

Mr. Bee had lived in Colorado for about twenty-five years. His body was brought to Salem for burial in the family plot at the Greenbrier church, where the funeral was conducted by the pastor of the Salem Church. G. B. S.

DAVIS.—Carrie E., daughter of Hiram Charles and Anna M. Davis, born November 2, 1877, died November 14, 1935, at Shiloh.

In January, 1889, she was baptized and joined the Shiloh Church. She married Dr. Arnold C. Davis in 1900. They lived in West Edmeston, N. Y., where he practiced medicine and served the church as pastor till his sudden death in 1908. Two children were born; the son, Dr. Milton Davis, of Milton, Wis., survives.

Mrs. Davis taught music for several years, and lived at Milton for some time. The last few years were spent at her home in Shiloh, with winters in the South. Her interests centered in church and benevolent organizations. Many distant relatives and friends remain to cherish her memory.

Farewell services in charge of her pastor and Rev. H. L. Cottrell, were held from the church, and interment made in Shiloh cemetery.

L. M. M.

JETT.—Iva M. Bee, daughter of Albert and Lizza Jane Bee, born September 28, 1877, died at her home in Berea, W. Va., December 1, 1935.

She was married to Mike Jett in 1898. She is survived by her husband, two daughters, two sons, six sisters, and two brothers; also two half-brothers, a half-sister, a step-mother, and nine grandchildren.

About five years ago Mrs. Jett joined the Seventh Day Baptist Church at Berea, and has been faithful and loyal. She will be greatly missed in the church organizations, in her home, and community.

Her funeral was conducted by the pastor of the Salem Church, in the absence of her pastor, who is temporarily on the Iowa field. G. B. S.

KENYON.—Marietta E. Kenyon, daughter of Abel B. and Julia A. Burdick Kenyon, was born in Hopkinton, R. I., June 11, 1863, and died at her home in Rockville, R. I., November 16, 1935.

On March 25, 1889, she was married to Byron L. Kenyon by Rev. A. McLearn. She was baptized by Rev. James R. Irish and united with the Rockville Church October 18, 1873, continuing a member for sixty-two years, and dying a few minutes before the Sabbath morning service on November 16. She is survived by her husband and many other relatives.

Funeral services were held at the Avery Funeral Home in Hope Valley November 19, conducted by her pastor, Rev. Willard D. Burdick. Burial in the cemetery at Rockville. W. D. B.

SHEPPARD.—Patience Ann Sheppard, daughter of Caleb Davis and Keziah Ayars Davis, born near Shiloh, January 30, 1850, died December 10, 1935, at the home of her daughter in Greenwich, N. J.

At an early age she united with the Seventh Day Baptist Church of Shiloh, where she has

always kept her membership. On August 16, 1871, she was united in marriage with Gustav Smith. This union was soon broken by the death of the husband. Mrs. George E. Jones of Greenwich, N. J., is the only child of that marriage. In January, 1877, she married Richard Sheppard, who preceded her in death about fourteen years. Most of her married life was spent at Greenwich. Besides the daughter she is survived by one son, Belford Sheppard; two brothers, D. D. and W. W. Davis of Shiloh, and many more distant relatives.

Farewell services were held from the Shiloh church, conducted by Rev. H. L. Cottrell of Marlboro, assisted by Rev. William Hammond of Greenwich, in the absence of her pastor. Interment in the Shiloh cemetery. L. M. M.

WHEELER.—Mrs. Irene Van Horn Wheeler, daughter of Mr. and Mrs. James Van Horn, born January 9, 1871, at Welton, Ia., died November 23, 1935, at Boulder, Colo.

She lived with her father's family in North Loup, Neb.; Taney, Idaho; Hewett Springs, Miss.; Calahan, Colo.; and Boulder, Colo. She was married to Alfred Wheeler on July 4, 1905. All of her married life was spent in Boulder. She leaves her husband; two daughters, Beth and Oletha; two brothers, Leon and Ralph Van Horn of Rifle, Colo.; and a sister, Mrs. Minnie V. Hills of Arlington, Wash. Farewell services were held at the Hall-Kelso Mortuary November 25. Interment was in the Green Mountain Cemetery. (A tribute to her life is found elsewhere in this issue.) R. H. C.

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.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to: Sabbath Recorder, Plainfield, N. J.

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

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

The Sabbath Recorder

VOL. 120

JANUARY 20, 1936

No. 2

OPPORTUNITY

In an old city by the storied shores,
Where the bright summit of Olympus soars,
A cryptic statue mounted toward the light—
Heel-winged, tip-toed, and poised for instant flight.
"O statue, tell your name," a traveler cried;
And solemnly the marble lips replied:
"Men call me Opportunity. I lift
My winged feet from earth to show how swift
My flight, how short my stay—
How Fate is ever waiting on the way."

"But why that tossing ringlet on your brow?"
"That men may seize me any moment: Now,
Now is my other name; today my date;
O traveler, tomorrow is too late!"

—Edwin Markham.

