. Possibly we do not understand some of our brethren, but by what we hear them say, and by what we read in our paper, we are made to feel that the single truth of the Sabbath is so unwisely and unscripturally exalted as to its

importance, as to destroy the natural, scriptural, and beautiful proportions of the system of Bible truth; and we receive the impression that there are many who believe our principal work to be the promulgation of the Sabbath doctrine; and that, in order to the accomplishment of our work, we are to act pre-eminently the part not so much of preachers of the cross as of Sabbath reformers. Now it is not too much to say that this idea appears to some to tend to the narrowing and blighting of spiritual life and growth; that it has a repelling influence upon the minds of many who really love the Sabbath, believe in the faithful keeping and preaching of it, and are willing to suffer in its behalf rather than surrender it; and that for some it would rob the ministry of many of its strongest attractions. For while we believe that God calls upon us to emphasize the importance of Sabbath truth with unflinching faith and courage, and to improve the opening opportunities for the spread of our doctrines, we also believe that the preaching of the whole gospel to lost men, even as Jesus Christ came into the world not to advocate the seventh day Sabbath, but to seek and save the lost, should be proclaimed to be our mission; that missionary or evangelical work, after the manner of the Apostle Paul, by whomsoever or through whatsoever instrumentality performed, is our representative work; that fidelity here will do far more for the promotion of denominational growth and the spread of Sabbath truth than can possibly be accomplished through special Sabbath reform efforts; and that he who goes forth, not as a Sabbath reformer or lecturer, but as a missionary of the Cross, making prominent Sabbath truth wherever he goes and scattering Sabbath literature far and wide, is in the highest sense of the word carrying out our mission to a world lying in error or sin. Again, I say, it may be that we do not thoroughly understand one another; that there are no real differences of opinion worth naming; and that what appear to be so are differences that have sprung up from our having been providentially led to concentrate our minds and efforts upon different, though by no means opposing, lines of thought and action. But if, perchance, we cannot come to see alike, let us at least agree to differ as Christian brethren.

And in conclusion, we believe that a tendency to practical unbelief and to worldliness

in the spirit and method of our work, and our failure as a people to keep the Sabbath as faithfully as we ought, is by no means one of the least influences against it. There is great power in the example of an earnest, consistent, and holy life. A tree is known by its fruits; the existence and power of our faith must be shown by our works. And if faithful and wise Sabbath keeping is to be one of the fruits of our denominational life, do we not need to be speedily baptized of the Spirit unto more zeal, wisdom, and purity in Christian life and doctrine? For grapes are not gathered from thorns, nor figs from thistles.

THE SABBATH AND SPIRITUAL GROWTH

BY ELMO RANDOLPH

(An address presented at Conference, on Sabbath Tract program.)

Christianity is becoming more and more distressed with the desperate need of our world for a spiritual awakening, a spiritual uplifting, a spiritual growth. With the bitterness of nationalism leaving fear and suspicion in its wake; with the menace of war, that infernal melting pot of hate and destruction and sin, staring us mockingly in the face; with calm indifference and a self-satisfied lack of faith sweeping a luke-warm church gently, but surely, into worldliness, the time is ripe for men to seek God.

Even now the great personalities of Christianity today are proclaiming that "Jesus has the only solution to the problems of the world." That proclamation has not been in vain. Only a short time ago several thousand young people, stirred by the daring truth of the statement and thrilled by its unbounded opportunities, accepted the challenge and shouted to the world "We Choose Christ." Such a spectacular decision on the part of youth gives new hope, new inspiration, new courage to a floundering world; but such a demonstration can only be a "flash-in-the-pan"—a bright fire that will soon die out—unless it is fed by faggots of Eternal Truth.

A strong belief that Jesus does have the only solution to the problems of the world, and a keen desire to follow him prepares fertile soil for spiritual growth, but that is not enough. Into that fertile soil there must be deeply planted the seeds of truth—seeds of truth that have come to us from Almighty God; seeds of truth that have been tested and proved by the Son of God; seeds of truth that

burst forth, grew, and bore the full, rich fruits of Love through the spirit and the life of Christ. (The Sabbath is such a truth.)

There can be no compromise with truth if "We Choose Christ" for Christ is the Truth, and the Light, and the Way. Christ is the channel through which the pure, crystal waters of truth flow from the Spring of God. If we are to find God it can only be through our baptism and cleansing in Christ. A compromising Christianity that evades inconvenient truth can only be a mocking Christianity.

There is no question in the minds of Seventh Day Baptists that God has set the seventh day of the week aside as his "representative of time" to man—as a day for physical rest and for spiritual growth. Taking the Bible for our guide, as the Word of God, and Christ as our Perfect Example, being the Son of God, we can find no alternative to the truth of the Sabbath.

We Seventh Day Baptists are proud of the background and the history that we have; and we are always happy to pay tribute to our forefathers, whose faith remained unshaken down through the ages. Yet, is a mere belief in the truth of the Sabbath enough? Will being proud that we have the faith of our fathers keep Seventh Day Baptists together?

No! If Seventh Day Baptists are to live and grow as a people we must let our light shine. The pathway that Christ has shown us is one of self-sacrifice and service—the service of teaching the truth by living that truth. The task of bringing the true Sabbath back to the world can never be an easy one. Our journey must be fraught with hardships, disappointments, and discouragements, yet we must take up our cross and follow Christ.

We must become imbued and inspired with a vital, throbbing desire to bring the true Sabbath to the world—a desire that must be radiated from our own lives and actions. We must cleanse our Sabbath of any taint of "holidayism" or "paganism," and thank God that he has given us a definite, permanent, unquestionable day when we can be spiritually strengthened and lifted in communion and fellowship with God.

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

THE SABBATH RECORDER

but the funds were scrupulously set aside by the American Board and used many years after the little band of women began to pray.

Within the past few months an appeal came to the women of the Mission Societies of Madison, from Miss Helen Tapping, the English secretary for Doctor Kagawa of Japan, whose slogan is "A Million Lives for Christ."

To tabulate all of the splendid efforts undertaken by women for the people of Japan is impossible. The Japanese have responded—and still the need for Christ is there.

