

## A SPECIAL OFFERING IN JUNE

**FACTS:**—The figures below show the facts about finances. Compare, not churches, but years and totals. Note the decrease in average monthly contributions for 1935-36.

**PLANS:**—1. Each church, through its pastor, is being asked to set aside one Sabbath in the early part of June for a presentation of the activities, plans, and problems of our whole denomination.

2. A special offering will be given for the Denominational Budget at the close of the service.

3. Your committee is suggesting that each church member give the equivalent of one day's wage. This amount is to be over and above any amount already pledged to the Budget. If only we had 3000 people who could give at least a dollar each. Ten dollars each would meet the Budget!

4. This special Sabbath and its purpose should be early and frequently announced.

5. This leaflet can be sent to non-resident members and those not regularly attending the worship service.

Church Contributions to the Budget and Special Funds  
(Funds from the various Associations are not included.)

	1933-34	1934-35	1935-36 (9 mos.)
Adams Center	\$ 454.59	\$ 363.35	\$ 226.50
Albion	95.34	175.00	119.00
Alfred, First	1,447.19	1,161.47	908.66
Alfred, Second	293.98	282.21	263.02
Andover	37.00	20.00	
Battle Creek	133.10	205.75	110.94
Berlin	184.81	170.38	143.20
Boulder	21.00	50.00	73.00
Brookfield, First	173.74	147.17	106.54
Brookfield, Second	113.94	120.40	138.98
Carlton	18.00	17.69	
Chicago	225.00	397.50	295.00
Daytona Beach	50.00	101.09	51.75
Denver	36.83	100.75	68.50
DeRuyter	249.00	273.00	179.50
Dodge Center	145.50	110.49	9.40
Edinburg	52.80	71.65	45.20
Exeland		5.10	
Farina	248.50	222.50	195.00
Fouke	23.00	30.00	9.50
Friendship	125.00	40.00	19.00
Genesee, First	413.95	349.23	402.32
Gentry	13.30	8.00	
Hammond	40.00	38.00	17.00
Hartsville	80.00	60.00	110.00
Hebron, First	107.15	145.15	40.24
Hebron, Second	10.00	118.75	15.50
Hopkinton, First	507.50	540.00	276.00
Hopkinton, Second	29.20	35.90	38.98
Independence	428.00	353.00	124.25
Irvington		50.00	160.00
Jackson Center	8.50	5.00	
Little Prairie	7.42	20.00	13.00
Los Angeles	132.00	247.00	78.00
Los Angeles, Christ's		2.59	
Lost Creek	115.58	48.64	72.58
Marlboro	135.33	163.31	123.30
Middle Island	17.50	27.00	25.00
Milton	1,203.58	1,383.53	1,077.12
Milton Junction	327.44	349.51	298.43
New Auburn	12.00	20.00	17.00
New York City	576.10	608.60	396.37
North Loup	189.70	138.63	25.50
Nortonville	20.00	15.00	15.00
Pawcatuck	3,119.65	3,052.60	2,177.00
Piscataway	251.88	235.40	229.50
Plainfield	1,273.25	1,459.68	545.97
Portville	8.00		
Richburg	68.00	94.00	8.00
Ritchie		5.00	15.00
Riverside	438.50	758.59	330.00
Roanoke	10.00	10.00	
Rockville	130.40	92.15	50.30
Salem	1,010.35	1,066.21	741.65
Salemville	11.25	9.45	
Shiloh	680.85	835.23	490.68
Stonefort	7.00	10.00	5.00
Syracuse	5.00	1.00	
Verona	180.00	206.18	118.48
Walworth	36.00		
Washington	6.00	38.00	
Waterford	240.00	200.45	111.50
Welton	111.83	153.40	47.30
West Edmeston	60.00	75.00	25.00
White Cloud	93.75	207.32	98.45
Totals from Churches	\$16,267.35	\$17,324.41	\$11,180.16
Monthly Averages	1,354.78	1,443.70	1,343.24
Totals—All Sources	16,972.46	21,737.79	14,668.75
Monthly Averages	1,414.37	1,810.64	1,556.52

Committee for the Promotion of the Financial Program.

# The Sabbath Recorder

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MAY 25, 1936

No. 11



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(Place where the General Conference will be held, August 18 to 22, 1936)

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# The Sabbath Recorder

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less expressly renewed.

**What Meaning—** There are many memorials. Churches are dedicated to the memory of some loved or noted person; likewise, beautiful windows or great organs. They tell the story of some person or event that is worth while and stand as reminders of opportunity still open for others to do worthy deeds.

When Israel passed over Jordan into the promised land, representative men carried stones from the river bed and according to the direction of Joshua erected them at the site of their first camping place in Gilgal. The instruction given on this occasion tells the reason of the memorial: "When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of the Jordan from before you, until ye were passed over . . . that all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God forever." And later still in Israel's history Samuel erected a stone after the defeat of the

Philistines as a memorial of the help received. He called it Ebenezer, the stone of help, for "hitherto the Lord has helped us."

So in our day, the memorials erected are of significance. We have Memorial Day—the thirtieth of May—a day of recalling the heroic deeds of those who fought and died for their country. In many ways we may be reminded of the Lord's goodness to us and of how he has helped us.

The sentiment of Memorial Day seems largely to have lost its significance. Much is spent in decorations and ceremonies, while the underlying thought is forgotten or passed lightly over. Commercialism and sports now predominate, as they do in many other holidays, and commemorative memorials.

If in some way our minds could be called back and impressed by the sacrifices made, and we be reminded of the significance and beauty of lives unreservedly given for high service, it would seem that our memorials would be more worth while. "What mean these stones?" Why, "The Lord your God dried up the Jordan from before you . . . that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever."

Should not such a day remind us that our God is a God of love and peace; that he would have the children of men to dwell together in peace? Let this Memorial Day call us all to a rededication of ourselves to the proposition that there shall be no more war. Many of our friends and loved ones died in a war to end war. We must live to strive that they shall not have died in vain.

**The Christian Life—How?** For centuries men have taught and struggled, fought and bled for Christianity's *what*. Families have been divided and churches split into factions, and denominations have been founded upon the "what."

The "what" is still important, vitally so, but ever increasingly important is the "how." A most stimulating letter from one of our dynamic preachers, makes some extremely challenging observations. As he sees it, "The great trouble with Christianity today is that it pumps and pumps, and after all it just pumps." He has spoken the truth. Vast efforts have gone into mechanical processes and have too much failed in touching the real heart of the matter, have missed touching the real need.

How, in this restless age, shall the great spirit and purpose of Christianity's Founder be related to life? We live in such a different age. As the editor turned from the letter mentioned to write these paragraphs—an old horse and buggy clattered on the pavement in the midst of congested traffic. With a right to be there, doubtless the driver felt nervous and was fearful, as well he might be. In world conditions that are so different from twenty centuries—even fifty years—ago, is Christianity an anachronism, out of step with the times? Has it reason to be nervous and afraid?

We do not believe it should be afraid, but it may well, verily, it must think on the matter of adjustments and relationships.

Our friend urges we must find out the "how" that is "trembling upon every lip . . . or trembling in every heart." Christianity, we are urged, must actually "take hold upon life—not talk about life." Christianity must do these things or is doomed—"So far as present set-ups are concerned." We must see as Christians, as those with a particular message, the seriousness of these facts.

The question of "how" cannot be answered off-hand. It cannot be answered by quoting some Bible verse, helpful as the Scripture passage might be. We believe Jesus Christ has the answer for us—but we must not just glibly parrot his words. Perhaps that has been our weakness in times past—quoting and saying things rather than being gripped by the truth quoted or doing the things said. We have been warned of such procedure—by Christ in his words, "He that heareth . . . and doeth not," and in Paul's, concerning the "forms of godliness but denying the truth thereof."

Yes—"How?" "How am I to live the Christian life today?" "How can one keep the Sabbath in this crazy world?" "How can I really pray?" "How can I trust my family to God?" How can I find work? What shall be my attitude toward war? How can I treat my colored neighbor as a brother? "How"—in a thousand things related to life and conditions and handicaps and impossible circumstances around me?

Friends, there must be answers to these "how's." The SABBATH RECORDER doesn't have a ready made answer. I really believe were Christians to answer the question as Jesus would, it would be as religious and so-

cial dynamite. Do we dare? We have been contented with an easy-going, complacent, soporific religion. We have been too smug.

Let our pastors and other leaders write for these pages—in helpful effort to answer some of these questions. Write not in criticism of others but with the love of Jesus in the heart, with the Holy Spirit directing them in presenting the way of the "how."

**Preaching Mission Leaders** Plans are not all made yet or list of leaders completed for the Preaching Mission to be held next autumn. This mission is being undertaken under the conviction that while less attention should not be given to social and international problems, "we are not likely to get much farther in making society Christian until we have gone much deeper in cultivating personal relationship with God and personal insight into the meaning of the Christian gospel."

Some twenty-six leaders of national and international reputation have now been secured. Among them are Dr. Albert W. Beaven, Dr. M. E. Dodd, Dr. Ivan Lee Holt, Dean Lynn Harold Hough, Dr. Robert E. Speer, Dr. E. Stanley Jones, Honorable Francis B. Sayre—to choose the names almost at random. The character and achievement of these men lend assurance of the quality of the work that will be done. "There has been no united and sustained movement of nationwide extent on the part of the churches for a spiritual awakening for at least twenty years." It is timely, therefore, that such a movement is afoot and that such a mission is being undertaken. It is the deep set hope and fervent prayer of many that out of this concerted effort, forces may be released and fresh impetus be given that shall result in multitudes becoming the loyal, personal followers of Christ and the great kingdom of God be realized among men.

**Training Tipplers** Our souls more and more are stirred against the ungodly scramble and greed of unprincipled liquor propagandists who spread allurements and enticing suggestion over magazine and newspaper pages in highly paid advertising. No doubt the most contributory reason for the appalling prevalence of drinking among young people is to be found in the tremendous campaign of advertising through which efforts are being made to train up a new generation of drinkers.

Doubtless much pressure besides tempting gains is brought to bear upon our newspaper and magazine publishers. Before, in these columns, we have pointed with admiration and appreciation to certain ones who have stood strong against admitting this sort of advertising. It is well to think carefully upon what Mr. Frank E. Gannett, publisher of sixteen newspapers, says as to his point of view in refusing to profit by such advertising:

Hardly was repeal in effect before all the scientifically developed advertising appeals of sex, ambition, popularity, health, color, and humor were being used not only to increase their consumption of liquor on the part of persons who now drink, but to induce others, particularly women, to become tipplers.

If one wished to be ironical, he might say that these very advertisements, with their false and specious appeals to women and even children, are perhaps the most effective "education" for prohibition. While readers of newspapers and magazines may not express themselves openly to publishers, I have abundant evidence of the resentment that a large proportion of readers feel toward not only the type of liquor advertising now appearing in so many publications but the large proportions it represents in relation to all advertising carried.

This resentment is smoldering. I know that readers are saying, "This advertising is false. Regardless of what my personal habits may be, I don't wish my children, especially my daughters, exposed to this kind of specious propaganda. Perhaps we were wrong in saying prohibition didn't work. Perhaps it is the only way out."

**What Think Ye?** We have just read this:

Swedish Baptists now have a self-supporting Conference with 310 churches and 3,600 members. Most of their churches are pastored by men trained in their own educational institutions. Some have been trained in Sweden. They have property valued at \$5,000,000; raised half a million dollars for current expenses and \$80,000 for missions. Their missionary committee cares for work in America, Canada, Assam, Manchuria, and Russia. They operate four homes for the aged, several summer assemblies, two orphanages, and two hospitals.

This certainly speaks well for their interest in the things for which they stand, and loyalty and consecration to their task.

Should it not stir Seventh Day Baptists to consider seriously by comparison their contributions to their entire denominational Budget — in amount last year of less than \$22,000, though numbering more than twice as many people?

### THE UPPER ROOM

Prayer was requested, not long ago, in this department, for an elderly man who was not sure he was a Christian. He is *sure* now. Will you not join in giving thanks to God for this blessed assurance?

Pray for a young couple who once knew the Lord, but now make no claim of being Christian. The husband especially feels that he should get back to God and take up his Christian duty.

### "THE HOUR OF HIS JUDGMENT IS COME"

BY M. MACINTOSH

"The day of the Lord so cometh as a thief in the night," 1 Thessalonians 5: 2. The day of the Lord which cometh as a thief in the night is not the last literal twenty-four hours in which Jesus will come to take possession of the earth! The day of the Lord will begin when—"The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." The day of the Lord signifies the time in which the judgments of God are falling upon the earth preceding the second coming of Christ.

In 1 Thessalonians 4: 16, we read, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." That is not the way a thief comes.

When Jesus comes, God the Father and all the holy angels are coming also! Luke 9: 26, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's (glory) and in the glory of all the holy angels." Matthew 25: 31, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matthew 24: 30, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Revelation 1: 7, "Behold, he cometh

with clouds; and every eye shall see him." A thief endeavors to come and carry away that which he wants without letting anyone see him. Even so, when the "day of the Lord" comes, the judgments of God will catch the wicked as a snare catches a wolf, Luke 21: 35.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief," 1 Thessalonians 5: 4. The children of God are acquainted with the Scriptures and by them are able to read aright the signs of our Lord's coming. Some people say they do not like to read an article on the coming of Christ because people have been preaching that for a hundred years. Listen, dear reader. Far better that you live every day as though you expected your call at any time, than that you live carelessly, and by indifference lose "so great salvation." Beware! If you are not interested in the coming of the Christ that died for you, that is positive proof that you do not love him much. If you are not anxious for the Kingdom of God to be established on the earth, why pray "Thy kingdom come"? Why remain one of that number that have a form of godliness without the power?