Contents

Editorial.—What Will You Do?—Missionary Month.—Kagawa in America.—	
Anti-liquor Billboards	34-36
Message From the Religious Life Committee	36
The Fountain of Abundant Life	36
Missions.—Let Us Not Forget.—National Preaching Mission.—News from the	
Work in Germany.—Grace High School.—Purpose of Christian Missions.	
—Home Field.—Holland Letter	38-43
Woman's Work.—Reports of the Woman's Board.—"World Day of Prayer."	
A Day of Fellowship and Prayer	44
Supplement	I-VIII
Denominational Budget	45
Children's Page.—Our Letter Exchange	46-48
Our Pulpit.—Principles of Victorious Warfare	48-50
Observations	50
Denominational "Hook-Up"	51
Marriages	56
Obituary	56

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 120, No. 2

WHOLE NO. 4,676

THEODORE L. GARDNER, D. D.,

Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. George H. Trainer

Luther W. Crichtlow

Mrs. Walter L. Greene

Rev. Erle E. Sutton

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.50

Six Months 1.25

Papers to foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

What Will You Do? The chances are that many church people considered locally as good Christians do not read the SABBATH RECORDER. Recently such a person met the writer in a distant city and expressed surprise at meeting him there. It had to be explained to the prominent church member that an extended tour was just being completed that necessitated absence of more than twelve weeks from the office. During the weeks, in editorials, observations, and reports it had been fairly shouted through columns of the SABBATH RECORDER.

That would not be so bad so far as the above is concerned. But when the denominational work lags, and the budget suffers to the extent of \$7,610.59 in six months, the wonder is if many possibly do not read the RECORDER, with its numerous reports and appeals. The "Urgent Message" from the Finance Committee and Treasurer Crandall's report in the RECORDER of December 23, should have stirred more than five thousand Seventh Day Baptists. Perhaps one fifth of that number read those items. Did one tenth of these readers do anything about it? Likely the most of those who were stirred up already had paid

their pledges up to date or further. The arrears in the budget, salaries of missionaries and other workers withheld, and important work delayed should cause every loyal, unselfish Seventh Day Baptist deep concern. What shall we do about it?

First, let the reader of this editorial check up on his own pledge to the budget and see if he is at least paid up to date. If not, make it an early New Year's task to do so. Let him also review his obligations and resources to discover some way of increasing the amount already pledged.

Second, let him check on his home church treasurer to discover if offerings have been sent in, and if they are being regularly remitted. Let him discover if his church cannot raise even more for this work than it has proposed to do.

Third, then let him pray for our work and its adequate support.

Fourth, let him become a booster for the SABBATH RECORDER and encourage people to read it and pass it on to others.

Much depends upon pastors and church officials. It is easy to become so busy with our own problems, worries, and work that our Christian obligations and responsibilities are neglected. Brethren, this ought not to be. Let us look on the arrearages of our budget—a budget which represents our denominational work—as sympathetically as folks did when a fire in Jamaica set our missionaries into a garage for a home. Hundreds of dollars flowed out of our pockets to meet the loss. Some of our workers today may be wondering where flour and coal are coming from. What is your answer? My answer is already made.

Missionary Month It is doubtless true that if the secretary of the Missionary Society went throughout the denomination stressing the needs of our home and foreign work, with human interest stories played up, greatly increased contributions for the work would be realized. The same would be true of Tract Society work, Sabbath School Board, and other activities. However, it takes time and money to do such a thing. To save time and expense and to give each activity recognition and support, the Denominational Budget plan was devised. It has proved its own worth and needs no apology. That it lacks in some important respects is admitted by all. For instance, one is not likely to visualize the variety and im-

portance of the vital activities represented when he reads in the budget, "For Missions—\$15,312.00." Even when "broken down"—so much for China, so much for the home field—it lacks the vital personal element, the human appeal.

To overcome this and to impart helpful and encouraging information, the plan of "Missionary Month" has been formed. Splendid material is found in the Missions Department this week. We are sorry that much of this matter was not published in the last issue of the RECORDER. Heavy holiday mail, with consequent slowing up of postal service, accounts for it. We understand that pastors have been furnished with other helpful information for the encouragement of special programs or other activities within the church to promote missionary interests.

If January cannot be used for this purpose, then February or March may be used. It will be well to remember, in this connection, that other vital interests will be stressed in April. Meanwhile, let every church center its best attention upon the work of missions—praying, laboring, giving, that the great commission may be fulfilled in every part for which we are responsible.

Kagawa in America The Christian world has been profoundly moved during the past decade by the life, consecration, and influence of Dr. Toyohiko Kagawa of Japan, who arrived in San Francisco, December 18, for a six months' speaking tour which will include many of the great cities of the United States and Canada. The *Christian Century* hails him as "the most significant figure in the Christian Church today." His abounding faith and deep spirituality impress people greatly. His first contact with Christianity seems to have been through a Bible class which he had joined for the purpose of learning English. Some time later he confessed Christ and prepared for the ministry. For fourteen years he devoted himself with perfect abandon to plague stricken slums of his native country. Thanks to his untiring efforts and courage, conditions in many cities have been greatly improved. It is said that while in the slums he lived on \$1.50 per month and shared anything beyond that, which he received, with the needy. "His tiny room, without a stove or table or chair, he shared with others needier than himself." He has written much about the poor, and his books and other literature have attracted

wide attention. Many have looked upon him as a modern St. Francis of the slums.

Rev. James Myers of the Federal Council has just released to the press a report of "A Sight-seeing Seminar on Consumers' Co-operation," held at Indianapolis, December 30-January 1, in which Doctor Kagawa had a prominent part. His subject was "Religious Idealism and the Co-operative Movement," and gave the keynote of the seminar. The three hundred fifty delegates were widely representative of national denominations and state and local councils of churches. Besides the widely reputed speaker, many men prominent in civic, economic, and religious life had part.

A number of officials of the Consumers' Co-operative Movement attended; also members of the Farm Bureau, the Grange, the Farmers' Union, and the American Federation of Labor. Government officials attended as unofficial observers.

All Christians may well be glad that the group in such a movement had the benefit of Doctor Kagawa's presence and the inspiration of his address.