207 Main Street,
 Madison, N. J.

DENOMINATIONAL BUDGET

Statement of Treasurer October, 1935

Receipts		October	Total
Adams Center	\$		\$ 112.00
Albion			25.00
Alfred, First		61.52	296.58
Alfred, Second			55.00
Battle Creek	\$	25.55	
Special		3.00	
	\$	28.55	28.55
Boulder		2.50	18.60
Brookfield, First		27.00	42.00
Brookfield, Second	\$	17.50	
Special		16.00	
	\$	33.50	96.75
Denver		12.50	28.50
De Ruyter			82.00
Dodge Center			2.40
Edinburg		3.70	16.70
Farina			135.00
Fouke		3.00	3.00
Genese, First		54.10	155.94
Hammond		12.00	12.00
Hartsville			70.00
Hebron, First	\$	5.88	
Sabbath school, special		2.36	
	\$	8.24	16.88
Hebron, Second			5.50
Hopkinton, First	\$	38.50	
C. E. society, special		3.00	
Intermediate C. E. society, special		1.00	
	\$	42.50	54.50
Hopkinton, Second			23.23
Independence		4.00	12.00
Irvington			50.00
Little Prairie			5.00
Los Angeles, special		5.00	10.00
Lost Creek			42.66
Marlboro		40.00	82.30
Milton	\$	135.00	
Special		10.00	
	\$	145.00	468.90

Milton Junction	25.00	93.20
New Auburn	8.50	12.00
New York City	19.20	132.77
North Loup	6.50	25.50
Nortonville		15.00
Pawcatuck	\$ 250.00	
C. E. society, special	3.00	
	\$ 253.00	912.00
Piscataway	79.59	79.59
Plainfield	57.50	192.00
Riverside	80.00	170.00
Rockville	1.20	20.20
Salem	33.10	562.70
Shiloh		88.46
Stonefort		5.00
Verona		15.00
Waterford	\$ 5.00	
Sabbath school, special	.83	
	\$ 5.83	34.33
Welton		12.90
White Cloud	\$ 16.09	
Special	9.00	
	\$ 25.09	25.09
Individuals		
Mrs. M. M. Lanphear	\$ 10.00	
Reta I. Crouch	5.00	
	\$ 15.00	20.00
Central Association	17.85	93.59
Western Association	23.84	23.84
Northwestern Association		46.48
Southeastern Association		27.20
Southwestern Association		7.75
Conference offering		466.71
Seventh Day Baptist C. E. Union of New England, special.	.17	.67
		\$5,032.97

Disbursements

Missionary Society	\$ 521.90
Special	53.26
	\$ 575.26
Tract Society	128.20
Sabbath School Board	86.30
Young People's Board	17.30
Woman's Board	5.20
Ministerial Relief	31.10
Education Society	73.80
Historical Society	8.60
General Conference	127.60
	\$1,053.36

HAROLD R. CRANDALL,
 Treasurer.

118 Main Street,
 Westerly, R. I.,
 November 1, 1935.

CHANGE OF ADDRESS

Pastor James L. Skaggs has given notice that his home address is changed from 469 Teaneck Road, Teaneck, N. J., to 1100 Webster Avenue, West Englewood, N. J.

THE ENGLISH BIBLE AND AMERICAN PUBLIC MEN

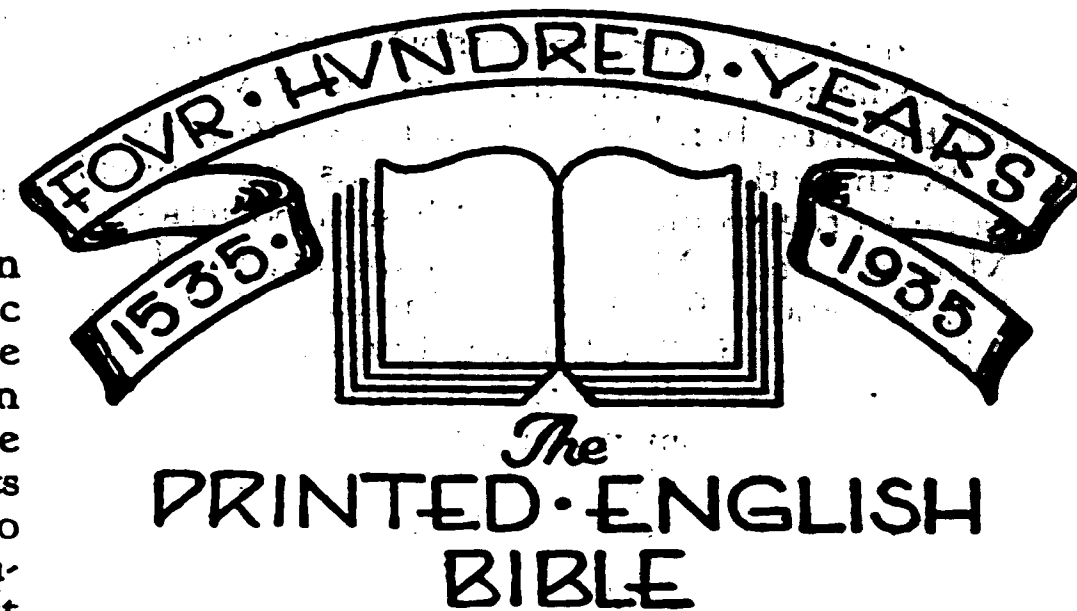
BY UMPHREY LEE, PH.D.

Pastor, Highland Park Methodist Episcopal Church, South, Dallas, Tex.

To praise the English Bible has long been almost a ritualistic act of American public men. Indeed, so commonplace is such praise that it sometimes lacks persuasion. When prominent men speak of the beauty of the English Bible, of its moral teaching, or of its abiding influence, the skeptics are likely to see in all this only politic concession to popular religion. But the fact is that throughout our history American public men have known the English Bible and have been profoundly influenced by it.

In the first place it must be remembered that during the most of American history the Bible has been the best known of all books among rich and poor, ignorant and learned. In frontier homes such as Lincoln's the Bible was among the few books to be had. And as late as the nineties, in such a town as Henry Seidel Canby describes in "The Age of Confidence," much of the ethical teaching which characterized instruction at home and in school was "carried in solution in the sonorous prose of the English Bible." Until a few years ago, the English Bible was a staple of American education, and it was the better known because taught at home and at school and by the church. This fact has often been forgotten by those who have been astonished at the frequent use of the Bible by men not especially religious. Because Jefferson held unorthodox beliefs, or because Lincoln was not markedly religious during his earlier years, some have wondered at their knowledge and use of the English Bible. Yet both were intimately acquainted with the Book, and both had for it the highest respect.