Any one who wishes to do so, can by reading the Bible see that the expression, "The day of the Lord," refers to a period of time preceding the second coming of Christ, in which plagues of all kinds will destroy the face of the earth, as the plagues destroyed Egypt before the Israelites left that country.

The Book of Joel was written expressly for these days. Read it, study it, then read it again! Notice in the first chapter it tells of locusts, palmerworms, cankerworms, caterpillars, drought, and famine. A cry for water, and then for more water.

What will become of Egypt if Mussolini gets control of the water in the mountains of Abyssinia? Is not the cry for water continually heard in these western states also?

Moreover we are spending millions of dollars a year fighting bugs and worms of every kind imaginable. We spray our fruit from seven to eleven times a season with a poisonous liquid, and then it must be washed and scrubbed before it is placed on the market.

You say we always had to fight insects—yes, but we have a billion bugs where we used to have one. If you don't believe it, try farming.

What does it mean? Joel 1: 15, "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 2: 1, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and strong; there hath not been ever the like, neither shall be any more after it." Verses 3 to 10 are a prophecy telling us what the Lord's army will do on the face of the earth, immediately preceding the coming of the Lord. Verse 11, "And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible, and who can abide it?" Verse 25, tells us who the soldiers in the Lord's army are—"And I will restore unto you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you."

When we left this valley in 1900, we had never heard of a spraying machine. Now we are compelled to spray nearly everything we raise in the field, orchard, or garden. This year (1935) the worms ate the yellow dock and the sunflowers. Can you blame us for believing that the judgments of God are falling on the earth because of iniquity, when we see the prophecies literally fulfilled before our eyes every day?

Read next Joel 3: 9 — "Proclaim ye this among the Gentiles; (nations) Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; Beat your ploughshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, (nations) and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision. . . . The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord

also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."

Is the world preparing for war or peace right now? Talking peace, yet all the time preparing for war! You ask: does not the Bible say there will come a time when they will beat their swords into ploughshares? Yes—but that will be *after the coming of our Lord*.

In the day of the Lord, the battle of Armageddon is to be fought in and around Palestine. The Israelites are now returning in large numbers to Palestine. There are a great many prophecies in the Bible which say that the Jews will return to Palestine before the battle of Armageddon, at which time the nations will be called to account for the manner in which the seed of Abraham have been mistreated. Joel 3: 1, 2, "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land." "And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it," Zechariah 12: 3.

The plagues recorded in the first two chapters of the Book of Joel, fall upon the earth before the seven last plagues that St. John describes in the sixteenth chapter of Revelation. We are only in the beginning of the *day of the Lord now*. Now we should be doing what the Lord tells us to do in Joel 2: 12-18. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing be-

hind him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people."

After our experience during and since the World War, we cannot imagine any but insane men—men controlled by devils—deliberately driving us into another war. Lots of people think we are imagining things when we talk of literal devils, evil spirits in this modern age. Let all such read what St. John says in Revelation 16: 13, 14, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. This writer believes just what the Scriptures say—that devils are working in and through human beings, to deceive if it were possible, the very elect.

The first angel's message is now due; and we should be preaching "the everlasting gospel": calling upon all men to "Fear God, and give glory to him; for the hour of his judgment is come." Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come."

The everlasting gospel is the gospel of the kingdom that Jesus preached. It is due the world in the power of Pentecost today.

#### SOUTHEASTERN ASSOCIATION

The Southeastern Association meeting will be held at Lost Creek, W. Va., July 9 to 12, 1936.

A. G. T. BRISSEY,  
Moderator.

## MISSIONS

### GREAT OPPORTUNITIES FOR SEVENTH DAY BAPTISTS

Seventh Day Baptists face many discouraging things. Some of these all denominations are having to meet, and some may be peculiar to Seventh Day Baptists. It is not best to dwell upon the dark side of a picture and but little good can come from enumerating the obstacles. Nevertheless we should never ignore the problems to be solved and the hard things to be overcome, for to do so is to bring disaster.

But today, after we have squarely faced the discouraging things, we see that in many ways the outlook was never brighter. While we must admit that we are more or less ignorant as to what has been in the past, so far as the writer can see after diligent search, the opportunities offered Seventh Day Baptists were never greater, and this is saying a great deal.

Among the encouraging things is the loyalty and sacrificial endeavors of multitudes of Seventh Day Baptists. No doubt there are those who care very little and do less, but there is an army of faithful ones who quietly bear the cause on mind and heart and work to the limit for its triumph without complaint, not letting the left hand know what the right hand doeth. Again prejudice and intolerance are not as strong as they once were and on this account people are more ready to receive the message. This is not only true in our own country, but the world over. From every continent and some of the isles of the sea, come communications to the boards or to the General Conference pleading that we send them the light. The heathen religions, particularly the animistic, are breaking down and leaving millions stranded at sea. Not only do these countless millions need the Christian religion, but as never before they are ready to receive it.

The opportunities for Seventh Day Baptists are limitless. The needs of the world call. God calls. The best that is in us calls. Let us go forward.

#### ANCIENT FIRES ON MODERN ALTARS

Plans for the National Preaching Mission, which begins next September and continues into December, go steadily on. The last week in April the Commission on Evangelism of the Federal Council held a two days' meeting with representatives from the cities where the preaching missions are to be held and with

those who are to do the preaching. This meeting proved to be one of great interest and inspiration to those present and did much to prepare the way for the work of the fall.

There are many inquiries as to what a preaching mission is, and though reference is constantly being made in religious papers to the subject, very few have made any attempt to outline what it includes. Bishop Leonard of the Methodist Episcopal Church is said to be the one who began, in modern times, the emphasis upon the preaching mission. In his book entitled, "Ancient Fires on Modern Altars," he gives several chapters to this subject; in fact, the other chapters were intended to lead up to it. The last two chapters go into detail as to the methods of conducting a preaching mission—they are the methods used by Doctor Leonard in the many preaching missions which he has conducted.

One reason for mentioning this book is to tell those who are looking for information where it can be found. "Ancient Fires on Modern Altars," by Bishop Adna Wright Leonard, costs a dollar and is published by the Abingdon Press, New York City; but interested parties should be able to find the book in local libraries.

The preaching mission is nothing new. Its object is to rekindle the ancient fires of evangelism on modern altars (the pulpits of the churches) and is as old as the revelation of God's love to man; while the method (preaching) has been one of the chief means used since John the Baptist began his work.

It is useless to discuss whether the rekindling of evangelistic fires on our altars is needed more now than at other times. We all know that it is needed, and Bishop Leonard reminds us of this fact in the following words:

There is such a thing as the mind of the Church. During the years of her greatest growth and development, the Protestant Church in America possessed an evangelistic mind. Then came the era that resounded with the cry, "Let us build gymnasiums, shower baths, and social centers for our young people, and by these means we will attract our youth to the church, and will bring them into saving relation with Jesus Christ." Gymnasiums, shower baths, and social centers were included in many new church edifices or added to old ones in the hope that great spiritual results would accrue. Many churches have discovered, however, that such equipment has proved to be a liability rather than an asset.

We are not receiving into our fellowship in proportion to our numbers as many as were received ten or fifteen years ago. There are not

as many "active members" in our church schools and in our young people's organizations, in proportion to our church membership, as there were prior to the outbreak of the World War.

It is a sad fact that for many years the number of pastors reporting no conversions and no gains in membership during the calendar year has steadily increased. The vital statistics of some churches have appeared in red for a number of years consecutively. The losses have been not only numerical but spiritual, and possibly the most alarming feature of it all is that in all too many instances no great spiritual concern is discernible when reports show that the church is slipping. For her own sake as well as for the sake of the sinful world, the Protestant Church must recover her evangelical experience and put into actual practice the gospel of the Son of God.

#### FROM OTHER LANDS - GLEANED FROM LETTERS

##### JAMAICA

*Mrs. Hargis and Children Arrive in Kingston*  
Rev. W. L. Burdick,  
Ashaway, R. I.

DEAR BROTHER BURDICK:

My family arrived on Sunday, April 26, and we were happy to be reunited after almost eight months. Thanks for your good wishes and wise counsel. The new member of the family seems to like Jamaica and is surely quite a girl.

We appreciate all of your efforts in our behalf and we are sorry to have so many problems. I have had the hope that they would decrease; instead they seem to increase. However, our one purpose is to give more time and energy to the Master's work than ever before.

Meetings of welcome are being held for Mrs. Hargis and family. Yesterday afternoon the combined girls' clubs met to welcome her. Tonight the Christian Endeavor and church hold another function of like nature for her and the boys.

The island work is encouraging—some problems in leadership are looming rather large just now.

We are very thankful for health and work to be done and for the hope that lies ahead. We do need the prayers of all the friends at home. Best wishes to all there.

Sincerely in service,

Half Way Tree, G. D. HARGIS.  
Jamaica, B. W. I.,  
May 6, 1936.

##### LONDON

*Mrs. Richardson to Attend Conference in Boulder*

DEAR BROTHER BURDICK:

Thanks for your good letter and the money order for one dollar which you so kindly enclosed for the "Sabbath Observer."

You are welcome to use my letters as you suggest, if what is of general interest is likely to be helpful to others.

At our last church business meeting it was decided that the church funds would not be able to bear the expense of sending me to the General Conference, so I shall not be able to come, much as I would have liked to have met our American brethren. Sister Richardson, the church treasurer, who can afford her own fare, is expecting to attend the Conference and so was appointed as delegate for "Mill Yard." I expect to send a report with her.

With best wishes,

Your sincere brother,  
JAMES McGEACHY.

17 Higham Road,  
Tottenham, N. 17,  
April 29, 1936.

##### SHANGHAI

*Miss Burdick Improving and Active in the Work*

Dr. Wm. L. Burdick,  
Ashaway, R. I., U. S. A.

DEAR SECRETARY BURDICK:

Thank you for the Fellowship of Prayer pamphlet, which has seemed to me especially timely and to the point. I realize that for a man with so many responsibilities to carry in his heart and mind, the sending out of the Fellowship of Prayer to us as well as to others is no small undertaking. I think Mrs. West sent an account of the meeting in Shanghai on the World Day of Prayer to the RECORDER. I do not recall the number of nationalities represented in the program, but they were not a few.

I will also express my thanks to the board for the two months' salary, \$60, which reached me not many days ago. This morning the SABBATH RECORDER for February 17 has come in. I rejoice in every report of conversions and baptisms.

Today is the regular time for a cottage prayer meeting in a home in the Native City.

It is raining, so I'm not absolutely certain that I can go. I've had no serious cold this winter. According to Chinese reckoning, spring is here! I was glad to see in some locals that your neighbor, my Alfred classmate and friend, Frank Hill, is home from the hospital. That must mean he is better, if not well.

It has been a great joy to welcome Miriam Shaw back and looking so well.

Thanking you again.

Very sincerely yours,

SUSIE M. BURDICK.

Grace School for Girls,  
23 Route de Zikawei,  
Shanghai, China,  
March 13, 1936.

##### HOLLAND AND JAVA

*From Rev. G. Velthuysen*

A recent personal letter from Brother Velthuysen to one of his friends here in America indicates that the general economic depression is affecting Holland, no less than some other countries, making it difficult for the organizations under whose direction he carries on his social service work to finance their respective activities, thus threatening his own work. It also affects many members of the Holland churches, making it difficult for them to obtain employment and keep the Sabbath.

Death has also visited them. He says:

By death we lost three faithful members last year: viz., Brother Faber, at Hoogeveen, an active member of Bro. Taekema's church; Sister Van Houten-Luteyn at Breakens; and Sister Outshoorn, here at Amsterdam.

After recounting various discouraging features of his work, he says:

Still, the most disappointing feature of last year was the decision of Brother Boulogne to leave his work at Pangoengsen. Because of differences of opinion as to the work, in the days of his vacation in August, last, while he stayed at the home of Mrs. Graafstal at Termangoeng, they decided not to return to Pangoengsen and to accept a situation, provisionally for a year, at the White Cross Colony at Salatiga, a similar work in behalf of indigent natives.

The Board of Pangoengsen, which paid the greater part of the passage money for him and his family, and the building costs of his house, and the Haarlem Church, which sent him out, were perplexed at this decision of Brother Boulogne. We fear it will lead to a complete separation.

While he would greatly rejoice in the privilege of attending the General Conference "to

put in a clear light to the Conference our spiritual experiences in Holland, in our warfare against the powers of darkness," he feels that under existing circumstances it is doubtful if it is expedient.

Despite discouragements incident to the economic depression and otherwise, he is not in the least shaken in his convictions and loyalty to our principles as Seventh Day Baptists; but takes courage and says, "I only pray that the Lord may keep me strong, flourishing, and fruitful in my old age, (he is seventy), according to the promises in the end of the Sabbath Psalm" (Psalm 92: 15-16).

#### THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL F. HURLEY

MANIFESTATIONS OF THE SPIRIT (Continued)

Pentecost manifested itself first in a great emotional enthusiasm, but it was more than emotion. It was the power of the Holy Spirit working out the purposes of God through human instruments. How was it done?

We need an ample supply of humility when we study the manifestations of the Spirit. The present writer has carefully studied the teachings of the Bible on this subject, and has done so with earnest prayer to God; he has held long consultation with other Christians on the subject; he has read tracts and pamphlets and books on the subject, and has marveled at their variety of interpretation. He lays no claim to infinite knowledge or to a perfect understanding of the Bible. He does not wish to write, as some seem to do, as though all the secrets of Deity were his private possession. What is here written is his honest opinion frankly told, but with the equally frank admission that he may be mistaken.