Anti-liquor Billboards Accidents and tragedies are mounting daily, caused by a drink or two "under the belt" of "unintoxicated" drivers. Less dramatic results of moderate drinking are seen on every hand. Recently the dailies were reluctantly printing news items concerning prison conditions and vast increases due to liquor drinking.

True temperance people will rejoice over every effort put forth to discourage drinking and to educate people against it. We learn from a bulletin from headquarters, Evanston, Ill., that a feature of the Willard Centenary Temperance Educational Program of the National W.C.T.U. will be a plan to reach millions with the truth about alcohol through poster, billboard, and display press advertising. The plan to celebrate the one hundredth birth anniversary of Frances E. Willard in 1939, is now being carried on in co-operation with state and local W.C.T.U. organizations as a purely educational presentation to the American public, epitomizing the consensus of scientific, social, and economic findings on the alcohol problem. With the beginning of a new year, emphasis will be placed on a more dramatic presentation of temperance truths through poster, billboard, and motion pictures than ever before.

New York State already has begun such a program, by underwriting a series of arresting signboards on the most traveled highways between New York, Albany, and Buffalo, with others projected westward. Each bill-board is designed to tell a story of the hazards when alcohol is inside the car instead of inside the radiator.

These temperance signboards, four-and-a-half by five feet in size are mounted attractively on fifteen-foot iron posts in a manner not to obstruct the view. New York dailies are also carrying display advertising—four columns in size—sponsored by the state W.C.T.U. No fewer than twenty-five dailies in the state of New York have carried these large display advertisements in "Alcohol Education"—reaching a circulation among a million and a half of people.

The well-known advertising firm of Frank Presbrey Company prepared the copy for three different advertisements for this purpose, using the most up-to-date methods of advertising approach and appeal.

Mr. Presbrey is vice-president and a member of the executive committee of the Boy Scouts of America and, as recently announced, resigned from the board of directors of the Council for Moderation when he found that he had been mistaken in his belief that that organization was formed for the purpose of putting on an educational program against all liquor.

MESSAGE FROM THE RELIGIOUS LIFE COMMITTEE

The suggested program of the Religious Life Committee was adopted by the General Conference, printed, and distributed to all the churches. Hence, it did not seem necessary to burden the RECORDER with messages from the committee.

We have been encouraged by the report of evangelistic work being done by Secretaries Van Horn and Sutton, by Pastors Bottoms, Coon, Maltby, and others. The report of President Inglis of work and plans as he observed them on his western trip—all these activities are heartening. Then, too, the spirit of the splendid revivals held last year is carrying over into this year's work. For all these evidences of increased interest and growth we give praise to God.

However, all churches will not conduct revivals this year. To attempt such, in some

churches, might be unwise. But every church can have—should have—some definite program of evangelism. Since we are now in the midst of winter when, at least in many of our northern churches, revival meetings are not practicable, why not use this time for personal visitation, or various types of training class work, or Bible study? The Department of Evangelism of the Federal Council recommends that January be used for an every member visitation campaign. We recommend that January-March be used for such work, each church picking the time best suited for its work.

I know not all churches—not all pastors even—have caught the vision of this enlarged undertaking. The pastor who wrote us last year that he had not entered into any of the special recommended activities, but preferred to carry on their work in the usual way, and that his church "felt the same way about it," probably expressed the view of some other pastors. But if our denomination is to continue as an organized body and justify its existence, we must have a definite, constructive program of evangelism—and then work the program.

Will not each pastor call together a group of his laymen and unitedly, prayerfully study the needs of their church and community, and then adopt some forward-looking, constructive program of evangelism? We have suggested that the first three months of the year be used in personal visitation, in training class work, or group classes for Bible study. If you are planning for a revival service next fall, begin your preparation work now.

In behalf of the committee,

A. L. DAVIS,

Chairman.

Verona, N. Y.,
January 1, 1936.

THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL F. HURLEY

WHAT AND WHERE IS GOD?

The Church today has equipment for both transportation and communication of which the Church of the apostles never dreamed. Those early Christians traveled on foot or by slow boat; they communicated by word of mouth or by hand-written documents sent by the hand of a messenger. Yet in spite of these slow and crude methods they "turned the world upside down." The power that accom-

plished such a feat was the Holy Spirit, the equipment within, rather than any machinery or equipment without. Today we have the equipment without in plenty and in great variety. We need the inner power of the Holy Spirit. And we have started out to study the Holy Spirit.

To understand the nature of the Holy Spirit it may be well to consider first the nature of God. What is God like? How and where may I find him? If I am dependent on God how may I co-operate with him? Of course, God is too vast for human explanation; yet, if he is the origin and continuation and destiny of man and the universe, then to know what we can of him and to live aright on the basis of that knowledge are the chiefest responsibilities of life.

Joseph Fort Newton says, "Only God is permanently interesting. Other things we may fathom, but he out-tops our thought and can neither be demonstrated nor argued down. The pageant of nature and the procession of events are endlessly fascinating, yet they are only symbols of something beyond. God is the meaning beyond the facts, the Great Meaning to which all facts contribute, and in which they find explanation. Beyond him human thought cannot go; short of him it cannot rest." "Our thought of God determines what we think about ourselves and our fellows, about life and duty and destiny—our philosophy of history and our interpretation of experience. By the same token, if we are wrong about God we can hardly be right about anything else."

I. WHAT IS GOD? We may learn about him in nature, in conscience, and in revelation.

A. In nature. God is revealed as

1. Power. The one who looks around cannot help but see this.

2. Intelligence. In spite of elements that jar, there is plan and purpose to be seen. Snowflakes and stars, growing plants and chemical forms, human bodies and atoms, all show a plan.