Perhaps the most obvious evidence of the Bible's influence is in the language of American public men. Biblical quotations have, of course, been used by every generation of public speakers. So freely did Lincoln make use of Scriptural language in his second inaugural, that a late biographer can say, "Probably no other speech of a modern statesman uses so unreservedly the language of intense religious feeling." Champ Clark was proud of the statement that he quoted the Bible oftener and more accurately than any other man in Congress, and an examination of Bryan's famous "Cross of Gold" speech will show how



largely he relied upon Biblical allusions for his emotional effects. Less obvious but just as real is the influence of the English Bible discernible in the prose style of many of our public men. Daniel Webster acknowledged his stylistic indebtedness to the Bible, and in the best utterances of Lincoln, of Theodore Roosevelt, of Woodrow Wilson, the peculiar rhythm and simplicity of the English Bible are clearly noticeable.

But the Bible has influenced the thinking as well as the style of American public men. In a peculiar way the Book of books has seemed to fit into the struggles and ideals of this country. "The Puritans' constant preoccupation with the Old Testament and the Mosaic law was not merely a consequence of their belief in the authority of sacred Scriptures; it was rather the natural turning for comfort and counsel to a people who seemed to have undergone a similar experience." So wrote Herbert Schneider in his recent volume, "The Puritan Mind." Throughout pioneer America, the experiences of the Israelites in the wilderness seemed applicable to the struggles of the frontiersman. And the ideas and ideals which Americans found in the Bible were those which fitted into the needs and hopes of their land and time.

Franklin's morality was a secularization of Puritan ethics; and, however defective both may have been, their enduringly valuable parts were rooted in the Bible. Because this is true, there is no suspicion of time-serving in Franklin's advice to young men that they cultivate "an acquaintance with, and a firm belief in, the Holy Scriptures." In the same way, Jefferson voiced the common belief of American leaders that a knowledge of the Bible "will make better citizens, better fathers, and better husbands." So real is the con-

nection between the highest moral standards accepted by American leaders throughout our history and the teachings of the Bible known in its English form to all sorts and conditions of citizens, that Theodore Roosevelt stated no more than the sober truth when he said that to remove the teachings of the Bible from our country would be to "lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less resolution, strive to raise ourselves." And in the morality which American public men have learned from the Bible there is a militant note: "The man whose faith is rooted in the Bible," said Woodrow Wilson, "knows that reform cannot be stayed; that the finger of God that moves upon the face of the nations is against every man that plots the nation's downfall or the people's deceit. . . ." From the Bible American leaders learned to think of life as a moral struggle against both individual and social wrong. That the forces of righteousness were supported by the God of the universe, and that principalities and powers cannot prevail over truth and justice are beliefs which are expressed again and again in the crucial hours of our national history.

No fact about the Bible's influence in modern times is more sure than the unanimity of American statesmen in interpreting the Bible as the text book of human freedom. Its laws and its history are full of concern for the common man. The prophets thunder against the rich and the powerful who abuse their privileges. The Sermon on the Mount is the sermon for the poor and the disinherited. Because of this accepted interpretation of the Bible as the Book of men, who are of more value than sheep, the appeal of every reforming leader in America, whether right or wrong, has been phrased in language reminiscent of some Biblical passage: "must not press down upon the brow of labor a crown of thorns"; "we stand at Armageddon, and we battle for the Lord"; "drive the money-changers from the temple!" The politicians may sometimes have been insincere; but this does not alter the truth that the Bible has been the inspiration of those who have fought for human rights and human liberties. "I know that there is a God," cried Lincoln, "and that he hates injustice and slavery. . . . I know that I am right because I know that liberty is right, for Christ teaches it, and Christ is God."

In no narrow, sectarian sense but in sober truth one may say that the American nation has been founded on the Bible, and American public men have so understood it. They have agreed in this when they have differed in politics and when they have been of varying religions or of no religion at all. In the light of what is happening today, when groups which are flagrantly violating the rights of man are at the same time suggesting that the Bible be abolished or abridged, one must take seriously the words of Calvin Coolidge: "The foundations of society and our government rest so much on the teachings of the Bible, that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country." For religion's sake we would keep the Bible the Book of the people; but for our country's sake also we must concede the rightness of the greatest of our public men who have prized the Book which defends Naboth's vineyard, the stranger within the gates, and the rights of those who stand in the marketplace because no man has hired them. Without belief in such a Book it might be more difficult to support the foundations of our society and of our government.—National Commemoration Committee.

YEARLY MEETING OF THE NEW JERSEY AND EASTERN NEW YORK CHURCHES

To be held with the Plainfield, N. J., Church, November 29 and 30, with Rev. Neal D. Mills as moderator. Principal features of the program as now arranged are:

Friday Evening

8 o'clock—"Ministry of Prayer"—short sermon and conference meeting—Rev. Leon M. Maltby.

Sabbath Morning

10.30—Regular Sabbath morning service. Sermon—"Mission and Program of Seventh Day Baptists"—Rev. James L. Skaggs.

Sabbath Afternoon

2.30—Devotional service—"Mission of the Holy Spirit." Address—"What the Bible Teaches About Stewardship"—Rev. Neal D. Mills. Address—By Miss Eleanor Woo, a student in the Biblical Seminary, New York City.

Sabbath Evening

7.30—Vesper service. Business. Sermon—"Ministry of Evangelism"—Rev. Herbert L. Cottrell.

F. A. LANGWORTHY,
Chairman Program Committee.

YOUNG PEOPLE'S WORK

BETWEEN BLACK COVERS

BY ELIZABETH VAN HORN

"Some portion of the Bible appears in a new language on an average of once every five weeks." "During 1933, 7,800,978 Bibles, Testaments, and Portions were distributed throughout more than forty countries." Originally written in four languages—Hebrew, Aramaic, Greek, and Latin—it has now been translated into 153 tongues. There must be something in the Book that it should never be a "last year's best seller," and then—"out of print."

If these statistics do not send your mind along an endless line of query and reasoning, glance through the two thousand and more years of Biblical history. From the modern versions by Moffat and Goodspeed, go back to King James and his Conference of scholars; to Wycliffe, Tyndale, and Coverdale, who, under secret cover, laboriously translated from the Greek and Latin versions that the uneducated might read for themselves; to Martin Luther, who stands out in history like a gigantic rock which changes the course of an entire stream; to Luke, companion and physician to Paul, one author among many who realized the far-reaching importance of Jesus' teachings and example and preserved them in writings, even then inaccurate and colored with superstition; back to David, and Isaiah, and to men whose names we may never know—writers of the grandest songs, short stories, and sermons the world had ever known.