The Spirit manifested his power by the impartation of special gifts to men who were prepared to receive and use them aright. That is, there are general manifestations and special manifestations of the Spirit. And the special manifestations are granted only to those who have received the general manifestations.

General Manifestations. These are gifts or operations of the Spirit that prepare one in attitude and purpose so that he may use some special gift for the honor and glory of God. Hence they lie in the realm of character. Since the primary task of the Spirit is

to glorify Christ, his first work in the Spirit-filled believer will be the manifestation of Christlike character. Only in such a life will the special gifts be used for the glory of Christ. All the fruits of the Spirit (Galatians 5: 22, 23) will be manifested, though possibly in varying degrees, in every life filled with the Spirit.

Some claim to have the "baptism of the Spirit" as they call it, and base their claim on some physical or external sign of ability, when their daily conduct manifests self rather than Christ. No matter what physical gift you may possess, never call it the gift of the Spirit unless, and until, such a change has been wrought within you that in inner character and in outer conduct, you glorify Christ. God does not entrust his divine endowments for service to those who live like the devil! Unless the "fruits of the Spirit" are manifest in the life, we are justified in branding any physical gift, not as a manifestation of the Spirit, but as a Satanic counterfeit.

The basic manifestation of the Spirit, then, is a character change which, doubtless, precedes in time the first outward manifestation of a deep emotional enthusiasm. How is it brought about? The writer wishes he knew! In a previous study we considered the work of the Spirit on the memory and the imagination. Sometime we may learn a little about the operation of the Spirit on the unconscious mind. Here is a field for some psychologist.

From the book, *Body, Mind and Spirit*, by Worcester and McComb, we quote: "The Unconscious or the Subconscious is the oldest, most generalized element of mind out of which, in some unspeakable way, consciousness and language, which is reason, gradually emerged. It is our nearest approximation to the principle of life within us. It is not merely the receptacle of rejected ideas, it is the abyss of listening silence, which epitomizes man's past life on earth, just as in its creative moments it epitomizes physically the remote ancestors of man, the earlier forms through which he passed on his way to his own place. It is still charged with the old instincts, fears, desires of the creature which often break out in our conscious life and against our ethical strivings with terrifying, devastating power. It is not only the receptacle and the transmitter of the past, it is the womb of the future. As

Bergson superbly says, 'What are we? What is our character, if not the condensation of the history we have lived from our birth, nay, before our birth, since we bring with us prenatal dispositions. Doubtless we think with only a small part of our past, but it is with our entire past, including the original bent of our souls, that we desire, will, and act.' "

Now if one half of the above quotation is true, it is enough to make one cry out in the agony of despair: How helpless a creature is against himself if his character is his whole past plus the whole ancestral heritage of his family line from the beginning! And none of us chose his family line—he only accepts it. And how much worse is it if our thinking and reasoning can use *only a part* of that personal and ancestral heritage, but our desiring, and willing, and acting are dominated with all we are and have been, *plus all our ancestors were!* That is original sin with a vengeance! No wonder "the old instincts, fears, and desires of the creature — often break out in our conscious life and against our ethical strivings with terrifying, devastating power!" "O wretched man that I am! Who shall deliver me?"

In *Paradise Lost* Milton has the Devil say, "Which way I fly is hell, Myself am hell!" That, my friends, is the tragedy. It matters not how many books and stenographers may be in heaven; if what modern psychologists tell us is true, then we all carry our judgment books with us. The unconscious mind! Nothing overlooked by it; nothing lost out of it. All our life history of emotion and thought, desire and purpose and deed graven in the very soul. Our fears, our repressed complexes, our guilty secrets—all there. Even though they may have dropped out of our conscious memory, they still remain, carved in the very fabric of life! Is there any hope of deliverance?

Every Christian knows that the "burden of sin" is taken away by faith in Christ. Just let anyone repent of his sins, turn to Christ in simple faith in his atoning sacrifice, and surrender himself to Christ's way of life, and the sense of guilt disappears. Where before he was conscious of a barrier between his soul and God, he is now conscious of fellowship with his Maker. Sin is a barrier between the soul and God is remedied at the Cross.

But forgiveness is not the only need of the soul. Honest Christians who rejoice in sins

forgiven are still conscious of sin's inner defilement. They hunger for a work of grace to purify those deeper springs within. Hear Paul, "but I am carnal, sold under sin." Romans 7: 14. Or listen to Isaiah, "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isaiah 6: 5. In all the ages the more clearly men have "seen the King," the more clearly they have seen their own spiritual defilement. The mystics and saints are always most conscious of sin.

Now, both the Bible and experience testify that there is a remedy. Let us look first at the Bible. "The very God of peace sanctify you wholly"; "purifying their hearts by faith"; "being sanctified by the Holy Spirit"; "hath perfected forever them that are sanctified"; these are passages taken at random from the Word which show that sanctification is more than a dedication or setting apart; it is a moral change that purifies the soul. And men through the years have testified to such an experience. Moravians, Methodists, Baptists, and others testified to it long before the more modern proponents of holiness came into being. The Holy Spirit purifies the inner springs of life.

This is a second work of God's grace. It is for those who are justified in Christ. "I pray for them: I pray not for the world, but for them whom thou hast given me—sanctify them." This prayer of Jesus ought to show clearly that only those who are already his are subjects for sanctification.

Whether this cleansing by the Spirit embraces the entire unconscious mind, the writer cannot say. Whether it applies only to the defilement of one's own sin, or whether it applies also to one's ancestral heritage is too great a question for a common man. There is much debate as to whether this victory over sin is an *eradication* of "the old instincts, fears, and desires," or whether it is an *impartation* of new spiritual power to conquer. The writer believes that it is not at all a state of sinless perfection, but rather the triumphant power of the indwelling Spirit; not the *eradication* of the flesh, but the *habitation* of the Spirit. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Read Romans 8: 1-13.

But, however it is explained, there is a power to conquer sin. We may not be receiving it, but it is available just the same. "He breaks the power of cancelled sin. He sets the prisoner free." He must prepare man's inner life so that any special gifts will be used for God's glory. The Holy Spirit makes man holy.

The general manifestations of the Spirit are in character, then, and not in service. And they precede the special endowments which are for service. Let us repeat; God does not entrust his divine endowments to those who live like the devil! Unless the "fruits of the Spirit" are manifest in the life we are justified in branding any physical gifts as Satanic counterfeits.

#### TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, May 10, 1936, at 2 p.m., with President Corliss F. Randolph presiding and the following other members present: James L. Skaggs, Herbert C. Van Horn, Neal D. Mills, Courtland V. Davis, Mrs. William M. Stillman, William M. Stillman, Orra S. Rogers, Esle F. Randolph, Irving A. Hunting, George R. Crandall, A. Burdet Crofoot, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, and Business Manager L. Harrison North.

Hurley S. Warren led in prayer.

The minutes of the last meeting were read.

Herbert C. Van Horn gave his report as corresponding secretary which was accepted as follows:

During the month the corresponding secretary attended the quarterly meeting of the Missionary Board, a Sabbath service of an independent Sabbath-keeping group in Connecticut, assisted Pastor L. A. Wing in two weeks of revival meetings at Berlin, N. Y., and preached at a regular Sabbath afternoon session at the Seventh Day Baptist Mission in Schenectady, N. Y. During this time he delivered fifteen sermons, gave a talk to children, and spoke on his Pacific Coast work before a class group of the Western Sabbath school.

Fifty-two people have been called on or visited in the interest of the work represented. The Berlin people contributed \$18.05 in an offering taken at the door following the closing service, the same being handed to the treasurer of the American Sabbath Tract Society.

Twenty-seven letters have been written, a number of them being to new inquirers and

groups. One of the letters was upon authorization of the board at its April meeting in honor of Doctor Theodore L. Gardiner, so long editor of the SABBATH RECORDER. Observations by the secretary were prepared for two numbers of the SABBATH RECORDER.

Seventh Day Baptist literature, including *Conference Year Book, 1935, Manual of Procedure, Children's Sermons, Helping Hands*, and RECORDERS, has been distributed and some sent out through the mail.

Faithfully submitted,  
HERBERT C. VAN HORN,  
Corresponding Secretary.

May 10, 1936.

Mr. Van Horn added verbal remarks describing his recent evangelistic efforts at Berlin, N. Y., and the work of the Agency for communication with unattached Sabbath keepers.

Treasurer Ethel T. Stillman reported the following balances as of May 8, 1936:

General Fund .....	\$1,376.87
Reserved for:	
Tract publications .....	47.50
Tax—S. D. B. Building .....	11.00
SABBATH RECORDER Supplement .....	591.00
Denominational Building Fund .....	1.67
Waldo Fund Historical Society room furnishings .....	250.89
Maintenance Fund—overdraft .....	\$120.19

Mrs. Stillman announced that a gift of \$1,000 had been received from a donor who wishes to be anonymous.

Neal D. Mills reported that the Committee on Distribution of Literature met last Sunday and discussed plans for future work. Five hundred eighty-one tracts have been sent out the past month, leaving 21,162 on hand. There are twelve new SABBATH RECORDER subscriptions and sixteen have been discontinued.

For the Investment Committee Mrs. William M. Stillman reported progress in the foreclosure of the two mortgages referred to last month.

The special committee to prepare the program for Conference gave a report of progress.

Mr. William M. Stillman stated that this is his forty-fourth year as a member of this board, whereupon the members rose and greeted him with a hearty cheer.

It was voted that the time for our next meeting be set for the third Sunday in June, in order to avoid conflict with the Eastern Association.

The minutes were read and approved and the meeting adjourned.

CORLISS F. RANDOLPH,  
President,

NEAL D. MILLS,  
Recording Secretary.

**BOULDER LETTER**

*The Sabbath Recorder,*  
Plainfield, N. J.

No doubt nearly everyone knows by this time that the Boulder Church plans to entertain the Seventh Day Baptist General Conference in Boulder, Colo., August 18 to 23, 1936. Some are already making plans to attend, and we are anxious to furnish all the information we can to those who are planning to come, either by auto or rail.

At this time I will take only enough space to give a brief outline of the summer excursion rates on the railroads, and possibly a little road information.

The summer excursion rates start May 15 and end October 31, with a fifteen-day limit rate, a forty-five day limit, and a season rate good until October 31, with stopovers nearly anywhere, either going or coming; and numerous side trips, including Rocky Mountain, Yellowstone and Glacier National Parks. All mainline trains are air conditioned; chair car travelers are furnished with pillows without charge, and meals ranging in price from twenty-five cents to fifty cents.

Should a person buy the short limit ticket, which is for sixteen days, and after arriving in Boulder decide to prolong his visit or make some other trip not originally planned, he may change his ticket to the longer limit.

For those planning to make the trip by auto, all main highways are either paved, oiled, or graveled, but I couldn't say at this early date which will be the best to take as far as detours are concerned.

I will give you a few of the distances from various points to Boulder:

	Miles
New York, N. Y. ....	1,920
Chicago, Ill. ....	1,100
Omaha, Neb. ....	612
Los Angeles, Calif. ....	1,330
Little Rock, Ark. ....	1,057
Burlington, Iowa . . . . .	880
Grand Island, Neb. . . . .	450
Detroit, Mich. . . . .	1,360
New Orleans, La. . . . .	1,390
Wichita, Kan. . . . .	588

There may not be churches at all of these points, but some are close enough to give some idea of distances.

We will be glad to furnish information to each individual as to routes, rates, or answer any questions we can. Please feel absolutely free to write us.

It would be of great help to us in making our plans if those planning to come to Conference would notify their pastor of their intentions, or write to us directly. We could thus make our plans much more intelligently.

We would like to see a record-breaking attendance at the Conference this year, and earnestly petition all Seventh Day Baptists to co-operate with us in making it a successful one.

Sincerely,  
LINN E. BURDICK.

1117 5th Avenue,  
Boulder, Colo.

**WOMAN'S WORK**

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness.—Psalms 107: 8-9.

**WORSHIP PROGRAM FOR JUNE**

Read John 6: 32-34 and Matthew 18: 21-22.

"Give us this day our daily bread, and forgive us our debts, as we forgive our debtors."

It takes the bread from heaven to give us the light or desire to forgive all our debtors. The Father is so loving to his children they ought to be kind to each other. There is strength for all faithful men and women in the prayers of those who love them. Let us pray for one another.

Song—"Break Thou the Bread of Life."

**REPORT OF THE WOMAN'S BOARD**

The Woman's Board met Sunday, May 10, 1936, at 2 p.m., at the home of Mrs. Oris O. Stutler, Salem, W. Va., the president presiding and the following members present: Mrs. E. F. Loofboro, Mrs. Geo. B. Shaw, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. Kenneth V. Hulin, Mrs. S. O. Bond, Mrs. Oris O. Stutler.

Mrs. Shaw read the One-hundredth Psalm. Prayers were offered by members.

The minutes of the April meeting were read.

The treasurer read the following report which was accepted:

Frances E. Davis (Mrs. Okey W.) Treasurer  
In account with the  
Woman's Executive Board  
Of the Seventh Day Baptist Denomination

<i>Receipts</i>	
Balance April 5, 1936 .....	\$ 90.33
Harold R. Crandall	
Denominational Budget .....	\$ 5.72
Waterford Ladies' Aid .....	10.00
	15.72
	\$106.05

<i>Disbursements</i>	
Mrs. A. L. Davis, associational correspondent's expenses .....	\$ 5.00
Balance .....	101.05
	106.05
	\$106.05

Correspondence was read from the president of General Conference, D. Nelson Inglis, Milton, Wis., and Mrs. Frank J. Hubbard, Plainfield, N. J.