3. Law. We have a law-abiding God. He who demands obedience from all his creation is not himself a law breaker. God never broke a law in order to work a miracle. He may set in operation a thousand laws of which we know nothing, but he does not violate his own creations.

B. In conscience. God is revealed as a moral God.

"Two things fill me with indescribable wonder," says Kant, "the starry heavens above me, and the moral law within me." Moral laws as well as physical laws are alike inviolable. Though the penalty may not be so obvious, yet for unkindness, impurity, dishonesty, and falsehood the penalty is as sure as it is for falling from a skyscraper. And that means that we have both a God of blessing and mercy, and a God of wrath, that is, of judgment.

C. In revelation. God is revealed as

1. Personal. Of course God is vastly more than all we mean by the word "personal"; but since personality is the highest expression we know, we cannot call God anything less than that. He can, and does, commune with us. "Speak to him thou, for he hears." All revelation that lifts mankind tells of a God who hears those who cry to him.

2. Love. Of course this is shown also in nature. As Maude Royden makes clear, creation itself is evidence that God is love. Indifference does nothing; hate only destroys. Love alone creates.

Again Miss Royden points out that beauty is evidence of love. Only a lover plants a flower garden. Think of a mother sewing on a dress for the baby that is to be born. Laces and ribbons and embroidery, what are they good for? They do not make the baby any warmer or more comfortable. Yet the mother must put them on the dress. She loves, so she puts beauty in. And to eyes that see, the whole universe is drenched in beauty. "God is love."

But it is in redemption that we have our clearest evidence of a God of love. To make something may be evidence of love, and it is. How much more to remake that which is marred! But that is the highest revelation of God we have. He takes lives broken and marred by sin, and remakes them into veritable jewels by the alchemy of his Grace. God is love indeed!

3. Christ-like. We judge everything by its highest expression. But Jesus is the highest expression of God we know or can conceive. However much we may yet learn of God through the eternities, it will all be Christ-like in quality. "He that hath seen me hath seen the Father."

4. Spiritual. "God is a Spirit." That is a truth both humbling and encouraging. It is humbling because in the nature of the case

we can't know much about God. Our senses are made to respond to matter, not to spirit. We don't know much about our own inner life. If we can't see our emotions, or hear our intellects, or taste our wills; if we really have little idea of the nature of our own minds, what can we know about God! Why, we really know little of our own lives. We never see what leaves a living body when it is changed to a corpse. We ought to be very humble when we talk about God. We know so little about him! "God is a Spirit."

Yet, as Baron von Hugel pointed out, we can know God without knowing much about God. A dog cannot explain where its master was born, nor who were his parents, nor where he was educated, nor what is his business, but he knows his master. He obeys his voice, he enjoys his fellowship, he depends upon his care. A dog knows his master, though he cannot explain him. And we ought to be as intelligent as a dog. We too can know our Master.

II. WHERE IS GOD? It is an encouraging fact to know that God is Spirit. It helps us to realize that he is everywhere.

When we were children we thought of God as a Big Man up in the sky, mighty, stern, always watching! Some of us never outgrow our childhood's picture of God. When we study wise men's ideas of literature and science and history, but retain a child's idea about God, that is tragic.

Heathen races thought of God as inhabiting trees or waterfalls or animals or the sun. The Hebrews at first thought that God was connected with the soil. Jacob runs away from an angry brother, and after he had left his native land he has a dream about God. "Surely God is in this place," he cries out, "and I didn't know it." After Naaman was cleansed of leprosy he asked permission to carry two mule-burdens of earth home with him so he could worship the God of the land of Israel. When the Israelites were in Babylonian captivity they were asked to sing. "How shall we sing the Lord's songs in a strange land?" they replied. But new truth came to them there.

Where is God? One of the most illuminating suggestions is found in Dr. Alexander Whyte's sermon on "The Geometry of Prayer." In this he is trying to show how spiritual a thing prayer is—and how human and anthropomorphic we are. "As the heavens are higher than the earth," says the

Bible. How are they higher? In feet or miles? Or in goodness and blessedness and truth? Is heaven straight up above our heads? If so, at what time of day? Is heaven just one place? Or is it the blessed experience of God—wherever that may be? What did Jesus mean when he said, "And no man hath ascended up to heaven, but he who came down out of heaven, even the Son of man who is in heaven"? Was Jesus in heaven while he walked in Palestine?

Again, "He brought me up out of an horrible pit," we read. Where is that pit? Is it in the center of the earth, or in our own God-forsaken hearts? Listen again to Jesus, "and he took his journey into a far country." Where is that far country? Is it Rome or Paris or Tia Juana or New York? Can one be in the far country as he sits in church? Is the far country a matter of miles, or of evil habits and guilty secrets? You see, we are so human and earth-bound that even the Bible has to speak to us in the terms of direction and distance and space, when it would tell us of spiritual ideas.

But the joyous truth is that Spirit is not limited by time and space. Since God is a Spirit, he is not just somewhere, he is everywhere. We are always in his presence. "In him we live and move and have our being." He fills all things. "Closer is he than breathing, and nearer than hands or feet." How glad we ought to be!

There is one arresting fact, however, that ought to give us pause. We are always in his presence; we may not be in his fellowship! Everybody is in his presence; many are not in his fellowship! Can that be the reason why God sent into the world a Son, and a Holy Spirit?

4415 Lemon St.,
Riverside, Calif.

MISSIONS

LET US NOT FORGET

Let us not forget that, by the action of the General Conference, January is Missionary Month and let us show our loyalty to Christ and his church by emphasizing the fact. While not forgetting the other interests, let us remember in our thinking, prayers, and gifts, world-wide missions and our own missions especially.