What then? If its history does not thrill you, read it for its own sake. Read it; then study it. As youngsters in the primary Sabbath school we "repeated" the Twenty-third Psalm and John 3: 16. And how we loved to see Daniel sitting among the lions in a most complacent attitude. But now we must put away childish methods. We are mature enough to see and understand the Bible in the light of its literary setting and its historical background. We must read *understandingly*.

In connection with the present commemoration of the four hundredth anniversary of the printing of the English Bible, many of our pastors will preach a special series of educational sermons in an effort to guide us into a deeper appreciation of the Bible. We young people must take advantage of the occasion to

make a definite move to become more closely acquainted with the Book that never grows old.

"DUMB ASS SPEAKING"

The dumb ass speaking with man's voice forbade the madness of the prophet. 2 Peter 2: 16.

Balaam, lone worshiper of the true God in an idolatrous land, was sore tempted. Richly clad princes from Balak, the prosperous king of the little nation of Midia, awaited patiently his decision. They had told him of the strange warrior people who had pitched their tents on the plains of Moab, not far from the city of Jericho, and of the widespread alarm of the Midianites at the presence of this fierce people who had already treated the Amorites very roughly. All their king wished him to do, said they, was to put the curse of his God upon these interlopers; for the Midianites needed superhuman help in this their hour of fear, and instinctively they realized the superiority of his God to their gods.

And now all Balaam had to decide was to accept or not to accept this offer. It was a fine one, better than he'd ever had. But somehow it did not ring quite true. He therefore kept these Midianite princes waiting until the morrow and then sent them back to their king, refusing his offer.

Very soon came other princes from Balak more richly clad and with a more tempting offer. Balaam became just a little mad at the thought of all the money that could be his. After all didn't he need the money and wasn't the thing required quite simple, merely to invoke God's curse upon that bloodthirsty people? Again he spent the night wrestling with his better self, for somehow he could not justify himself in following such a course. On the morrow, against his better judgment, he agreed to return to Midia with the princes. Balaam rode on an ass and two servants accompanied him. And the princes disappear from our story.

The little ass which Balaam rode was a female and a rather ordinary little beast. She was, though, to try his patience to the limit before he was done with her. As they were going along a little road winding between fields of grain, she suddenly made up her mind to wander into the field to one side. Balaam wasted valuable moments beating her back to the road again with the staff he car-

ried in his hand, which did not help his temper any. He thought her a very stubborn little beast.

On a bit the little road led narrowly between the brick walls of vineyards on either hand. When the two arrived at this point the stubborn animal balked at the passage. She balked so hard, in fact, that she crushed Balaam's foot against the wall to one side. And this time he had to beat her more severely to make her get on. He just knew now that she was possessed of the devil.

Farther on the road led through a narrow place in which there was no turning to the right or left. Like a wolf scenting danger from afar, Balaam anticipated trouble when he should have arrived at this point. If she acted up he'd show her a trick or two. And what did she do half way through this place but lie down suddenly and refuse to get up. The dam of his self-restraint broke, releasing the flood of his wrath. He'd show this stubborn female who was boss. He beat her unmercifully with his staff.

"But he was suddenly amazed to hear this patient, faithful little ass speaking, like a man; and she was addressing him. His mouth flew open and the staff fell from nerveless hands.

"What have I done unto thee, that thou hast smitten me these three times?" he heard her ask.

A bit ashamed of himself Balaam replied, "Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee." Hard words for a man of God.

The ass spoke on. "Am I not thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee?"

Balaam had to reply, "Nay." He could not help himself. Then, says our source, were his eyes opened and he saw the angel of the Lord standing in his way, with that dreadful sword in his hand. The prophet fell face to the ground in fear.

"Wherefore hast thou smitten thine ass these three times?" the angel demanded. "Behold, I went out to withstand thee, because thy way is perverse before me: And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive."

Very humbly did Balaam reply, his anger against the beast having vanished, and mayhap gratitude welling in its stead, "I have

sinned; for I knew not that thou stoodest in the way against me; now therefore, if it displease thee, I will get me back again."

The angel permitted a very much chastened Balaam to go on his way, but it was to bless that strange people whom he had set out to curse with a triple blessing. We may be sure that the reward had lost its lure for him and that his ass was treated with more respect thereafter.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

How are you? My grandma and grandpa have come back from Colorado.

We still have our dog, Scotty; but our rat, Pinkey, died.

I like my Sabbath school teacher. I like my school teacher, too.

We have three rabbits and hope to have some more soon. I am going to have a little calf for a pet and I am so glad.

My birthday is November fourth.

There was a house burned down a few days ago. Some of the dishes were burned and some were saved. Some of the other things were burned.

We are going to church now, so good-by.

From,
MILDRED ORR.

Loma Linda, Calif.,

DEAR MILDRED:

Let me see, today is your birthday, isn't it? I hope it is proving a very happy birthday and that you will have many more just as happy. You must write and tell me how you spent it. Did some of your playmates come to enjoy it with you? I remember a birthday party I had when I was just ten years old. For about a week my playmates had been doing a lot of whispering, and when I came around they would stop. I was quite grieved because they were keeping a secret from me. On the evening of my birthday, my mother sent me to the corner grocery just before supper. When I came back, the parlor was in darkness, and I wondered why they had put out the light, but as I stepped in the hall door, the lights were suddenly turned on and a room full of children began to shout, "Surprise! Surprise!" I was surprised, but I sat right down on the floor, began to cry and said, "I knew it all the time." Wasn't I a funny girl?

Of course you are happy to have your grandma and grandpa home again. Grandparents are pretty nice to have around, aren't they?

Your pets are fine ones. I am sorry you lost your little rat.

I was pleased to hear from you again. Please write often.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am a new writer to you. I am nine-years old but I will be ten years old November twenty-seventh.

We live on a farm and attend a country school. I am in the sixth grade. There are four new pupils in our school, so now we have twelve. Mr. Gardiner is our teacher.

For pets I have a little brown pony named Peek-a-boo which I ride to school. I also have a cat named Tiger Boy and a dog named Rover. We call Rover a gingham dog. He is a good cow dog.