A report was read from Mrs. Hubbard, our delegate to the Woman's Committee of the Foreign Missions Conference.

The program for the woman's hour of General Conference was discussed.

Mrs. Loofboro gave an interesting account of the lectures by Doctor Kagawa, which she attended in Pittsburgh.

The minutes were read and approved. Adjourned to meet with Mrs. Kenneth Hulin in June.

MRS. E. F. LOOFBORO,  
President.

MRS. ORIS O. STUTLER,  
Recording Secretary.

**EXCERPTS FROM REPORT**

Mrs. Frank J. Hubbard, our delegate to the Woman's Committee of the Foreign Missions Conference, attended a meeting of this committee in New York City on April 15. Some announcements of interest were gleaned from her report to the board.

1. The meeting of the "Cause and Cure of War Conference" will meet next year in Chicago, Ill., instead of the usual place, Washington, D. C. A change was necessary because of the crowded condition of Washing-

ton at that time, due to the inauguration of President. Boards were urged to begin to plan now to build up an interest in the western section, for this Conference.

2. The mission study books for this year will be about Africa. "Miss Wong is doing some splendid work in bringing more appropriate literature to children. Probably many know of the interesting book, 'Out of My Life and Thought,' by Albert Schweitzer. Africa is surely claiming our attention in many ways."

### RIVERSIDE, CALIF.

Our Riverside Dorcas Society, we feel, has been enjoying an active and successful year under our able president, Mrs. G. E. Osborn. The whole society is divided into four groups, each of which works out its own plans for its contribution to the society. One group consists of quilters and the three remaining groups have divided time, taking their turns giving entertainments, teas, luncheons, or working out other devices for raising money. All are alive and working hard to contribute as great an amount to the treasury as possible.

The society pays ten dollars monthly toward our pastor's salary, has voted one hundred dollars toward the church debt, and twenty-five dollars to the Missionary Board.

All day meetings have been held this year and twenty-five cent lunches are served by the groups. Everybody is invited to attend lunches.

The Sunday afternoon meeting of the Pacific Coast Association was sponsored by the Dorcas Society. The subject was, "The Grace of Giving." Two short plays were presented, entitled "Stewardship" and a "Little Bit of Love." There were also three short talks on "Talents," by Mrs. N. O. Moore; "Possessions," by Mrs. Wm. Robinson; and "Love," by Mrs. Henry. Special music was also a feature.

CORRESPONDENT.

### OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

#### HIGH DAY AT BERLIN

Sabbath, May 2, was truly a "high day" in Berlin. It was a beautiful, cloudless May day, with the soft greens and greys of the forest-clad hillsides giving promise of full leafage a little later. A Sabbath quiet almost

entirely prevailed in the northern end of the village, in spite of an active novelty mill across the Little Hoosic River. At the hour of eleven the people had assembled for worship, one car load being present from their homes more than forty miles away.

The music of all the meetings of the two weeks was good; this morning's seemed especially helpful. After the sermon—a message on Getting Right With God—the congregation, with one or two exceptions, came forward, its numbers thereby pledging themselves anew to loyalty to God, the church, and each other. Invitation was then given by Pastor Wing to all who wished to unite with the church to present themselves. Six came forward who were received, and the requests of three others, not able to be present, were made and accepted. Of the nine, two came with letters, one from a Presbyterian Church, but formerly a member at Alfred. The others had been recently baptized by Pastor Wing. When the first one spoke, out of a recent and rich experience, there was scarcely a dry eye in the house, and after a man of the church spoke in appreciation of the young man's stand and experience, we were sure about the eyes. Some old matters seemed to be cleared up, and the pastor and others were radiant.

But it seemed there was still a higher climax, if possible, to the meeting, when three others spoke—young fathers from Schenectady, brought up in the Catholic faith, each of whom had found the Savior in a rich and beautiful personal experience. The joy in their faces and evident simple, trusting faith gave backing and force to their words as they addressed the audience. It was a matter to be regretted that the three others admitted to the church—a brother and the wives of two present, who were kept at home to care for sick children—could not be present. The hand of fellowship will be extended to them later. It was a happy occasion, and I am not sure but the secretary broke out with "O happy day, that fixed my choice on thee, my Savior and my God."

Pastor Wing has been doing some splendid work, quietly but thoroughly. Others are ready for baptism when the prevailing sickness passes. The interest at Schenectady grows and it would seem that before long a strong church will grow out of the Seventh Day Baptist Mission in that city.

## YOUNG PEOPLE'S WORK

### MOTHER TO SON

Well, son, I'll tell you:  
Life for me ain't been no crystal stair.  
It's had tacks in it,  
And splinters,  
And boards torn up,  
And places with no carpet on the floor—  
Bare.  
But all the time  
I's been a'climbin' on,  
And reachin' landin's  
And turnin' corners,  
And sometimes goin' in the dark  
Where there ain't been no light.  
So boy, don't you turn back,  
Don't you set down on the steps  
'Cause you finds it's kinder hard.  
Don't you fall now—  
For I's still goin', honey,  
I's still climbin',  
Life for me ain't been no crystal stair.

### BLESSED BY CHAPLAIN ELLIS

The navy's new airplane carrier *Yorktown*, the largest craft ever built by the United States for that particular purpose, rode an anchor in the James River tonight. . . . Christened and baptized by Mrs. Franklin D. Roosevelt and blessed by Navy Chaplain Charles V. Ellis, the great carrier went down the greased ways to the shouts of about nine thousand townfolk and three hundred army and navy officials who came here for the ceremony.

—*New York Times*, April 5, 1936.

MY DEAR CHAPLAIN: In the movies last night I watched the christening of the *Yorktown*. A grand sight, too. With a mighty heave Mrs. Roosevelt hurled the bottle of champagne against the carrier, and the airplane carrier slipped down the ways, duly baptized. Everybody cheered.

But I failed to see you there. I know you were there, because the *Times* said so. I read about that a few days before. But you weren't in sight—I saw nobody with a gown or a clergy collar. That is about the only way we can tell a clergyman unless he has his hand raised in benediction or is holding a Bible. I was sorry about that. For when I read that you had "blessed" the *Yorktown*, curiosity got the best of me. I was really eager to see what happens when a ship of war is "blessed."

I wondered, too, just how you happened to be invited to that ceremony. Do all warships get "blessed"? Is that part of the navy chaplain's regular religious duties? Maybe I am woefully uninformed, and am asking a lot of stupid questions. But, you see, a day may

The secretary took one of the mission men to his home after the service on the night following the Sabbath. It was a pleasure to be entertained in the Prati home, and the next morning to call at some of the other homes in Schenectady. It was too bad he could not have taken the time to visit all of these good people who are full of interest in the Sabbath and all our work, as attested by their intelligent questions. The way is not all clear sailing for them. Persecution has come from among their relatives and old-time friends. But they are patiently bearing with it, and persisting in their personal work and Bible studies. They feel that where they are now they are richly blessed and are being spiritually fed. Some have had to give up positions because of their stand for the Sabbath, while others hold their jobs in spite of not working on the Sabbath. Tracts and RECORDERS and books were distributed among them.

Meetings closed at Berlin on Sunday night, May 3, when a good audience was present in spite of a heavy rain storm that flooded the streets just about meeting time. The fine spirit of co-operation mentioned in former observations continued to the closing meeting. Pastor Reed of the Baptist Church missed hardly an evening service and his presence, prayers, and cheerful bearing meant much by way of encouragement and strength. The pastors of both the Berlin and Petersburg churches dismissed their services for our closing meeting.

The secretary returned to Plainfield early Monday, May 4, to catch up with his mail and to look after his duties as editor. He was glad to go, glad for the Berlin experiences—and glad to get back.

### EASTERN ASSOCIATION

The Eastern Association meeting will be held with the Piscataway Church, New Market, N. J., June 11-14, 1936. This is the one hundredth anniversary of the Eastern Association and also of the erection of the present Piscataway church building. Special features in the program in recognition of these anniversaries are planned. The theme will be "Let Us Merit Our Heritage."

A. BURDET CROFOOT,  
President.



come when somebody asks me about it—and then where will I be?

The national guard or the R.O.T.C. may even ask me in some time to bless a gun or two, and I would not know in my ignorance where to turn for the proper ritual. I hope you will help me out, Mr. Ellis. Did you use the imprecatory psalms? Did you use Mark Twain's prayer—you know, the one that runs along like this: "O Lord our God, help us to tear their soldiers to bloody shreds with our shells . . . "?

So often when I don't know what Scripture to read, I find myself going back to the Sermon on the Mount. Of course, we would have to watch out there. I saw a Nazi version the other day. Maybe we could use that; I'll look it up.

I am awfully stupid about this sort of event. Of course I have witnessed dedications where the minister spoke about "the glory of God." Just what does one dedicate an airplane carrier to, anyway? You couldn't quite say "to the glory of God"—that would be a little bald. And to dedicate it to the memory of men still to be killed is a bit premature, I suppose.

I have been reading about Ethiopia. There are no airplane carriers over there, but the Italians have some very nice bombing planes. They are much like the kind the *Yorktown* will carry. I don't know whether they were properly "blessed," but I have seen pictures of chaplains on the Italian front, so I suppose that has been taken care of all right.

The other day Edward J. Neil of the Associated Press, foreign staff, accompanied a squadron of Italian planes on a bombing flight—the sort of excursion your *Yorktown* planes may take some day. May I tell you what happened? Down below were columns of retreating Ethiopians. Says Mr. Neil, ecstatically: "Our plane wheeled, dove, and thundered at them less than six hundred feet from the ground, so close we could see the black men sawing desperately at the reins of their mules. . . . Then Francesco started pulling levers. We dropped twenty-four fifty-one-pounders in clusters, and I saw at least ten strike squarely in the middle of frantic groups . . . shattered bodies were easily visible flying through the air. Piero radioed headquarters: 'Found thousand quadrupeds at zone indicated. They received our caresses. Estimated two hundred Ethiopians killed, one hundred animals. Rest fled demoralized.' "

But never mind, Mr. Ellis. We mustn't let our sentiments turn us from the stern call of duty. Bless us another airplane carrier, will you?  
Yours in Christ,

—From the *Christian Century*,  
May 6, 1936.

### YES?

While the adult is making his choices from newspapers, periodicals, radio broadcasts, and motion pictures, he would do well to consider whether or not his selections will improve the taste, habits, and attitudes of children.

—A. A. Douglass.

### A GOOD LETTER FROM LONDON

Accompanying remittance for his SABBATH RECORDER, Rev. James McGeachy, pastor of the old Millyard Seventh Day Baptist Church, writes a most appreciative letter. He says:

Your paper certainly keeps us informed of all that is being done by our brethren in America and elsewhere, and therefore should be properly supported by every intelligent Seventh Day Baptist, or at least every one who desires to be intelligent regarding the denomination and its work.

Your problems are somewhat different from ours, although I expect your churches in the larger cities are much in the same position as "Mill Yard" in London. Our few members are scattered in many districts distant from each other, so that apart from our Sabbath afternoon service it is not easy to get them together for meetings at other times unless on very special occasions like our Annual Lord's Supper Service, which we held on Sunday evening, fifth of April, on the eve of the Passover.

It seems difficult or impossible to build up a church from one district, as other denominations can do. In your churches, I gather that most of them are in the midst of Seventh Day Baptist settlements or colonies, where you can have normal church life like other denominations.

Our E. S. M. Press continues to prosper, but I think you get most of the news about our work from "The Sabbath Observer" so I need not give you a report here.

Pastor McGeachy writes it will be impossible for him to attend our General Conference. For this we are extremely sorry, but are glad to learn that Mrs. Gertrude Richardson is planning to be present and represent the Mill Yard Church.

### VANDERBILT RURAL CHURCH SCHOOL

BY REV. ARY T. BOTTOMS

The Vanderbilt Rural Church School which I am attending is conducted by Vanderbilt School of Religion, for a period of two weeks immediately following Easter. It is made possible by gifts from persons who are interested in better rural churches. These friends realize that the rural church is rapidly passing away. Also they realize that this church wields a tremendous influence in molding the thought of the nation's population.

There are about two hundred ministers here from seventeen states, representing twelve different denominations.

There are sixteen members of the faculty selected because they are outstanding in their particular field. They come from such schools as Yale, Haverford, the University of Arkansas and other nationally known colleges and universities.

They have endeavored to give us the high points of an entire semester's work with six one-hour lectures each day.

My subjects are "The Bible and Religious Education," "Principles of Religious Education," "Community and Parish," and "Seminar on Social Problems." Besides the above lectures we have the opportunity to hear the Cole Lectures, which course alone is worth a great deal to any minister.

The entire group of instructors join together in trying to get across to us one great fact, namely that the Church as an institution will cease to have any real significance in the life of our people if it continues to ignore its teaching traditions, organization of its educational program, and its responsibility in teaching the religion of Jesus Christ to the masses rather than the few.

It takes no educator to see that the separation of church and State and the omission of religious emphasis in public education make it necessary and imperative for the church to assume the role of an educator in religious thinking. It is apparent that the present program and activities of the average church are not meeting the needs of the average youth today; that the work of the church is futile in its efforts in personal redemption unless our social order is Christianized; and that the church must organize as an educational institution, recruit and develop leaders, and draw

upon the best approved methods in general education as well as in religious education, in doing its teaching work.

The true aim of this co-ordinated program of the church is to lead all people to know Jesus Christ. At present the average church is falling far short of this aim.

A recent survey of Ritchie County, W. Va., made by the writer, revealed the fact that only forty-one per cent of the school boys and girls of the county as a whole avail themselves of the present meager opportunities of religious instruction.