By the action of Conference other interests will be given special consideration later and a well-planned enthusiastic observance of Missionary Month will make other special months all the more helpful.

Missionary Month means opening a door for special gifts to missions, the increase of contributions to the entire budget, a better understanding of missions and evangelism, and growth in grace on the part of the churches.

NATIONAL PREACHING MISSION

For many months the Commission on Evangelism of the Federal Council of Churches has been working out plans for a National Preaching Mission to be held next autumn. The time set is from September 13 to December 15. Much time, thought, and prayer have been put upon it and the arrangements now seem to be pretty well perfected. The plan provides for the holding of the preaching mission in many of the cities of our country, and foremost preachers in America, England, and elsewhere have been engaged to bring the messages during a series of nights.

The writer has had first hand information from the beginning of the move and has been wondering how this nation-wide move can be made of help to Seventh Day Baptist churches. The meetings planned by the Commission on Evangelism of the Federal Council are to be held in the cities and will not reach many Seventh Day Baptist churches, as they are largely rural churches, unless they plan preaching missions in their own churches, and it is hoped that they will do this. We need to take advantage of the interest that will be created by the move. Pastors and churches are now making plans for the new year and no doubt many of them will wish to include the preaching mission in their plans. It would be an incalculable blessing if every church in the denomination would plan for a preaching mission next autumn or sometime during 1936, and this can be done with very little extra expense.

In country churches it will not be wise to undertake to follow the methods in all their details of the National Preaching Mission. The preaching mission is a series of meetings in which preaching is given the principal place. Thorough preparation should be made beforehand and Christians helped to commit themselves to the support of the meetings. The

pastor may do the preaching or a brother minister may be secured.

The object is to enthuse Christians, encourage the fearful, strengthen the weak, win converts, build up the church, and glorify Christ and his leadership. It is a different approach to the problem that is always before the church. While it emphasizes preaching, as does the New Testament, it may include every form of Christian effort and result in manifold blessings to the church and community in which it is held.

NEWS FROM THE WORK IN GERMANY

Now a word about the present situation in Germany. We have now regular Sabbath meetings in about twenty-five different towns, and the number is steadily increasing. What force have we to look after all these growing companies? Well, we have about 15 ordained local church elders, and two ministers, if you count me as one! You will readily see that, to look after a field of the size of Texas and to visit all these places from time to time, it costs considerable for fares and takes much time. I spend, when I am out, about \$20 to \$40 monthly, board and room with the brethren and sisters at that. The same is true of Brother Wippermann, who is now eight weeks in eastern Prussia and Pomerania. Add to all this the editing and proof reading on the sixteen-page "Monthly," some new publications, the large correspondence; then you have some idea of the work. I must also look after the financial part of the publishing, as well as the commercial side of it.

"Rejoice in the Lord alway!" Philippians 4: 4. As few as we might be in numbers and small in strength, still we have great reason to rejoice always as also did Paul, for what the Lord is doing in our German Seventh Day Baptist churches and through the small number of evangelists. With few exceptions our churches are alert, and during our visits we find some souls ready to unite with us and also new visitors. Brother Wippermann visits at present all the churches and scattered members in the East and the Lord adds his signal blessings. Thus our local elder at Ditzellen, Brother Gnosa, writes me: "We have spent very blessed hours together, which gave us opportunity to edify each other in a Christian and brotherly manner, and to encourage each other. There exists a live interest among our friends." A sister writes from Inster-

burg: "We spent blessed hours together with Brother Wippermann. During his short stay he has won many friends. One dear sister has demanded baptism. Now that a minister has come, it is apparent, how many souls long after the truth." Brother Wippermann himself writes: "I am thankful for all the blessed guidance of the Lord and for the joy of brotherhood, especially with all the dear brethren and sisters and friends in the East."

As to my own person, the four weeks' rest in the Black Forest, has given me new strength. On my return trip I had, during four days, a public service attended by sixty, and a number of Bible studies at Frankfurt on the Main, and I do hope that the sown seed will bear fruit. My next work was to finish the three monthly numbers until December and also some new publications. With the church at Hamburg I spent two Sabbaths; we could receive two sisters in the church and ordain Father Losch as deacon of the church. One Sabbath I had the Lord's Supper with the church at Kiel, and I was pleased to find the church alert. My next trip was to Celle, where I could receive two brethren into church fellowship and have the Lord's Supper with them. There are others interested. At Hannover, where the Sabbath was spent, there were also different visitors, and I had blessed meetings on Sunday in Brunswig. My next trip brought me first to Bielefeld, where two families had regular Sabbath meetings, one being the parents of preacher Wippermann. I found on the Sabbath a company of ten, and two sisters decided to unite with us. Prospects are fair for a church organization in the near future. Saturday eve and all day Sunday I had three meetings with the church at Ludenscheidt. We had the Lord's Supper together; one sister united with us and it was my privilege to ordain Brother Ackermann of Iserlohn as their elder. Four days then I spent with the family of Gaul at the large city of Essen, and had a number of well attended Bible studies. Brother Zobel, the active elder of the church of Gelsenkirchen, is doing good work here; already they have their regular Sabbath meetings, and from eight to ten attend. I had also Bible study with friends from Duisburg, and they bought our literature. From Friday until Sunday I had four well attended meetings with the church at Gelsenkirchen. On the Sabbath the church desired me to ordain Brother Bock as assistant

elder and deacon. On Sunday they had quite a program to celebrate the anniversary of the Reformation; over seventy assembled and some twenty-five young children rendered much help with their happy song and music. During the month of October we had the pleasure of having Brother W. Losch, my former assistant, with us, and he spoke several times to the Hamburg Church. He has spent six months in the labor camp in eastern Prussia, and enjoyed his work very much, though it meant up to seventeen hours' service. His conduct was testified to as "very good." On the Sabbath, however, he was freed from manual labor. Now he has entered upon his one year military service and he testifies that he was surprised, himself, how well they are being cared for and equipped under the new regime. All in all, the prospects for the growth in eastern and western Germany are good, therefore we "rejoice in the Lord alway."