I go to church at Adams Center. It is nearly ten miles from my home.

Sometime I will write again.

Your friend,
GRANTON JEWETT.

Rodman, N. Y.,
October 29, 1935.

DEAR GRANTON:

I am always delighted to add another to my splendid list of RECORDER writers, so in the name of all our RECORDER children I welcome you to our ranks. I am always especially glad to welcome farm children for I was a farm child myself and attended a country school during most of my childhood. A farm is one of the nicest places in the world, I think. Don't you? Our boy used to say when we first came to Andover, "What can I find to do? There were always plenty of dandy things to do at Independence."

Your pony is a very valuable pet, isn't he, for he saves you a good many steps, and is the nicest kind of companion? I never had a pony but I was fond of the farm horses and sometimes took rides on their broad backs. Of course Tiger Boy and Rover are wonderful pets, too.

I am glad to have you say you will write again and I hope that means you will write often.

I hope you are having the same delightful Indian summer we are having here. It is lasting so long and how we do enjoy it. What kind of weather do you like best? What are your favorite games?

Your sincere friend,
MIZPAH S. GREENE.

OUR PULPIT

IMMORTALITY

BY PRESIDENT EMERITUS BOOTHE C. DAVIS

(Sermon delivered at Plainfield, N. J.,
October 12, 1935)

Text—1 Corinthians 15: 53, "This mortal must put on immortality."

The study which has led to the preparation of this sermon was suggested by the last two of the denominational Sabbath school lessons for the first quarter of this year, namely, the two lessons on the resurrection.

The use of the topics in the Seventh Day Baptist *Exposé of Faith and Practice* as a basis for the quarter's lessons was a wise and fruitful selection. Many good and lasting results will come from it, I am sure. Many of you, doubtless, followed the course as presented in the *Helping Hand*, as did the Adult Bible Class in Daytona Beach, of which I had the good fortune to be the teacher.

Our Florida season closed, however, before we reached the lessons on the resurrection, in June. The Alfred Friendly Class requested me to discuss *immortality* as a combination of the two lessons on the resurrection. This I could not do in June, but did it a few weeks ago—postponed from June. After that talk to the Friendly Class, I decided to write a sermon for today, on the topic *Immortality*; so out of that study has grown this sermon.

The tenth article of our *Exposé* reads: "We believe there will be a resurrection of the dead, both of the just and the unjust; that the righteous will be everlastingly justified, and the wicked everlastingly condemned."

The eleventh article reads: "We believe the saints will be raised with spiritual incorruptible bodies."

The *Exposé* has no article specifically entitled "Immortality," but it takes immortality for granted; and implies, in a number of its articles, that Seventh Day Baptists believe in immortality.

Article six says: "We believe when one is constituted a child of God, he becomes an

heir of eternal life." Here immortality is clearly implied.

Article nine reads: "We believe the seventh day of the week to be the Sabbath of Jehovah, and that it should be kept holy as a memorial of creation and as a type of the saints' rest in heaven." Here again immortality is clearly implied, as it is also in the two articles on the resurrection already quoted.

Since, then, immortality is taken for granted, and is implied in the statements of belief and practice by Seventh Day Baptists; and since it so vitally concerns us all in our life here, as well as our hope for life hereafter; and also since it means so much to us in our thought of our loved ones who have passed away, it may be well for us to give the subject more than a passing consideration.

I. Definitions of Immortality.

Among many definitions of immortality that might be mentioned, I would like to name three which seem to me to admit of distinctive characteristics and limitations of importance, peculiar to each.

1. Life after death.

2. "Survival" as a ceaseless life.

3. Uninterrupted progress in spiritual attainments, or in the reverse direction if the individual is unrepentant. This last is what I would call the distinctive Christian (and of course Seventh Day Baptist) definition, but before we discuss it in detail, I want to take up the first two definitions for further study.

II. Analysis of the First Two Definitions.

1. Life after death. Belief in a life after death is common to many, if not all primitive races of men, and to their religions, as well as to civilized races and religions. (a) Among savages it is manifest, as among the American Indians, for example, by provisions at burial for food and weapons for the journey to the "Happy Hunting Ground." Excavations from graves of Indians, Mound Builders, and many other ancient races reveal earthen vessels—sometimes with corn and other foods for the consumption of the departed spirit.

The ancient Egyptians made provision for the life after death. Not long since in the famous tomb of "Tutankhamen," buried centuries before the Christian era, there were found a gold chariot, gold furniture, urns, and other vessels and instruments indicating

that he was expected to live again, when he would be able to use this magnificent equipment. In our day these Egyptians would have provided him with an automobile, an airplane, or a radio. When in Egypt in 1902, I found in the sands of old burying grounds many specimens of earthen ware dishes to supply food for the dead, which the winds and erosion of centuries had brought to the surface with many human bones. (b) Some pagan nations, as in China, practice ancestor worship in which they assume the ancestors live after death, to either be pleased or displeased with their conduct. (c) Classical mythology speaks of the "journey across the Styx," the mythical river of death, across which all who die must pass. (d) The "Elysian Fields" is also a classical and poetical expression of happiness in the life beyond this. (e) Sheol and Hades are ancient terms incorporated with Hebrew life and literature, and used interchangeably as a place of the dead, supposed to be located under the earth—a place of two divisions, Paradise and Gehenna, or the place of torment. Even Jesus himself used this belief as a parable to teach the conscious but fixed condition of the departed. You remember the story—the Rich Man and Lazarus.

Lazarus had been poor and begged the crumbs from the rich man's table. Lazarus died and was carried by angels to Abraham's bosom in Paradise. The rich man died and was buried. And in hell or Gehenna he lifted up his eyes and saw Lazarus afar off in Abraham's bosom, and he cried, "Father Abraham, send Lazarus, that he may dip the tip of his finger in water and cool my parched tongue." But Abraham replied and said, "Son, remember. Thou in thy lifetime hadst thy good things, likewise Lazarus his evil things. Now thou art tormented and he is comforted. Moreover, there is a great gulf fixed so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." Then the rich man prayed Abraham to send Lazarus to his father's house, that his five brothers might be warned and escape this torment—but Abraham said, "They have Moses and the prophets; let them hear them." But he said, "Father, if one went unto them from the dead, they will repent." But Abraham said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

I have quoted at some length this incident in the teaching of Jesus, first because it uses the common terminology of the belief in a Sheol or Hades—an underworld of departed spirits, with two compartments, one of Paradise, the other torment, Gehenna or hell, within communicating distance. It is evidence of one form of belief in life after death. I have used it, in the second place, because it has a bearing on a topic we shall discuss later, namely, the probability of communication between the spirits of the departed and living persons.