There are 2,041 boys and girls in our county who have no religious training whatever. Of the 1,743 who do have this training, only 169 are enrolled in the Daily Vacation Bible School.

Every minister here who has had experience in this type of school says that it is of as much value as revivals in increasing church membership. Many say it is more effective.

Also those who have had experience in week-day church school gave testimony of its value in reaching and Christianizing the masses rather than the few who attend our Sabbath or Sunday schools only thirty minutes to one hour each week.

My heartfelt desire and prayer to God is that we may add these two great agencies to our present program, that we may more efficiently reach the boys and girls of dear old Ritchie county, as well as all the boys and girls of our great country, and especially all those who do not today have any religious training whatever.

We as Christian churches are not obeying the precept of the great Commission if we fail in this.

May we all pray that the kingdom of God may come on earth.

Berea, W. Va.

### REPORT FROM GERMANY

THE PROGRESS OF THE EVERLASTING GOSPEL IN GERMANY

We have every reason to be thankful for the blessings which we do experience in our efforts to extend the everlasting gospel in purity in Germany, and also for the liberty we do enjoy. During the winter months I have been mostly in Hamburg, attending to my editorial work during the week and preaching on the Sabbath. Now and then I

held a Bible study during the week. My last visit in October was in Saxony, and Brother Aurich has followed up the interest during the winter, so that lately he could organize a church of nine members at Auerbach, and others are deeply interested.

During the winter Brother G. Wippermann has been constantly in the field in Eastern Prussia, Kiel, Berlin, Halle. By correspondence and personal visit an old faithful Sabbath keeper in Kassel had united with us. Brother Aurich held a Bible study there, and found, through her efforts, others interested. Then Brother Wippermann went there, and finally in March I spent five days there, speaking four times in the evening, and on the Sabbath fourteen decided to unite with us. Since that Brother Wippermann has baptized a young sister and has had the Lord's Supper with them, and their number has increased to sixteen.

Today I leave for Dresden to follow up the interest created during my visit in the fall. In different parts of Germany we hear of interested ones, who through literature are becoming convinced that our efforts are to spread the everlasting gospel in its purity and to follow up that glorious work which the Waldensians did under terrible persecutions, which later Wyclif as "evangelical doctor" did, for which Huss and Jerome suffered at the stake, and which during the Reformation restored the everlasting gospel in its purity.

During May, it will be six years since I last attended the Seventh Day Adventist Conference, in San Francisco, and at that time in my public Bible study I took Revelations 14: 6-12 as my text, demonstrating that according to that text the main burden was to restore the perverted gospel of Rome to its former purity as preached by the apostles. The reporters had my lecture as I gave it. The chief editor of the *Review* left out the main arguments, and this caused me—as well as other convictions—to visit Plainfield and meet with Doctor Randolph and others there and in New York City.

Now I am informed by a letter from California that even leaders of the [Adventist] denomination eagerly spread the report that the apostate Conradi utterly fails in his efforts to create a Seventh Day Baptist Church in Germany. In view of this I would kindly ask the RECORDER and the Seventh Day Baptist brethren on the Pacific Coast to tell them

that the old and tried evangelist, with his co-workers, has been so blessed of God that the Seventh Day Baptists have now, in twenty-two large and small churches, over five hundred members, and we are steadily increasing. To God be only the praise!

L. R. CONRAD.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR RECORDER CHILDREN:

Oh where, oh where have your good letters gone?

Oh where, oh where can they be?  
Some peppy and short, some spicy and long,  
Oh where, oh where can they be?

Oh when, oh when shall I see them again?

Oh when, oh when will it be?  
Oh hasten the day, the happy day, when  
Your letters will come in to me.

Of course these are very busy times for all boys and girls as another school year draws to a close, but I'm hoping some of my RECORDER boys and girls, when they find no letters this week, will find time to write before the next issue of the RECORDER. Who will be the very first one? I think I can guess, but I'm not going to guess out loud.

I haven't told any adventures of "Skeezics" lately, so today I think I will tell you about a funny experience he had last week. A minister friend was here calling when we heard a noise in front of the house; our friend rushed to the door and called his dog. "What was the matter?" I asked. "Oh, the dog was chasing a yellow cat around the house," was the answer. I went out the back door, and there was Skeezics; he had crawled behind a box on the back porch, in a space hardly big enough for him, and hidden his head like an ostrich. His back and tail were so puffed up that I could hardly get him out. When I got him into the house he was happy again for he seemed to know that the dog could not disturb him there. He is like some people, isn't he? He is very brave when no danger is near. I remember a little girl at Alfred, when we were living there some years ago. She said, "Mrs. Greene, I am not afraid of anything. If a big lion or a bear came around the house, I wouldn't run. I'd stand right still."

Just then her father's big, cross rooster came rushing towards her; she screamed at the top

of her lungs, and how she did run, while I easily chased off Mr. Rooster.

Now I'll tell you some more about little Haruka.

Sincerely,

MEZPAH S. GREENE.

Andover, N. Y.,

May 17, 1936.

### THE STORY OF HARUKA

(Adapted from "The Rainbow Bridge.")

(Continued)

After traveling on the train more than two days, the Miyata family reached the end of their journey after dark. They were met at the train by Mr. Kioto, an old Japanese friend of father's, who was a merchant. He led them to his automobile and they were soon on the way to his home. When they reached there of course the children were too sleepy to do anything but tumble into bed, but the next morning they were awake the minute it was light and hurried to the window to see what Colorado was like.

Mr. Kioto's home was over a grocery store in a high, red, brick building. Across the street were similar buildings with stores on the first floor. The sun peeped softly into their window as if to welcome them, but Haruka was not yet satisfied. It wasn't what she expected America to be. Still she found it interesting, it was so different from Japan.

In Japan, mother would be up long before this, putting out the night light burning on its tall stand, opening the sliding night walls, making herself neat for the day, pushing back all the shutters, and opening the house to sun and air. Then Haruka would help fold away the mat beds and covers while father and the boys were getting ready for breakfast. Breakfast in Japan was quite different from an American breakfast. It was served on very low lacquer tables, like trays on legs. And we would think their breakfast food very odd—usually rice, pickled cabbage, and tea—and they sat on cushions on the floor and looked out into a beautiful garden as they ate—just a tiny garden with a tiny rainbow bridge over a softly running stream that lost itself among the grasses. And in the garden were tiny crooked trees; and there was a little mountain with a tiny path running to the very top. And how Haruka loved the blossoms in that garden—purple wisteria blossoms in their sea-

son, and in cherry blossom time the little trees gleamed white and pink and green, while at night fireflies shone.

Haruka was a bit homesick for it all that morning as she struggled into the queer American clothes and helped Saburo into his. If she had been at home in Japan, instead of putting on a serge skirt and a funny woolen sweater, as she was now doing, and putting on leather shoes, she would be slipping into her under and outer kimono and tying an obi around her waist, pulling on tiny muslin slippers called "tabi," each with a toe place like the thumb of a mitten. And the little boys would be slipping into kimono and pleated trousers, called "hakama"; and when it was time for school Haruka and Jiro would have put on their wooden slippers, or "geta," and clippity-clopped away to school.

Of course they were not going to school this morning but were moving into their new home, an apartment over a Japanese novelty shop. This was not one bit like their neat Japanese home, with its dainty furnishings and plenty of opening for the sweet, fresh air to come in. The apartment was furnished, but how queer and dirty seemed the queer furnishings, and only a little air came in through the small windows. As for the view, all they could see were dingy stores in front and upon alleys, the backs of other buildings, and gravel roofs in the back. Do you wonder that Haruka was disappointed in America?

(To be continued)

### THE ACTS OF THE HOLY SPIRIT

BY REV. LESTER G. OSBORN

(A condensation of a paper given at a Jefferson County Ministerial Association meeting some time ago.)

The Book of Acts is a continuation of the Gospels. Luke speaks in the first verse of his former "treatise" in which, he says, he told of "all that Jesus began both to do and to teach," implying that in this one he is to take up what he continued to do and teach. In the Gospels, Christ gives the promise of the Church, and chooses and trains leaders for the work. In the Acts we find the record of the organization and extension of the Church.

Someone has said that the great fact of the Gospels is the presence of the Son glorifying the Father, and that the great fact of the Acts is the presence of the Spirit, glorifying the Son. Forty-nine times the Holy Spirit is

mentioned definitely. In no other book is his activity so stressed.

There is no need here, and it is not our purpose, to tell of the attributes of the Holy Spirit. We will mention just two which are quite evident in Acts. The first is that he is the Author of the Old Testament (Acts 1: 16; 28: 25). The other, and outstanding thing, is that the Holy Spirit is a Person—not "it" but "he."

To understand the work of the Holy Spirit in apostolic times, we must go back and notice Jesus Christ's teachings about him. In John 14: 12, he says, "and greater things than these shall ye do because I go unto my Father." In verses 16 and 17 of the same chapter he says, "I will pray the Father and he will send you another Comforter." Then in the sixteenth chapter of John beginning with the seventh verse he says, "If I go not away, the Comforter will not come," and goes on to tell what this Comforter will do. Luke closes his Gospel by recording Christ's words, "Behold, I send the promise of the Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49).

Luke begins Acts with this thought. Jesus chose the disciples, commanded them to wait for the coming of the Holy Spirit, and then departed to clear the way for his coming (verses 1-11). Verses 12 to 16 tell of this "tarrying." In the second chapter we see them filled with the Spirit and sent out to witness in Jerusalem, in Judea and Samaria, and to the uttermost parts of the earth.

The Gospels, then, tell us what Jesus "began to do and teach" in person, in his earthly body. The Book of Acts tells us what he continued to do and teach through the Holy Spirit. Let us just glance at his activities as set forth in this book.

First he *organized the Church* (Chapter 2). As someone has said, just as the dove came back to the ark to find a resting place; just as the Spirit in bodily form like a dove, rested on Christ; so now, on Pentecost, the Spirit comes and takes up his abode in the Church. In a very real sense the Church is the body of the Holy Spirit.

On the same day he began *baptizing believers into this body*. (Ch. 2: 37ff; 1 Cor. 12: 13.) He did it first for the one hundred twenty, then later in the day, for three thousand who repented and were baptized in

water. At another time he baptized five thousand with himself, and "daily" he did it for others who believed, adding them to the Church. Just as water baptism is the gateway into the visible Church, so the baptism of the Holy Spirit is the entrance into the invisible Church.

Then he *bore fruit in their lives* (Ch. 2: 42ff). The three thousand did not have a part in the outward demonstration of the first part of the chapter, but the record of their lives is beautiful. The fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control (Gal. 5: 22)—showed forth in their daily lives.

Ten times we are told how different believers were filled with the Spirit. This filling gave their message power. It made stronger preachers of them. It made Peter, the "yellow quitter," bold in preaching the word, so that he faced the Sanhedrin and defied their orders to stop (Acts 4).

Another of the activities of the Spirit was to witness to Christ and his works, and to approve the message of the apostles by signs. As the miracles of Christ were "hallmarks" of his deity, so the "signs and wonders" of the apostles signified that their message was from the Lord.

When the apostles preached, the Holy Spirit *convinced their hearers* just as Jesus Christ had said he would. He took their words and drove the message home so that those who listened cried out, "Men and brethren, what shall we do?"

Another of his activities was to *choose workers and leaders and send them out*. He said, "Separate unto me Barnabas and Saul" and "sent" them on their mission (Ch. 13: 2, 4). He also appointed the overseers for the churches (Ch. 28: 28).

When he had chosen laborers, he *directed their activities*. He told them where to go and what to say. He closed and opened doors to them. He revealed to them things that should come to pass. He was their guide in all their work.

The Spirit incarnates himself in the Church. Thus the Church stands before the world as the Spirit himself — as witnesses to Christ, glorifying him; as teachers, leading men into the truth; convincing the world of sin and righteousness and judgment.

Summed up, the work of the Holy Spirit in believers is four-fold. First he baptizes them

into the body of Christ, the Church. Then he brings forth fruit in their lives. What a different Church we would have today if the Holy Spirit were really given a chance to work—no grudges and jealousies, no church quarrels, no indifference—radiating love, co-operation, mutual helpfulness, having a passion for souls. The third part of his work in believers is giving them power for witnessing. When the Christian is filled with the Spirit, his hearers are "pierced in their hearts." The "sword of the Spirit" is two-edged. The power and filling come through a whole-hearted yielding to him. And lastly he directs the Christian in his service for Christ. So much "church work" fails because it is man-planned instead of Spirit-directed.

The Book of Acts does not close—it just stops. It is almost as though it said at the end "to be continued." The Holy Spirit is still working. Our activities, the acts of the Holy Spirit through us, are the continuation of the story. We should yield and work so that the record of our Christian accomplishments could be labelled, "Modern Acts of the Apostles," or better, "Modern Acts of the Holy Spirit."

### SUFFERING IS NOT PUNISHMENT

BY ORA A. CLEMENT

"I cannot understand why God let this happen to me," writes a dear girl who has had a great sorrow to bear. "I have tried to live right and serve him."

This belief that God protects the righteous from sorrow and suffering is a very common one. The poor heathen spends his life trying to propitiate his many gods so that disaster will not overtake him. In the Christian world we often hear such questions as that raised by my suffering friend. "He was a good man," we say. "Why should this have happened to him?"

Did you ever think what an unhappy, topsyturvy world we should have if the good people did not suffer?

How could anyone be respected by his acquaintances for living nobly? "He does it to buy God's favor," the world would say of the righteous man, and he would have no influence for good among his fellows.