Sincerely yours,

L. R. CONRADL

November 13 and 17, 1935.

GRACE HIGH SCHOOL

Secretary W. L. Burdick,
Ashaway, R. I., U. S. A.

DEAR SECRETARY BURDICK:

Your good letter dated September 26, has been duly received with appreciation. Now as Christmas is fast approaching, I wish to send you my sincere greetings for the season and my wishes to you for another year of prosperity and success.

In the school here, this term, there is a total enrollment of 223 students, with 117 in the high school, and the rest in the primary. There are 58 boarders. While there is a gradual increase in enrollment almost every year, yet I am quite convinced that in order to make the school self-supporting and have everything brought up to standard, we must have at least one fourth more students than what we have at present. But then facilities including buildings, playgrounds, and equipments will be a very serious problem to solve. Even with the present number the ground is already too crowded when the classes are not in session. But I believe that God must have a plan of his own in everything, and that he in time will surely show us a way out.

I am happy to report that the graduating class from our junior high school, numbering thirteen, took the government examination last summer and got the first place among eighty-nine schools of a similar standing in Shanghai. We are quite proud of it. Our senior class also did well, taking the thirty-third place in a list of sixty-five schools.

We have just made arrangements with a bank to advance us a loan of \$2,000 local currency, to be paid back when the school opens next spring. Too bad that we have to do that in order to finish up the term, but there is no other way. We have been obliged to do that at the end of nearly every term during the past two years or more. However, I agree with Mr. Eugene Davis that finance is not the only thing that matters. As our Master has already led us through the difficulties in the past, I am sure he will continue to guide us in the future.

The Girls' School is celebrating its fiftieth anniversary today. I do not want to miss the program, so I must stop here. Wishing you a "Merry Christmas."

Sincerely yours,

T. M. CHANG.

Principal's Office,
Shanghai, China,
December 1, 1935.

PURPOSE OF CHRISTIAN MISSIONS

BY PASTOR WILLARD D. BURDICK

(A four minute outline presented on the program of the Missionary Society at the General Conference, August 21, 1935)

When Jesus taught his disciples and sent them out to do missionary work, he clearly stated the purpose of Christian missions. He told them *where* to go—"into all the world"; to *whom* they should go—"to every creature"; and *why* they should go.

1. But *why* were they to go? What is the purpose of Christian missions? Jesus sent them out to "preach the gospel." The divinely appointed purpose of missions was, and is, to make known the good news of salvation.

2. But this was not all; they were to baptize in the name of the Father, and the Son, and the Holy Spirit those who accepted the gospel. The missionaries were to expect converts, and were to encourage them to confess their acceptance of Jesus Christ as Savior in the beautiful and meaningful ordinance of baptism.

3. But Christian missions do not stop with preaching the gospel and baptizing believers; Jesus continued his instructions by saying, "Teaching them to observe all things whatsoever I have commanded you."

Peter was not the only person who has to be told repeatedly, "Feed my sheep." The Church has been remiss in that she has not been fully teaching the commands and instructions that Jesus gave relating to the individual in his personal life, his family, business, social, interracial, national, and international relationships.

4. A fourth specialty in Christian missions relates to the care of our health and the care of the sick—medical missions.

When Jesus sent out the twelve, he said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

When he sent out the seventy he told them that upon entering in to a city, if the people received them, they should "heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

These directions, supported by Jesus' compassion for and care given the sick, make medical missions an important line in Jesus' purpose in instituting Christian missions.

But who is sufficient to work out such a program?

It would be a hopeless task were it not that he who established Christian missions has promised to be with his missionaries "even unto the end of the world."

HOME FIELD

(Items gleaned from reports of missionary pastors)

Rev. Robert W. Wing, missionary pastor of the churches in Hebron, Pa., reports that the interest has never been better since he went onto the field, the first of May, 1934. The average attendance at the First Hebron Church, located on Crandall Hill, for the last quarter was thirty, and for the church located at East Hebron, fifteen. Brother Wing is planning a vacation trip into the South during which time he will visit Sabbath keepers in Fayetteville, N. C., Savannah, Ga., and elsewhere.

Rev. Alva L. Davis, pastor at Verona, N. Y., acting as missionary pastor at Syracuse, continues his regular visits and pastoral work. The Missionary Board makes a small appro-

priation to help defray traveling expenses and Pastor Davis has borne the remainder of the burden.

At Salemville, Pa., the plan followed last year by which ministers visited the church once a month is to be put into effect again. During December the Salemville Church secured Pastor Maltby of Shiloh, N. J., to lead a series of meetings and these were very helpful. Though the church has been without a regular pastor for nearly two years, the appointments of the church have been well maintained.

Rev. A. T. Bottoms, missionary pastor at Middle Island and Berea, W. Va., was released by his churches for ten weeks' work in Iowa. This work has been in connection with congregations in Welton, Marion, and Garwin, Iowa; and Rock Island, Ill. The labors of Brother Bottoms have been much appreciated and new developments are pending.