There is another New Testament reference to this same belief in Sheol or Hades. Peter, in his first epistle, third chapter, speaking of the sacrificial sufferings of Jesus, the just for the unjust, and his death on the cross, says, "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering God waited in the days of Noah," etc.

This intimation, that Jesus went after his death on the cross, and before his resurrection, into Hades and preached to the disobedient of past ages imprisoned there, is a distinct reflection of the ancient theology current in Peter's day.

In most versions of the "Apostles' Creed" it appears again, based doubtless on Peter's statement just quoted. You have all often heard the creed:

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead." etc.

The statement in this creed, "He descended into hell," has never met a cordial response in my own feelings. I like much better the words of Jesus spoken on the cross to the penitent thief, "Today thou shalt be with me in paradise."

No one of these five interpretations of "life after death" which we have reviewed, satisfies our Christian ideals of immortality today. The happy hunting ground, ancestor worship, the journey across the river Styx, the Elysian Fields, or Sheol with its two separate compartments, Paradise and Gehenna—

none of them mean to us today the immortality for which our souls hunger.

We now have the new sciences of astronomy, geology, physics, biology, and chemistry. We know that the earth swings in space among the stars and has no such compartments under it as Gehenna and Paradise within the physical confines of a Sheol. These interpretations of spiritual truth gave convincing pictures, and were of infinite worth to people in an unscientific age, who supposed they lived on a flat earth with "meets and bounds" up and down, east and west, north and south. The heaven for which we strive is "above" in a spiritual sense, and is not limited by geography or surveyor's compass.

We have the Christian interpretation of Scripture in the light of these sciences and of human experience. This calls us to an immortality far more satisfying than anything with material boundaries.

2. "Survival" as a *ceaseless* life. Let us now endeavor to analyze this second definition of immortality.

This definition precludes the cessation or break in the continuity of life, which might be possible under the first definition; otherwise they have much in common. (a) There is a *biological* immortality advocated by some writers on this subject. It is the continuance of the race "germ plasm," passing on from one individual to another in posterity, and so on from generation to generation.

But there is no *individual* immortality in this theory. The man dies and his personality ceases. Any immortality in him has been transferred to the race, through his posterity. For the biological theory there is no other immortality than race perpetuity.

(b) Another theory under this limited definition of immortality is reincarnation. This theory of immortality supposes personality to pass from the individual at his death into some child about to be born, and so go on from one generation to another. Sometimes this belief has taken the crude form of a reincarnation from animals into man, or from man down into animals.

The "Religious Book Club of the Month," advertised last month, a book entitled *The Future Life*, written by a Doctor Spencer. The circular says there is a new flood of books appearing now which indicate an awakened interest in immortality. The advertise-

ment, however, says the author of this book rather favors the theory of reincarnation, though he does not definitely advocate it.

There is now running in New York, I believe, a picture play entitled, "The Return of Peter Grimm." It is one of Barrymore's revivals of an old play. It represents a man who had made some success of his greenhouse or florist business, and had made, before death, an adequate provision for a ward he wished to care for. But he discovered after he got to the spirit world that his plans for his greenhouse and his ward had gone awry, as they so often do in this world. After much difficulty he succeeded in returning to earth in the mind of a new born child, and so was able to put matters to rights. How the greenhouse and the ward managed to get along for twenty years until the child could grow up to reorganize the business, I am not informed. That may be as funny as "Mickey Mouse." It certainly has as little sense, or religion.

(c) "Survival" is a name given to a new magazine, with two issues already out. It advocates "spiritualism," that is, communicating relations between the living and the spirits of the dead. It proclaims that there is no cessation of life at death, and the proof of it is in the messages which the spirits of the dead send back to the living. There seems to be no more important object in the cult, than just to prove such communications come from the departed. There is, I believe, no scheme of salvation dependent upon it; no program of service or social betterment, so far as I can discover. The cult uses the "medium" and the "Ouija" as a means of communication.

A few great scientists have seriously tried to break through the fakes and rubbish of this cult, and make a scientific study of the phenomena surrounding it—Sir Oliver Lodge, Sir Wm. Grenfell, Sir Wm. Crookes, Faraday, and others in England. The late William James of Harvard, Professor Hornell Hart of the University of Pennsylvania, and Dr. Alexis Carrel of the Rockefeller Institute, have all, through laboratory experiments in psychological and metaphysical phenomena, studied this theory.

These scientists all agree that there is coming to be a recognition of "telepathy," or mental communication between living minds, without speech, even at distances. Most of them believe that there is further progress to be made in the science of mental communication between living minds. In regard to com-

munication with departed spirits, however, most of them say like Professor James, "Not proven."

Jesus' illustration of the rich man and Lazarus speaks of the communication between departed spirits, but implies that there is no communication between the dead and the living; and that such communication would be uselessness.

Professor William Adams Brown of Union Theological Seminary, in discussing this subject, calls attention to the fact that no great or important truth has ever been reported in so-called "communications" from the spirit world. Only trivial matters have been told.

If these communications are from the spirit world, why are not some great messages given, with new and important revelations in regard to heaven or hell? These doubts in regard to communications from the departed need not cast doubt on the work of scientists in the field of mental research. Doctor Carrel of the Rockefeller Institute, in his new book, *Man the Unknown*, deals with the varied and elusive phenomena of living minds, but makes no postulates of activities beyond the grave, into which his laboratory researches cannot reach.

III. Christian Immortality.

The definition which I have given of the Christian conception of immortality is "uninterrupted progress in spiritual attainments; or progress in the reverse direction if the individual is unrepentant."

Christian theology emphasizes, not so much the fact of a life after death, which many other theologies and mythologies also emphasize, but rather the *nature* of Christian immortality. That it is a "Christ-likeness" to be acquired with infinite progress—a conscious communication and companionship with Jesus and his followers; our loved ones called home to the mansions he has gone to prepare. A spiritual body to be "put on," is the organ for spiritual expression.