No one would know what results to expect from his undertakings for he would not know whether natural law would operate or whether

it would be suspended in order to reward some good man or punish a wicked one.

The farmer would not know whether rains would fall on his crops. He might be ever so deserving, but his landlord being a sinful man would be punished by drought. The traveler would be fearful lest the engineer or chauffeur or pilot might be a sinner likely to be overtaken by disaster, before the journey could be completed.

Can you imagine what consternation an accident or death would cause in such a world? It would be a sure sign of God's displeasure, and friends of the unfortunate would ask as did the disciples, "Did this man sin, or his parents?" How disgraced the sufferer would be!

What insufferable prigs the righteous would become! Having no sorrows of their own, they would have no sympathy with others. They would be like pampered, undisciplined children, without character and without kindness. In fact, they would not be good at all. The whole world would be a chaos, unfit to live in.

One of God's greatest blessings is his ordered universe in which natural law operates and where natural cause and effect are apart from the characters of the people involved in any particular situation. "The rain falls on the just and the unjust," and how thankful we should be that it is so.

### THE HOME DEFINED

Here is Madame Schumann-Heink's definition of home:

"A roof to keep out rain; four walls to keep out wind; floors to keep out cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father, warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school and first church for young ones—where they learn what is right, what is good, and what is kind; where they go for comfort when they are hurt or sick; where joy is shared and sorrow eased; where fathers and mothers are respected and loved; where children are wanted; where the simplest food is good enough for kings because it is earned; where money is not so important as lovingkindness; where even the teakettle sings from happiness. That is home—God bless it!"—*Methodist Protestant Recorder*.

## THE ASSURANCE OF THE FULFILLMENT OF GOD'S PROPHECIES

BY REV. MARTIN STUECKRATH

In Daniel 9: 20-27, we read as follows:

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel whom I had seen in the vision at the beginning (Daniel 8: 15-17), being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks (literally: seventy sevens) are determined (or cut off, or decreed) upon thy people and upon thy holy city to finish the transgression, and to make an end (or fill the measure) of sins, and to make reconciliation for iniquity (or the guilt of sin), and to bring in everlasting righteousness, and to seal (or ratify) up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks (seven sevens), and threescore and two weeks (sevens): the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks (sevens) shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he (Messiah, the Prince) shall confirm the covenant with many for one week (period of seven): and in the midst of the week (seven) he shall cause the sacrifice and the oblation (or meal-offering) to cease, and for the overspreading of abomination a desolator shall come, that maketh desolate, and even unto the full end, and that determined, shall wrath be poured upon the desolate."

In these verses (seventy sevens of years) we have the time of Christ's birth, baptism, ministry, and his death on the cross for reconciliation, his resurrection, his ascension, medi-

ation, and the promise of the Holy Spirit announced. Herewith is the fulfillment of the second coming of Christ and all other prophecies of the holy Scriptures secured.

Daniel prayed, and justified God in his prayer in all his actions. He asked God, in all humility, for the forgiveness of his and the people's sins. He made supplication, for the Lord's sake, to let his face shine over his desolate sanctuary and the city of Jerusalem. In his prayer he depended on God's grace and his many mercies. His prayer was answered above all that he asked or thought. The Lord told him, through his angel Gabriel, that he was greatly beloved. See Daniel 9: 1-24. Not only a restoration of the temple and the city was promised to him, but also that the Messiah, the Prince, should come within the seventy sevens of years to seal or ratify the vision and the prophecy, to reconcile the guilt of sin and bring in the everlasting righteousness. Jesus said on the cross, "It is finished." Israel, as a nation, by the rejection of Messiah, their Prince, finished their transgression against him and made the measure of their sins full. Because of this, the restored city with the new temple was again destroyed in the course of time by the Roman desolator, and the Jews were persecuted and scattered all over the world.

The seventy sevens are four hundred ninety years. Through the commandments of Cyrus and Darius, kings of Persia, and under the leadership of Ezra, a man filled with God's Spirit, the temple which was destroyed by Babylon was again rebuilt in the name of the Lord. Ezra 6: 14, 15. Through the anointed men Zerubbabel, the prince of Judah, Joshua, the high priest, the faithful prophet Haggai, Zechariah, with the co-operation of the people, the house of the Lord was completed with great victory and joy. In the seventh year of the reign of Artaxerxes, he gave permission for the restoration of the city. Ezra 7: 6-14. The first forty-nine years of the four hundred ninety years passed away in the restoration of the city by the strong and faithful heroes, Ezra and Nehemiah, under great pressure. By trust in God, and their faithfulness and steadfastness in him, they gained the victory over all enemies and adversaries. The joy of the Lord was their strength. Nehemiah 8: 10. Neither flattery nor threats could bring Nehemiah away from the great work of God. Nehemiah 6.

The next four hundred thirty-four years ended with the baptism of Jesus, when he, as the Most Holy, was anointed with the Holy Spirit and power, and went about doing good and revealing his Father's love and will. Daniel 9: 24; Luke 1: 35. Immediately after his baptism—full of the Holy Spirit—he was led by the Spirit into the wilderness, and was with the wild beasts forty days, and ate nothing. There he withstood a threefold temptation by Satan. Mark 1: 9-13; Luke 4: 1-13. Then he stood up as Messiah, the Prince, and began his ministry, preaching the gospel of the kingdom, and said: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1: 15. Three and one-half years after his baptism by John the Baptist, he, as the innocent Lamb of God, by his death on the cross of reconciliation for guilty mankind, caused the service of the temple, with its sacrifices and meal-offerings to cease. Since Christ's death on the cross, when the veil of the temple was rent in twain from top to bottom, they have no more meaning, as pointing to Christ. According to the prophecy, he died neither too early nor too late. He died at the right and appointed time, in the midst of the last seven years, three and a half years after his baptism. Daniel 9: 27, first part, points back to the first part of verse 26. "For when we were yet without strength, in due time Christ died for the ungodly." Romans 5: 6.

The last seven years of the seventy sevens, or four hundred ninety years, reach from the baptism of Christ and his anointing with the Holy Spirit, unto the stoning of the faithful hero Stephen and the unusual conversion of Saul, or Paul. The Messiah, the Prince, himself, personally, first confirmed the new covenant — the promises unto the fathers — to many that believed on him. Romans 15: 8; John 1: 11-13. He died for our sins, and the Father raised him from the dead for our justification. After his ascension, he confirmed the new covenant through the apostles by sending the Holy Spirit from the Father, in his name, upon them. Acts 3: 22-26; 11: 19; 1 Peter 1: 9-12. So the last seven years in connection with the sixty-nine sevens, or four hundred eighty-three years, were fulfilled A. D. 34.

The seventy sevens, or four hundred ninety years, were primarily for Israel after the flesh unto repentance and faith. However, the

Lord accepted also any others during that time who came to him with their heart's desire for salvation. Matthew 15: 26-28. From A. D. 34 the gospel went without any respect of person and without any difference to the Gentiles as well as to the Jews. Acts 10: 34, 35; 13: 46-49, etc. At Christ's exaltation to the right hand of God, he received of the Father the promise of the Holy Spirit. This promise, as a gift, is without any exception or difference for all mankind, at all times, until the very end, to all who repent and turn away from their sins to God and believe on the Lord Jesus Christ, and accept him as their personal Savior and Redeemer. Acts 2: 32-39; 11: 13-18; 15: 7-9; Ephesians 1: 11-14. Glory to God! All who believe this in their hearts are born of God and filled with praise and thanksgiving to God and are dealing graciously with their fellow creatures, as God also, in Christ, deals graciously with us. They have the Spirit of God and Christ, and can and will forgive others not only seven times, but seventy times seven. Amen. Matthew 18: 21, 22; Ephesians 4: 19-32.

## OUR PULPIT

### THE CHRISTIAN AND THE WAR PROBLEM

BY REV. NEAL D. MILLS

"Ye have heard that it was said, An eye for an eye and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also."—Matthew 5: 38, 39.

These words of Jesus have puzzled Christians for many centuries. It seems like a very extreme teaching, even foolish and unreasonable. We are tempted to think that Jesus did not mean it literally, yet it does appeal to our finer senses and Christians do try to apply it in personal relations. A Christian gentleman will not stoop to engage in a fist fight even when struck by a villain. But most of us do not apply that principle to nations. They must still maintain armies and navies ready to strike at the first provocation.

But in these days many are insisting that the same principles which apply to individuals must also apply to groups and nations. A few weeks ago a half or three quarters of a million students, generally with the consent of their faculties, held a "peace strike" declaring their

determination not to be made cannon fodder. Thousands of ministers and leading thinkers of our land and others have declared that they will never again support any war. Most of the churches including our own have adopted resolutions condemning war, and the time has come when all Christians must think through the whole problem of war and take a definite personal stand.

Lord Bryce once said, "Civilization must destroy war or war will destroy civilization." The situation in every country is absurd. Each abhors war but is arming to the teeth in fear of the others. Each tries to save its people by protecting its foreign trade, yet the last war cost annually five times the value of all the exports of all the countries in the world in 1913. We are like the old woman who killed her cat to save it from dying.

But to the Christian, far more important than the economic absurdity of war is the moral dilemma which it presents. Can a Christian approve and engage in war and still be loyal to Christ? However high the purposes, are the methods of war ever consistent with Christian principles?

Jesus faced the same problem. Should he stick to the principle of love and non-violence or yield to the expectations of the Jews and drive out the Roman legions and establish his kingdom by the use of force. There can be no doubt that with his keen mind and personality he could have rallied his countrymen to a successful drive against the alien invaders and made himself the ruler. Why did he not do it? Was he disloyal to his country?

The first century Christians also faced the problem of war and it is interesting to note that they concluded that it is unbecoming in a Christian to resort to violence in defense of himself, his country, his Christian brethren, or even of Christianity itself. They refused to fight in any army. But later we find Christians in great numbers in the Roman army and their convictions seem to have been greatly modified. Can we in our day reconcile war with Christianity as our fathers have done, or ought we take the position that Jesus and his early followers took?

#### THE PURPOSES OF WAR

War is defended most easily on the grounds of its purposes. Though wars of aggression find little support, there is much said in favor

of "defensive" war—in defense of homes, liberty, civilization, a weak neighbor, etc. Curiously enough every nation in the World War insisted that it was fighting a defensive war, which means that war in our time can never be popularly supported unless it is represented as warding off an evil assault. It is often freely admitted that war is bad but insisted that it is the lesser of two evils, and that the Christian must choose between war and something worse. In view of what the last war was and what the next one promises to be, we may well question the soundness of that assumption.

The last war was fought for the preservation of liberty, religion, and the best in civilization. It was in defense of weak and persecuted nations. It was a war to end all war forever. It was fought to a finish, but none of those high-purposes were achieved and no nation has been quite as safe as before the war. On the contrary, we have bitter hatred, suspicion, dictatorships, irreligion, and a world wide moral and economic depression. We can hardly justify war because of its high purposes when those purposes are not achieved and only evil purposes are realized.

The Christian is often confused by thinking of an army and navy as a police force. Some believe that the American and British navies together could police the seas and maintain the peace of the world. Others assign that duty to the League of Nations and condemn it as a failure because it does not stop every war in that way. History shows, however, that in the long run any attempt to maintain international peace by force of arms only provokes more war.

With a little study the analogy between the soldier and the policeman breaks down at several vital points. The police deals directly with the law-breaker, taking him alive if possible and with the least possible injury to the life or property of the innocent. It seeks to enforce the will of the community within the community and for its own good. An army seeks to inflict the maximum injury and operates by quite different methods and under different conditions. This is not to say that it would be impossible to have an international police force analogous to the civil police. That has never yet been tried, I think.

Though the avowed final purposes of war may be very high, its direct purposes and those which are achieved do not harmonize with

Jesus' purpose, which was not to save his country or his friends from "the enemy" but to redeem all from enmity.

#### THE METHOD OF WAR

Someone has said that not only does the end not justify the means but the means are vastly more important to the man than the end. That seems to be particularly true of war since its ends seem never to be attained while its methods work untold evil. Jesus refused at all times to return injury for injury. He never used physical force upon any person either to further his kingdom or to save the lives of his followers or himself. When met by armed men in Gethsemane, he told Peter to put up his sword and gave himself up to be tortured and humiliated, even enduring the cross without resentment.

His method was to give love for hate, good for ill. Only so could ill-will be transformed into good-will. Another method might have prevented evil acts, but only his way could reach the human will. The way of the cross has been reconciling man to God and to his neighbor throughout the centuries; the way of war has only embittered. Can we "cast out Beelzebub by the prince of Beelzebub"? Can poison gas, air raids, shooting, and stabbing ever be an expression of love, or can we by their use ever love anyone into repentance? Neither the methods of war on the battle front nor its deceit and lying propaganda on the home front can be tolerated by the true Christian.

#### DIFFICULTIES IN THE CHRISTIAN POSITION

The pacifist is often called a coward by those who cannot understand him. He is not afraid of bloodshed or death — Christianity began in blood — shed by the Redeemer, not the enemy. He freely admits that dying may help to redeem men by killing, never! Jesus sought to kill the enmity, not the enemy.

"What would you do if a ruffian were assaulting your mother?" is a question often asked during the World War. One pacifist answered, "I don't know, but I wouldn't go over to France to shoot his uncle!" That is not a positive answer but there must surely be some better way. Perhaps the way of the cross, the way of martyrdom, is the only way that will in the end succeed. Most of us do not realize the power of non-violence. Jesus evidently believed the cross to be mightier than the sword.