Rev. S. S. Powell, missionary pastor at Hammond, La., has recently assisted the pastor of the Methodist Protestant Church in a series of meetings, and preached the annual sermon at the union Thanksgiving service of the churches of the city. Pastor Powell's unusual scholarship is recognized and his consecrated service appreciated. Recently he has moved from Ponchatoula and settled in the parsonage at Hammond, 404 Coleman Ave.

Rev. Ellis R. Lewis, missionary pastor at Gentry, Ark., writes regarding the work in Gentry: "At Gentry interest continues above normal, with excellent attendance at the appointments—weather permitting. There is a new family who is attending our services (three in family) and who this month will be reported as Sabbath converts, but who are investigating our church polity. These are exceptionally desirable people, because their hearts are right. Another family is keeping the Sabbath. Others are showing unusual interest. This may be God's way of saying to us, 'It is about time for a special effort here.' Pray for us that we may be led."

Brother Lewis also spent a considerable time this fall with the church in Little Prairie, Ark., and in doing field work elsewhere. He writes that he and Mrs. Lewis are planning to spend two months in Little Prairie this winter, doing light housekeeping in the parsonage.

It appears that there has been no time in fifty years when the opportunities for work

in the Southwest seemed more favorable than now. Of this point Brother Lewis writes: "Lone Sabbath keepers and isolated groups as visited are staunch and faithful, but very anxious for meetings in their communities. In my opinion now is the time for such work, if we ever hope for success. We have already lost two of the most fruitful years we will probably ever see in this half century. The above is merely my opinion."

Rev. W. L. Davis, who became missionary pastor of the church at Fouke, Ark., last autumn, reports a good interest and a hopeful outlook.

Rev. Claude L. Hill, pastor at Farina, Ill., who has continued his missionary trips to Stonefort, Ill., under the auspices of the Missionary Board, has found many eager for the gospel message, but he thinks it wise for him to discontinue during the winter at least.

Rev. Verney A. Wilson, who is serving for a second time as missionary pastor at Jackson Center, Ohio, reports interest good, appointments well kept up, and loyalty on the part of the people; but he finds that the economic depression is making a difficult problem for both pastor and people.

Pastor Charles W. Thorngate, Albion, Wis., has been given by his church two months for missionary work, and plans are being perfected for his services during this time with one of the pastorless churches in the Northwest.

Rev. C. B. Loofbourrow, New Auburn, Wis., some fifteen or more years past became missionary pastor of the church in that village. After a short time the church voluntarily undertook his entire support. When this became too heavy a burden, he continued as pastor, laboring with his hands to supplement the salary. Finally, three years ago, the church was so sorely pressed financially that the pastor's relation was dissolved. Now the good news comes to hand that Brother Loofbourrow is again serving as pastor, but neither church nor pastor has asked for help so much needed.

Rev. Ralph H. Coon, who has been missionary pastor of the Boulder and Denver churches, is now giving his entire time to the Boulder Church and field work. He continues his visits to isolated Sabbath keepers and groups of Sabbath keepers, preaching, giving Bible readings and illustrated talks. The Daily Vacation Bible Schools and the summer camps are used by Pastor Coon to fine advantage.

Pastor Loyal F. Hurley has ceased to be missionary pastor; but supported by the Riverside Church, he is still doing outside work with the unattached Sabbath keepers, and the Missionary Board is sponsoring it by helping to bear the traveling expenses. Pastor Hurley in company with Editor Van Horn has done some valuable work of this kind during the quarter just closed.

HOLLAND LETTER

Rev. William L. Burdick,
Ashaway, R. I., U. S. A.

DEAR BROTHER BURDICK:

It was a great pleasure for me to receive your appreciated letter of October 11. I heard something about the serious accident. It is a reason for great thanks that you escaped with your lives. The object of this letter is also to write you some items of the quarter, July-September. On this moment I cannot give a full report, nor the figures of my visits and sermons, because of lack of time.

In the month of July the General Conference of the Union of Baptist Churches met here, and at that opportunity Doctor Carl Neuschafer, the German depute, stayed with us. It was interesting, what he told of the nearly 70,000 Baptists in Germany. He listened with no semblance of aversion to our arguments for the Sabbath truth. I was also in '27 with him in Lausanne at the Conference for Faith and Order.

July 27, we had the baptism of Sister Steenbergen at Hoogeveen, in the Baptist church here. Besides our own circle there were nineteen attendants. We have good confidence in the confession of this new sister, and her joining the church is a reason of joy for her husband. At the same time a brother and sister living also at the same place returned to the church. We hope that example may be an incitement for those of their children who are not indifferent towards the gospel and the church.

In August we had our Conference at Haarlem from the ninth to the eleventh. It was a good one. Sabbath evening we had our prayer meeting; Sabbath morning I preached the sermon for the Lord's Supper. We had one foreign guest, Doctor Conradi, who spoke to us Sabbath afternoon, and also Sunday morning, both times translated by me. It is to me a pleasure to do this. And he is always fond

of having me for interpreter. But the astonishing fact is, that he, a man of nearly eighty years, remains untired at speeches of one hour and more, and I must acknowledge that I with my nearly fifty-five years indeed give signs of fatigue. The meeting on Sunday afternoon was for the "riper youth" (a Dutch expression), and also conducted by the youth. We older people were the congregation. Especially the speech of the president of the meeting was an impressive testimony of trusting in God and Christ in the hard times for so many young people. The general meeting thereafter had too little interest; many must travel home. Within the few days of our Conference too much needs to be attended and listened to. In my vacation days immediately after the Conference I had many good meetings, when staying at the home of Sabbath keepers, although not Seventh Day Baptists.