We don't have that body yet; so we can't "tune in" until we get rid of the material limitations of our physical, material bodies. Because of these limitations of the physical we can't prove immortality by any of the physical sciences which we know. Physics and chemistry and biology are all helpless to give us information on this subject. Neither can we prove that there is a God, by physics or chemistry or biology. But that fact does not

prevent us from believing that there is plenty of spiritual proof that there is a God, who is himself a *Spirit*.

There is also satisfying proof of immortality, not dependent upon physical sciences.

First.—We have the Bible and God's promises. Seventh Day Baptists take the Bible as their spiritual guide, and so we can put that proof first without embarrassment.

Second.—Christ's resurrection life. He demonstrated that this mortal can put on immortality. This body of flesh and blood can put on a spiritual body. "This corruption can put on incorruption." That is the nearest a *physical proof* that could be possible; and it is a most convincing and satisfying proof if we accept the resurrection of Jesus and its proofs recorded in the Bible.

Third.—Spiritual experiences, and satisfying faith. We have seen this a thousand times in others, and it has borne up the faithful in all the ages past — a sure anchor in storm and stress; a "staff and comfort in the valley and shadow of death." Then we have felt in ourselves a longing, a reaching up that refuses to be satisfied with present attainments — something within the soul that says, "Not that I have already attained, or am made perfect; but I press on toward the goal of the prize of the high calling of God in Christ Jesus." We know we seek something better still ahead and yet to be fulfilled, and beyond this life. That is what Browning meant when he said, "Our reach should exceed our grasp, or what is a heaven for?" Or when he said:

All we have willed or hoped, or dreamed of good, shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist,
When eternity confirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground, to lose itself in the sky,
Are music sent up to God, by the lover and the bard;
Enough that he heard it once, we shall hear it by-and-by.

Fourth.—If further proof were necessary for the Christian, it might be the removal of the fear of death.

We have all seen *that*, again and again; when there was no melancholy, or "moaning of the bar," but a calm, confident expectation of the release, and the new light and larger

love of the life beyond. This, I am sure, we may all come to experience.

This summer it was not a distasteful task for me to arrange for and see put up, a modest granite marker in the Alfred Rural Cemetery, on a lot I have owned for nearly thirty years. Thankful that as yet it had not to be used, I found satisfaction in making it ready for the time when it is needed. Because I know that only our *bodies* will lie there, and that we who have known and loved, will have gone from the "house of clay" to the spirit land of the immortal, there was nothing gruesome or melancholy about such a task.

I do not *know what* the resurrection will be like, or when it will occur. But I am sure a spiritual body will be put on. "This mortal body must put on immortality." "I shall be satisfied when I awake in his likeness."

"I know not where his islands lift their fronded palms in air,
I only know I shall not drift beyond his love and care."

DENOMINATIONAL "HOOK-UP"

BROOKFIELD, N. Y.

At the regular Friday night prayer meeting, October 25, Frances Polan was the leader in the absence of the pastor. The topic chosen was "The Effect of Alcohol on Body, Mind, and Society." A very interesting program was carried out, consisting of songs, prayer, readings, and included a talk on temperance by Professor E. E. Whitford.

The regular church social was held in the parish house Sunday evening, October 27. Supper was served to a fair sized group at seven o'clock. A social hour followed and later a program of special numbers of music and talks was presented.

A talk on visiting unusual Seventh Day Baptist churches, especially those in England and Holland, was given by Dr. E. E. Whitford. Interesting facts concerning the very earliest Seventh Day Baptist history and the martyrs of this faith were graphically told by Doctor Whitford. Several of the early pastors and some of those of later times were described.

Mrs. Whitford spoke of places visited by Mr. and Mrs. Whitford and Mr. and Mrs. Orra S. Rogers when they were in Europe in 1931. Several interesting pictures and photographs were passed about for inspection.

A talk was given by the pastor on the Fall Association at Adams Center and the evangelistic campaign in Verona. He told of the meetings and the trip, and said that Pastor Davis had requested that he speak on the basic principles of Christian living. This he had endeavored to do. He spoke highly of Rev. and Mrs. A. L. Davis and their work in Verona. — *Excerpts taken from Brookfield Courier, October 30.*

LITTLE GENESEE, N. Y.

On Sabbath day, October 12, the Crandall Hill and Hebron Center churches united with the church at Little Genesee in an all-day meeting. About thirty-five attended from the Crandall Hill and Hebron Center churches. In the morning, the sermon was given by Rev. Erlo E. Sutton, who has been holding Leadership Training classes at Little Genesee. In the afternoon, Rev. E. H. Bottoms of Nile preached. A tureen dinner was served at the hall, to a good sized crowd. — *Reported.*

ALFRED, N. Y.

The Allen Steinheim Museum was recently the recipient of an extensive collection of Eskimo and Alaskan Indian implements, hunting equipment and curios. In addition there is a smaller collection of arms and other interesting articles from Spain and Algiers. The donor of these valuable articles is Captain H. N. Wood, recently retired from the United States Coast Guard.

A discussion group affiliated with the church school has been recently organized. It is designed to include some of the younger adults in the community who are interested in the programs offered. During the period of organization, at least, Dean A. E. Whitford is serving as director of discussion, and Professor John Reed Spicer is acting as organization chairman. Mrs. H. O. Burdick is chairman of the program committee; DeForest Truman is chairman of membership and Miss Anna May Ryno is serving as treasurer.

Dean and Mrs. A. J. C. Bond entertained Sunday night the college student's Bible class, of which Dean Bond is the leader.

Word has been received that Dr. B. C. Davis, president *emeritus*, and Mrs. Davis arrived Friday at their winter home, Live Oaks, Holly Hill, Florida. They reported a delightful boat trip as far as Savannah, Ga., escaping all the storms which have recently hit the southern Atlantic seaboard.

Dean A. J. C. Bond, President J. Nelson Norwood, and Rev. Clyde Ehret were in Houghton Tuesday to attend a meeting of the Allegany County Ministers' Association. President Norwood spoke in chapel; Ward Hopkins gave a talk entitled, "If I Were A Minister." E. E. Sutton of Milton, Wis., director of religious education of the Seventh Day Baptist Church, talked on Present Trends in Religious Education.—*Sun.*

HOPKINTON, R. I.

The one hundredth anniversary of the founding of the Second Hopkinton Seventh Day Baptist Church in Hopkinton City was observed yesterday by the Seventh Day Baptist Churches of New England in annual conference at Hopkinton.