But it is contended that whatever the individual thinks about war, he is a part of the state and in return for benefits received from the state, he must co-operate with it in time of war. He has no choice in the matter. No, that position is not correct. I am a member of the state, but I am also a member of the kingdom of God. When the demands of Caesar conflict with the demands of Christ, I must not let any man dictate my course. I must be true to my duty to God as I see it and leave the consequences to God. In the words of Peter and John, "We must obey God rather than men." In view of both Jesus' conduct and his teaching expressed in the words of the text at the head of this sermon, the quiet refusal of the Christian to kill, even when all other avenues to peace seem closed for the time being, should not be condemned.

#### HOME EDUCATION

##### A TALK ON TRUTHFULNESS

BY L. E. EUBANKS

Sunny-natured, blue-eyed Billy, nine years old, had done most of his playing for the last year with Ralph, the only child of a neighbor. It was a family habit for Billy to have delightful talks with his daddy each evening, and of late daddy had noticed a new and somewhat alarming tendency, on the part of his boy, to fabricate fantastic tales and "big adventures."

At first, daddy merely laughed — these were just amusing stories son had made up — but the matter became serious when the child began to lie about nearly everything.

"Did you put the hammer away when you finished repairing your wagon?" asked daddy.

"Yes," the boy answered.

"No, Billy, you didn't," spoke up his mother, "it still lies on the lawn."

"I don't understand you, son," said daddy, putting his hand gently on the child's shoulder. "Why don't you tell the truth? It is much better than telling a lie, you know."

"Ralph lies all the time," Billy explained, "and I like him. He says that it makes no difference whether you lie or not. He says that his mother lied when she told him he couldn't be happy if he lied, because he has been trying it for a long time and it's just the same—he's quite as happy as ever. Ralph's smart, he knows lots, and he can tell the most wonderful stories!"

"Listen, Billy," and daddy smiled in a very friendly way, "you do not believe that I have ever lied to you, do you?"

"No."

"And so you'll believe what I'm going to say?"

"Yes."

"Ralph's mother told him the truth, but she didn't explain it. What she meant was that a person will be unhappy later on if he forms the habit of not telling the truth. He will get what is called a bad reputation, and he will lose his self-respect, that is, he will be ashamed of himself.

"Lying becomes a habit and finally gets a person into all kinds of trouble. I remember that last year Ralph told his parents that he had received the highest grade in his class. His mother, being proud of him, told your mother and several others about it. Then the truth came out that two other pupils had stood higher than Ralph. His mother was very unhappy; she either had to let her friends think she had lied or confess that her son had. Now if Ralph and I tell you stories that don't agree, which of us will you believe?"

"You, daddy, of course."

"Why? Now think a moment; why would you believe me?"

The child was silent, and daddy helped him to express the thought. "Isn't it because I have never lied to you?"

"Yes, that's it."

"Well," continued his father, "that's what I meant by reputation; you see I have a good reputation with you for honesty. Isn't it comforting for you to know that what I say to you is always true?"

"Oh, yes!"

"Don't you want people to think that way of you?"

"Yes."

"We've always been good friends, son—man to man—and it would be very uncomfortable not to be able to rely on you just as you rely on me."

There was a moment's pause. Billy looked as if he were going to cry, then he said, "Ralph's mother was right. Lying does make a boy unhappy. I'll get the hammer now, daddy."

"Human learning is not the sure path to truth; conceit over fancied learning blinds men to truth."

### DENOMINATIONAL "HOOK-UP"

LITTLE PRAIRIE, ARK.

We have been on this field since early in January; stayed two weeks with Brother Lee Monroe, nonresidents living twenty-five miles distant, while the parsonage was being vacated. We held services two Sabbaths in the church house, but as it could not be made comfortable during the cold weather we moved a few benches into the parsonage and held all gatherings there until two weeks ago.

The average attendance up to the present time was thirty-one—the lowest being eleven, a stormy day; the highest fifty-one, Easter day. Last Sabbath, May 2, there were thirty-three present. Several of the members follow tithing, but as there is very little cash handled, there is not much money coming into the Lord's storehouse. The people, however, are very helpful in other ways. From twenty to thirty young people come to the parsonage frequently for a social time, giving a short literary and musical program. Yes! Little Prairie is still on the map.

C. C. V. H.

WHITE CLOUD, MICH.

The carpenters are busy repairing the parsonage. It is hoped the pastor and his family may return to their home the last of May.

We are thankful for the spring weather and the increased attendance at church. Several of our families live some distance from church, one family of six coming twenty miles each Sabbath. These people are all faithful, and only sickness and bad roads can keep them at home on the Sabbath.

A mother and daughter banquet, sponsored by the Ladies' Aid society, was held in the basement of the church on Thursday evening, April 23. The dining room and tables were beautifully decorated in green and yellow. The food was delicious, and the program good. One hundred thirty-four tickets were sold. The twelve men, who so ably did their part as waiters, deserve special mention. We are grateful to the various committees and others who helped to make this banquet a success, but especially do we thank the capable chairman of this banquet committee, Mrs. Nathan Branch, who planned and labored so faithfully that failure was quite impossible.

Twelve of our people attended the semi-

annual meeting in Battle Creek May 1, 2 and 3, and report a very profitable meeting and pleasant trip.

CORRESPONDENT.

BATTLE CREEK, MICH.

The following excerpts were taken from a very interesting story in a Battle Creek paper, on the life and achievements of Rev. Edward M. Holston:

It has always been said that once a person gets into the printer's ink it just naturally gets into the blood. But in the case of Rev. Edward M. Holston, pastor of the Seventh Day Baptist Church, this fails to hold true. After owning and operating his own newspaper for twelve years, he left the craft and turned to the ministry and is exceedingly happy in his choice.

Mr. Holston was born June 13, 1871, in Convent, Van Buren County. His father was Henry Holston, a member of the Second Michigan Volunteers in the Civil war. When he was about nine years of age his family moved to Walworth, Wis., where he was educated and trained for teaching. After service in the county schools he drifted into the printing business, mastering it from A. to Z. He finally purchased the Milton Junction *Telegraph* later acquiring the Milton *Journal* at Milton, Wis., and consolidated them into the Milton *Journal-Telegraph*, which he published for twelve years and then accepted the call of the General Conference of the Seventh Day Baptist denomination to become director of religious education, holding the place from 1919 to 1924. This took him to all parts of the United States, and it was during that time that he pioneered the Daily Vacation Bible School.

He was ordained in November, 1921, in his home church in Walworth. In 1924, he accepted the pastorate of the church at Dodge Center, Minn., where he remained a little over five years. Ill health caused him to resign and seek a warmer climate, and for three years he lived on a fruit farm near McAllen, Tex., coming north to Colon and Otsego for the summers. During these summer visits he supplied in the Battle Creek church and later became the regular pastor. The church has steadily progressed under his leadership and now has two hundred seventy active members.

MILTON JUNCTION, WIS.

The Milton Junction Seventh Day Baptists held their bi-monthly church night in the church basement on Sunday evening with Mr. and Mrs. U. M. Baker in charge of the dinner committee and Mrs. H. L. Baker, chairman of the program committee. Dinner was served to about sixty people and was followed by a program consisting of musical numbers by Mr. and Mrs. Donald Gray, Arlene and Victor Loofboro, Claudia Curtis and Clair Whitford,

and the boys' quartet—Orren Babcock, Ivan and Irwin Randolph, and Victor Loofboro.

Readings were given by Mrs. Hugh Whitford and Mrs. H. L. Baker and a recitation by Curtis Whitford.

During the social hour which followed the program the young people of the Silver Moon class held a candy and popcorn sale.

The friends just returned from California found their welcome as usual.

—Milton News.

ALFRED, N. Y.

Dean A. J. C. Bond goes to New York City tomorrow to represent the Department of Religious Education at the centennial anniversary of Union Theological Seminary. He will also occupy the pulpit of the New York Seventh Day Baptist Church Sabbath morning.

A fire gutted the attic of the Delta Sig house Tuesday afternoon, and caused a damage by both fire and water estimated at from four to eight thousand dollars.

—Alfred Sun, May 14.

LEONARDSVILLE, N. Y.

A church night supper and program were enjoyed at the Seventh Day Baptist church last Sabbath night. Rev. and Mrs. H. L. Polan of Brookfield were present and both spoke on matters of denominational interest. They were accompanied by their daughter Lura.

—Brookfield Courier, May 13.

BROOKFIELD, N. Y.

The regular Seventh Day Baptist quarterly church meeting was held at the parish house Sunday evening, and plans made for the coming session of the Central Association in Brookfield.

—Courier, May 6.

DE RUYTER, N. Y.

"Spring is here!" So say the artistic floral decorations which gladden the Sabbath morning worshippers. And they are also rejoicing in heart at certain signs of a genuine spiritual awakening.

On the ninth of May the summer transportation schedule was resumed. This is a project financed and carried on by the Bible school. Some member drives to a neighboring hill and brings a group of children who have little or no religious privileges. Four happy faces testified to their enjoyment of both the church and the Bible school sessions. The

school is now preparing a Children's Day program to be given on the last Sabbath of May.

All services of the church have been held with the usual regularity and interest. The prayer meeting and pulpit committees are alert and never fail to provide leaders. Attendance has kept up most gratifyingly, though there are still empty pews enough to accommodate the scores of indifferent individuals within sound of the bell. Just now the church is beginning to wonder if its choir loft should be enlarged. The rapidly growing choir is indeed an item of good news. For several weeks, more than a dozen singers have been meeting for practice under the leadership of the talented young chorister, organist, and pianist, Stanley Phillips. The group includes busy young people from thirteen to thirty "and a little bit," as Major Bowes' ambitious and mature amateur likes to say. Nearly all are members of the Christian Endeavor society which meets each Monday evening at a private home.

The added interest which this choir gives to the morning service is already marked and "the end is not yet." May it continue to thrive.

CORRESPONDENT.

ASHAWAY, R. I.

The pastor's Sabbath school class is sponsoring a project to raise funds for a new organ for the church. The class has made plans for a year's work, having divided it into three committees, each committee to be responsible for four months.

One committee has sponsored a sacred concert which proved very successful; the artists who were from out of town gave their services. A religious play, "The Rock," directed by Principal Heath, who also took the part of Peter, was given to a large audience both in Ashaway and Westerly. Many have considered it one of the finest programs ever given in our church. Much time, thought, and practice had been given to the play and each part was well chosen and ably done. The scenery and costumes added much to the play.

On Sunday evening, April 26, Charles Schofield, organist of St. James Episcopal Church, New London, gave a sacred concert in the church, using the Hammond Electric organ; with him was a cellist and a tenor soloist; also Pastor Albert Rogers of Waterford was in the audience and he sang a solo.

There was a good attendance and the program was greatly appreciated.

Other activities are being planned and some donations from friends and interested parties have been sent to the treasurer of the organ fund, Mrs. Julian T. Crandall, Ashaway, R. I. These have been greatly appreciated.

On Sunday morning, May 3, the Christian Endeavor societies held their annual May breakfast; this was well patronized and a goodly sum added to the treasury to be used for their mission pledge.

Sabbath morning, May 9, a good-sized audience attended the Mother's Day program, which took the place of the regular Sabbath morning service, and was given by the children of the graded department of the Sabbath school under the direction of their superintendent.

CORRESPONDENT.

PLAINFIELD, N. J.

Since Easter, in co-operation with the other churches of the city, neighborhood group meetings have been held in several Seventh Day Baptist homes—a project sponsored by the Ministers' Association.

Two very enjoyable Sabbath school class socials have been held. An orange social was held May 9, at the home of Mr. and Mrs. Orra S. Rogers, for the Maxson Class; and the Wardner Class held a progressive lawn supper at the homes of Mr. and Mrs. Wm. M. Stillman and Mr. and Mrs. Robert Randolph. The guests at this supper were delighted to have our former pastor, Dr. A. J. C. Bond, unexpectedly walk in. And he showed that he hasn't forgotten how to have a good time, and joined, as of old, in the merriment of the evening. Dean Bond came to New York to attend the centennial celebration of Union Theological Seminary.

A spring tea and flower show were held in the church on the afternoon of May 19. Very attractive table settings and flower arrangements were shown.

CORRESPONDENT.

### A BOOK REVIEW

A new book, *Family Altar and Faith Primer*, just off the press, is at hand. Its author, Zed Hopeful Copp, D.D., LL.D., "after years of search through Christian literature for a book of comprehensive family prayer," finally decided, he says, "to attempt the ideal of this book, which the Holy Spirit has made a compendium of essentials to well

being for body, mind, and spirit, for every member of the family."

The supreme purpose of the book as stated by Doctor Copp is, "Glory to God in the highest, and good will among men of every land, race, age, language, and condition, so that they may become one new-man brotherhood in Jesus Christ our Lord." Or, put in another way by the author in a personal letter, the purpose of *Family Altar and Faith Primer*, is "to dispel the race mind, distempered with the sins of the ages, and to replace it with the mind of Christ." That work of replacement, he believes, must begin in the infant in its mother's arms, in the home life. It will have its inception in prayer and must be fostered by a prayer life.

There is certainly need in these days of chaotic conditions of such an institution as this book upholds and of such helps as it endeavors to furnish for the deepening and enrichment of spiritual life.

In the first part of *Family Altar and Faith Primer*, the material is arranged by weeks and days for a full quarter of the year. There are devotional suggestions both for morning and evening devotions. Besides this book, the family will want to use the Bible and a hymn book. The Scripture reference for the lesson is given, and the first line of the hymn for the morning or evening, as the case may be. Then there is a prayer.

The first morning of the first week suggests reading of Genesis 2: 3, with the hymn, "All Hail the Power of Jesus' Name." The prayer in part follows:

Our Father in heaven, we thank thee that in the beginning thou didst drive out darkness with light, overthrow confusion with order, establish beauty and fragrance in nature, and set the seal of Sabbath rest upon all thy work, especially in our salvation. . . . We thank thee for the home life which thou didst establish with Adam and Eve in Paradise. O God, Father, quickly restore the home of its original order with thyself and true husband and wife to begin the family life. . . ."

For the first evening worship we have reference to John 1: 1-18, and the song, "Sun of My Soul." From the prayer we quote:

" . . . We thank thee that Jesus is the light of the world, a never setting sun for all who walk with thee. . . . Recreate us spiritually in his likeness and make us true children of thy light. . . ."

The material of the devotionals should be of special aid and give spiritual impetus to

personal and family worship. But the author with keen insight warns against the mistake of making form take the place of substance in *Family Altar and Faith Primer*. These devotions "may easily become tinkling cymbals and a mere anesthetic for the conscience, unless the Holy Spirit himself beareth witness in their daily use."

I like that frank warning, and find confidence to speak favorably of the book. As observers of God's Holy Sabbath, we will deplore the author's transference of the Sabbath idea from the seventh to the first day of the week, so evident in his Sunday devotions. However, we can appreciate his earnest and loyal devotion. There is today a tremendous lack on the part of Christian people of any sacred regard for holy time.

We find, also, a department of devotions for special occasions and experiences. The "Divine Dialogue" in the *Faith Primer* pages may be found helpful to old and young.

The volume of 259 pages is well printed and nicely bound in cloth, published by The John C. Winston Company, and may be secured for \$1.50 by addressing Sacred Social Service, P. O. Box 5155, Philadelphia, Pa.

### FURTHER PLANS FOR NATIONAL PREACHING MISSION

BY THE FEDERAL COUNCIL

Representatives of cities as separated as San Francisco, Dallas, and Boston assembled at the Hotel Suburban, East Orange, N. J., April 30 and May 1, in a conference and retreat, preparatory to the National Preaching Mission, which is to be conducted for three months next fall, beginning in mid-September.

One of the major outcomes was the decision to promote the holding of a simultaneous eight-day preaching mission—from Sunday to Sunday—in local parishes of all denominations throughout the country in November. Each of the twenty-five cities to which the National Mission goes is also urged to develop a state-wide preaching mission covering other important cities. In these ways it is hoped that two important results will be achieved: first, the influence of the Preaching Mission will be nation-wide instead of being confined to the larger centers of population; second, the values of the mission will be conserved by being rooted in the work of the local church.

One of the gratifying disclosures was the remarkable extent to which the denominational agencies are adopting the plans of the National Preaching Mission as their own and building it into the year's program as a central part of their spiritual emphasis.

Methods of making the mission distinctly evangelistic in its results were considered and there was full agreement that some provision should be made for recording decisions to begin the Christian life or to take new steps in Christian discipleship. The more educational type of approach is to receive emphasis in the conferences of the ministers each weekday morning and the "seminars" for Christian workers each afternoon.

Among those who led the discussions at the retreat were Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York, who urged "preaching for a verdict"; and Dr. Lynn Harold Hough, dean of Drew Theological Seminary, who discussed the combination of the individual and the social aspects of the gospel which the Preaching Mission should present. Professor Reinhold Niebuhr outlined the point of view which he felt should prevail in the approach of the mission to problems of economic life, and Dr. Oscar Blackwelder, of the Lutheran Church of the Reformation, Washington, D. C., dealt with the appeal to young people. Members of the National Committee and many of those who are to be speakers and leaders in the mission were present, as well as representatives of cities to which the mission is to go.

A second retreat, especially for the purpose of spiritual preparation, is to be held September 8 and 9, immediately upon the arrival of Dr. E. Stanley Jones from India for the beginning of the mission on September 13.

### FROM THE CHINA BULLETIN

#### OUR ENGLISH SABBATH SERVICE

I have been asked to write about our Sabbath morning service. Probably this has been assigned to me because I have so often expressed my joy in our Sabbath service in English.

These services led by different ones of the mission family taken alphabetically are held in the Burdick-West parlor, or the Davis home.

Thanks to Dr. Anne L. Waite, we have had for a number of years a goodly supply of "Church School Hymnals." The worship programs in these hymnals are especially adapted to our meetings. These books are also very useful in the singing classes of the two schools.

A few weeks ago Doctor Palmberg was with us over the Sabbath and led our service. After reading a sermon she told of some of her recent experiences in trying to lead her Chinese neighbors to Christ.

The week following, Miss Ruth Phillips was the leader. She is a most helpful member of the mission family. The next week, Mr. T. M. Chang, principal of the Boys' School, led us in a fine service. Another week we met in the Davis home. Mrs. Davis was in bed with the flu. Mr. Davis was just up from an attack of the same trouble. As it was his turn to lead, Richard read the sermon, thus sparing his father's throat. A family by the name of Bowrey are living in the Davis house, and often they each take their turn as leaders. They are also welcome members of our mission family. Just recently Miss Chapin led the meeting most helpfully. The three Wests also take their turns as does your humble servant.

SUSIE M. BURDICK.

#### HOSPITAL NOTES

The National Bureau of Education is taking over the control of nursing education. The Grace Hospital School of Nursing, not being able to comply with all of their ninety-eight regulations for registered schools, has been forced to register as a "Class of Nursing." It is hoped that this will not hinder the school from its purpose of sending well-trained Christian nurses into the country districts about Liuhö as well as furnishing the hospital with efficient service.

The situation in China reminds one of the ancient story of Mr. Chu who had a precious pearl to sell. In order to arrange its sale, he made a beautiful box, lined with silk, inlaid with rubies, and decorated with ten feathers of birds. He sent it to his friend Chen. Chen was so taken with the box that he bought it at once and returned the pearl to Chu.

We've succeeded in selling China our western organization. Now we've got to get busy and sell her the pearl, which in the case

of nursing education, is Christlike compassion for the suffering. MIRIAM SHAW.

#### MISSION NOTES

The Lottie Baldwin Fund of \$300 per year which has been appropriated toward the salary of Miss Mabel West had not been diverted into other channels at the time our last "Bulletin" went to press. She is to receive the entire \$300 this year. Its use for the future is not yet determined.

One quite important item was inadvertently omitted from our last "Bulletin." We wished to express our sincere appreciation to the friend whose gift last fall made possible the payment to the missionaries of all salaries in arrears.

It is hardly necessary to say how happy we were to have Miriam Shaw return to us on February 28. It did not look as though we were glad at all, for having trusted to the evening papers' announcement of the belated arrival of her steamer, we expected to meet her at five-thirty in the afternoon. Her boat came in on schedule time, however, at eight-thirty in the morning, and only a summons to the telephone with Miriam speaking at the other end of the line, jarred us into the realization that we had missed a coveted experience of greeting her from the wharf.

Today, March 12, there has been a simple service of dedication of the month-old daughter of Mr. and Mrs. Yeu in their home, with prayer and hymns, appropriate Bible quotations, and a few words of consecration by the pastor. The growing desire on the part of Chinese Christians not only to dedicate themselves, but their children, to God for his loving care and direction is a mark of beautiful growth seen frequently.

It is in this home where Mabel West has lived for several years. Two boys, David and Donald, are especially thrilled to welcome this little sister—Donna Jean—to their home. Not all Chinese children have two names, a Chinese and Western one, but these all have.

At the February meeting of the Executive Committee of the Shanghai Seventh Day Baptist Church, Mr. Irvin Phelan of Los Angeles came to speak to a group of some thirty on "Life Changing the Essential Job of the Christian."

The meeting was very informal, held in the parsonage, and the talk was of course

given in English. Mr. T. M. Chang, whom we hope you all know by now as our Boys' School principal, was the interpreter. He did a remarkably good piece of work at it too.

Mr. Phelan is a business man who, having gotten a vision of a changed world with God at the helm, has given himself to God and all he had, to be used anywhere and how, in co-operation with him. This has involved great sacrifice on his part. Last year he started towards the Orient; has been in Honolulu, Japan, and various parts of China, giving hours on end daily, in personal interviews with all sorts of people and helping change men to God-directed lives, who go out in turn to help change others. Mr. Phelan is a man of fine personality, keen business insight, and winsome friendliness, but, above all, is his devotion to the Master for whom he has literally resigned all.

Our Chinese group were deeply impressed as are many individuals and groups by his presentation of the Christ-Quality of Life. The beauty of it is to realize that he belongs to an increasing army of modern day crusaders for Christ.

When our friends in the United States write of the "Bulletin," they speak appreciatively and encouragingly, but tell us not to write too much, or that a printed copy is more attractive than a mimeograph one. Now that is all in our favor. Shorter copy, less mental effort on our part. Printed rather than mimeographed—ah, that lets us out of a tremendous lot of work. But here's the rub; it costs more cold cash to have it printed. We have less of that than we have time, strength, patience, perspiration, etc. So please accept our many thanks for the contributions to the "China Bulletin" which we have received.

Please know we appreciate your help, though we do not wish any one to feel under obligation to give. It is our pleasure to let you hear from us semi-occasionally. M. R. D.

#### IDEAL MINISTER'S WIFE

Six requisites for the ideal wife of a minister have been decided on by under graduates of Boston University's School of Theology. She:

1. Must be intelligent.
2. Must have beauty, not of face and figure, but of mind and character.



3. Must have that personality which will make her live winsomely, femininely, capably, and understandingly.

4. Must have a common interest in her husband's work.

5. Must dedicate her life to the cause of Christian endeavor.

6. Must have a permanent inspiring character.—*Methodist Protestant Recorder.*

## MARRIAGES

**SUTTON-BOTTOMS.**—Edna Ruth Bottoms, daughter of Rev. and Mrs. A. T. Bottoms, was united in marriage to Francis Orlan Sutton, both of Berea, W. Va., October 12, 1935, at the Methodist parsonage at Bridgeport, W. Va., the pastor performing the ceremony.

**WHARTON-DAVIS.**—Armistead Wharton and Miss Virginia Davis, both of Providence, R. I., were united in marriage at the Bethany Baptist church, Pawtucket, by Rev. Arthur Jennings, April 11, 1936.

## OBITUARY

**BEE.**—Azariah, son of Josiah and Priscilla Davis Bee, born at New Milton, W. Va., August 27, 1844, died at the home of his son, Zed Bee, at Auburn, W. Va., May 5, 1936.

Since thirteen years of age he lived in Ritchie County. In June, 1869, he married Venia Law, who died ten years ago. He is survived by three sons: Zed, Roy, and Hays, all of Ritchie County; and three daughters: Mrs. Alice Goff, Mrs. Martha Batson, and Mrs. Nancy Rymer; besides a number of grandchildren and great-grandchildren.

Funeral services were conducted by Rev. A. T. Bottoms assisted by Rev. Mr. Fowler of the local Methodist Protestant Church. Burial was in the Ritchie Seventh Day Baptist Cemetery.

A. T. B.

**BURDICK.**—Margaret Louise, daughter of T. Le-land and Margaret Davis Burdick, was born in East Aurora, N. Y., April 9, 1931, and died of scarlet fever in a hospital in Rome, N. Y., where she had been taken for special treatment, April 29, 1936.

Due to the mother's illness the children had been taken to the home of the grandparents, Mr. and Mrs. T. B. Burdick, in Little Genesee, and later brought to the home of their grandparents, Rev. and Mrs. A. L. Davis. Here the mother came to care for her.

Margaret Louise was a beautiful, talented, lovable child. She loved flowers. She had unusual artistic ability which expressed itself in many ways.

Private funeral services were held from the undertaking parlors in Rome, on May 1, conducted by Rev. A. E. Curry, a friend and neighbor of the family, and Margaret Louise's

"chum," assisted by Rev. Paul S. Burdick. The floral tributes were beautiful. The body was laid to rest by the side of the mother's baby sister in the Verona Mills cemetery.

"We miss her in our joys and in our sorrows; She was our life, our center, and our sun; And yet we would not call her back, but whisper, 'O God, thy will be done.'"

A. L. D.

**LANGWORTHY.**—Ulysses S., only son of John S. and Lavinia Langworthy, was born in Ashland Township, Minn., July 29, 1866, and died at Dodge Center, April 13, 1936.

He united with the Seventh Day Baptist Church when fourteen years old, remaining a faithful member till death. He married Charlotte Irene Langford October 29, 1890, and the greater part of their wedded life was spent on the farm where he was born. Six children blessed their union: Myron, Mrs. Mildred Swenson, John, Mrs. Charlotte Lindahl, Mrs. Edith Kramer, and Mrs. Ethel Bartel. They and nine grandchildren with the widow and two sisters—Mrs. Jennie Babcock and Miss Edna Langworthy—survive him.

Funeral services were conducted by Pastor Charles W. Thorngate, Albion, Wis.

C. W. T.

**LAWTON.**—Charles D., son of Giles and Sarah Potter Palmer Lawton, was born January 1, 1850, on Albion Prairie, Wis., and died April 24, 1936, at Milton Junction.

On February 1, 1873, he was married to Mary Wood of Albion. Survivors include three daughters; Mrs. Geo. Palmer, Mrs. Jessie Freeborn, Mrs. G. Merton Burdick; and one brother, Fred Lawton.

Funeral services were conducted by Pastor Chas. W. Thorngate and burial was made in the Albion Evergreen Cemetery.

C. W. T.

## 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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## PRAYER FOR PEACE

From the murmur and subtlety of suspicion with which we vex one another

Give us rest.

Make a new beginning.

And mingle again the kindred of the nations in the alchemy of love.

And with some finer essence or forbearance

Temper our mind.

—Aristophanes (448-385 B.C.)

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