At the annual meeting in the morning the sermon was preached by Albert N. Rogers, pastor of the Seventh Day Baptist Church, Waterford, Conn., the service being participated in by Rev. Everett T. Harris of the First Hopkinton Seventh Day Baptist Church, Ashaway, who read the Scriptures, and Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, Westerly, who offered prayer.

In the afternoon centennial exercises were conducted by Rev. Willard D. Burdick, pastor of the Second Hopkinton Church. Among those participating were Rev. E. Adelbert Witter of Adams Center, N. Y., former pastor of the church, and Rev. E. P. Mathewson, former pastor of the First Hopkinton Seventh Day Baptist Church, who recalled interesting incidents in the history of the church.

The history of the church from the founding to the present time was related in a historical paper prepared and read by Mrs. Walter D. Kenyon. Other speakers included Lewis F. Randolph, who told of activities of the church, and more than one hundred photographs of early pastors and members of the congregation were shown by Mr. Randolph.—*Westerly Sun, October 13.*

ASHAWAY, R. I.

A large and appreciative audience enjoyed the entertainment sponsored by members of the Christian Endeavor society Monday evening. There were three one-act plays given by the members of the society, also readings by Mrs. Walter D. Kenyon of Hopkinton, Miss Edna Coon, and Miss Dorcas Austin of Westerly.

Between the plays several musical numbers were enjoyed.

Tuesday evening the members of the Intermediate Christian Endeavor society enjoyed a Hallowe'en social at the parsonage. The guests were led through the cellar where they were greeted by the goblins. During the evening, games and refreshments were enjoyed.—*Westerly Sun, October 31.*

MILTON JUNCTION, WIS.

The Bible school lesson for last week being a temperance lesson, Pastor Randolph of the Milton Junction Seventh Day Baptist Church got a group of boys and girls together and with their assistance tried some experiments to test the actions of ethyl alcohol—the alcohol that is in beer, wine, whiskey, cider, and other popular drinks. During the Sabbath school hour at the church he conducted the demonstration, showing the results of these experiments.

Two sets of bottles, one set containing alcohol and the other pure water with equal amounts of some other substances in each, had been used in order to compare the actions of water and of alcohol.

It was shown that alcohol is very useful in the arts, in commerce and in science outside the body—because it dissolves substances water will not dissolve, such as oil, resin, camphor, etc.

Also alcohol absorbs water and so preserves substances—shown by its action on meat which it preserved and hardened, on bread which rattled in the bottle like a pebble, and an egg white which was hardened so that it appeared cooked.

These actions take place inside as well as outside the body.

The demonstration was illustrated further by a large poster furnished by the W.C.T.U.

This was the beginning of a series of similar experiments and demonstrations to be continued later in alcohol education.—*Milton News, October 31.*

RIVERSIDE, CALIF.

At the Seventh Day Baptist church, last night, Evangelist Van Horn, in charge of the meetings, took for his subject, "An Old-fashioned Revival."

He emphasized as some of the elements of a revival, "a religion that will meet the needs of our hearts and one that will do for others what the old-time revival did for us."

"God works through human agencies," he said. "A Christian should have a religion that sweetens him so that people will be attracted to the Christ that is radiated by him."

Mrs. Hargis and her sons, Robert and Donald, recently home from Jamaica, sang two numbers, "I Need Jesus" and "Christ Liveth in Me."

The picture of Jesus in the home of Mary and Martha, by Hoffmann, was presented by Rev. L. F. Hurley, pastor. The services will continue throughout the week.—*Riverside Daily Press.*

MARRIAGES

CROSBY-STAUTER.—On the afternoon of October 19, 1935, at the Denver Seventh Day Baptist church, Margaret B. Stauter of Denver, and Kenneth James Crosby, son of Mrs. Jessie Crosby of Wheatridge, Colo., were united in marriage, Rev. Ralph H. Coon officiating.

MORSE-CROSS.—At the parsonage at Leonardsville, N. Y., were married July 18, 1935, by Rev. Paul S. Burdick, Mr. Frederick I. Morse and Miss Maude G. Cross, both of Brookfield.

OBITUARY

BURDICK.—In Stamford, Conn., October 11, 1935, Albert DeWayne Burdick, aged 54 years.

DeWayne was born at Rockville, R. I., on March 28, 1881. He was the youngest son of Leander C. and Catherine (Wells) Burdick. His early life was spent at Rockville. More than thirty years ago he went to Stamford where he has since resided. On November 17, 1894, he was baptized by Rev. Alexander McLearn and united with the Rockville Seventh Day Baptist Church. Mr. Burdick never married. He is survived by a brother, Elisha C. Burdick of Westerly, R. I.; a niece, Miss Maida C. Burdick of Stamford; and a nephew, Walter Burdick. He was of a cheerful disposition and had a host of friends.

Farewell services were held in Stamford on Sunday afternoon and on Monday a service was held in Westerly when Rev. Harold R. Crandall, a relative, officiated. Interment was in River Bend Cemetery. H. R. C.

HILL.—Ernest L. Hill was born at Dakota, Wis., December 25, 1867, and died at Berlin, Wis., October 11, 1935.

He was the son of Varnum G. and Amy Ann Hill. He leaves a wife and one son to mourn his loss. A large number of relatives and friends attended the funeral. It was said of him that he was a Christian, though not belonging to any church, a good neighbor, and a loyal friend.

Burial was made at the Seventh Day Baptist Cemetery, Berlin, Wis. H.

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THIS IS THE LAND

BY GRACE NOLL CROWELL

This is the land they came to when they came across the sea:
The wide plains unbroken and the forest aisles untrod;
This is the land our fathers sought, longing to be free
In body and in spirit, free to serve and worship God.

The land they left was an old land, the land they left was home;
But, stronger than the ties of blood, and louder than the cry
Of dear insistent voices from their own native loam,
Was the calling of a new land beneath an alien sky.

They found the land, they conquered it, they set one day aside
To thank their God for blessings far beyond their hopes and dreams;
And now, today, can we do less, looking down the wide
Fertile fields and valleys where the harvest stubble gleams?

Can we do less? Oh, may we rise above our doubts and fears;
God help us hold our heritage of strength and bravery;
We must not, dare not lose it; God of the fruitful years,
We thank thee as our fathers did, we love and worship thee.

—From *Christian Herald*.

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