In September we, Mrs. Taekema and I, had a trip of eleven days on the bicycle to visit and to have meetings with our members at Hoogeveen, Hollandscheveld, Zwolle, and Groningen and other places. At Hollandscheveld we had, besides us two, ten attendants; at Hoogeveen, twelve. That has not happened in a long time.

September 27, it was the seventieth anniversary of our very appreciated Brother Velthuysen. It was for all of us, and not less for himself, an extraordinary surprise, that an extra number was published of the paper, edited by him "De Getuige" (The Witness), the monthly of the Midnight Mission. Twenty-four of his comrades in the purity movement gave expression to their affection and respect. Besides that there were also five testimonies of foreigners. I myself am very glad of the fact that this appreciation of our brother with so very many good qualities fell to his share. And I am not only glad for him, but not less for our little churches who have in him such a worthy representative.

I must limit myself to these few words. In the love of Jesus, with kindest regards,

Sincerely yours,

P. TAEKEMA.

Nieuwe-Pekela, Holland,
November 12, 1935.

"A legal religion confesses there is no inherent virtue and merit to recommend it to the public."

WOMAN'S WORK

"As the hart panteth after the water brooks, so panteth my soul after thee, O God." Psalm 42: 1.

REPORT OF THE WOMAN'S BOARD

The Woman's Board met at the home of Mrs. Earl W. Davis Sunday, January 12, 1936, at 2 p.m., with the president in the chair and the following members present: Mrs. E. F. Loofboro, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. O. B. Bond, Mrs. S. O. Bond, Mrs. Edward Davis, Mrs. G. H. Trainer, Mrs. Kenneth V. Hulin, Mrs. C. H. Siedhoff, Mrs. Earl W. Davis, Mrs. Oris O. Stutler. Visitor, Mrs. T. J. Van Horn.

Following the reading of Hebrews 10: 16-24 by Mrs. Loofboro, brief prayers were offered by Mrs. Van Horn and members of the board.

The minutes of the December meeting were read.

Voted to approve the report of the executive committee following the regular session of the board in December.

The treasurer read the following report which was accepted:

Frances E. Davis (Mrs. Okey), Treasurer
In account with the
Woman's Executive Board of the Seventh
Day Baptist General Conference

Receipts

Balance December 8, 1935	\$ 96.20
Harold R. Crandall:	
November '30, 1935	
Denominational Budget	\$ 6.24
Verona	20.00
	26.24
December 31, 1935	
Denominational Budget	\$ 6.24
Albion Missionary and Benevolent Society	34.00
	40.24
	<u>\$162.68</u>

Disbursements

Fox Printing Company	\$ 6.00
Committee on Reference and Counsel for "Christian World Facts"	5.15

Delegate's registration fee	2.00
Federation fee	10.00
Total expenditures	\$ 23.15
Balance	139.53
	<u>\$162.68</u>

Salem, W. Va.,
January 12, 1936.

Voted that the money received from the Albion Missionary Society be distributed as requested.

The committee to draft a protest concerning the display advertisements of tobacco and liquor that come into our homes in magazines gave the following report which was accepted by the board, and it was requested that the corresponding secretary send copies to the editors of the popular magazines:

It has come to the attention of the Woman's Board of the Seventh Day Baptist Denomination, through correspondence and observation, that the magazines which we have considered indispensable to education and culture in our homes where we are training the future citizens of our country, are lowering their standards by admitting to their pages advertisements of cigarettes and liquors.

In behalf of parents and all those interested in the development of youth with sterling character, we feel that we must enter our protest against such advertisements.

Mrs. Eli F. Loofboro,
President,
Miss Lotta M. Bond,
Corresponding Secretary,
Mrs. O. B. Bond,
Editor Woman's Page,
Committee.

Correspondence was read from Mrs. Eva McLearn, Walworth, Wis.; Mr. L. H. North, Plainfield, N. J.; Mrs. Frank J. Hubbard, Plainfield, N. J.; China Famine Relief, and Federation of Missions Conference.

Voted that the treasurer send \$10 to the China Famine Relief and \$10 to our China Mission for the publishing of the "China Mission Bulletin."

Mrs. Okey W. Davis, librarian, presented a bill of \$7.83 for books purchased. This bill was ordered paid.

The minutes were read and approved.
Adjourned to meet with Mrs. G. H. Trainer the second Sunday in February.

MRS. E. F. LOOFBORO,
President,
MRS. ORIS O. STUTLER,
Recording Secretary.

THE SABBATH RECORDER

SUPPLEMENT

SABBATH PROMOTION

Vol. 2, No. 1.

AMERICAN SABBATH TRACT SOCIETY

January 20, 1936

WHY SO FEW SABBATH CONVERTS?

BY "PHOSOPHILE"

"But why, if you have the truth, as you claim, doesn't your denomination grow? I've been looking into the history of the Seventh Day Baptists in connection with one of my courses in seminary. At the rate of increase of other religious bodies, you should number now around 100,000. But the figures in your own Year Book for 1935 show that you have less than 7,000 members in the United States. Can you explain to me why God does not prosper you as he does the other religious bodies which you claim are in error on the matter of the Sabbath?"

Young Robert Filkin was very much in earnest as he faced Rev. Arthur Stillman, pastor of the Seventh Day Baptist Church in his home town, across the pastor's desk. He was at home for the holidays from Preachmore Seminary. For some time he had been studying the Sabbath truth with more than ordinary interest, and it was not his first visit to the parsonage to discuss the matter with Pastor Stillman.

"I don't wonder that you ask that question, Bob," was the reply. "I've puzzled over the matter myself. In the decade from 1803 to 1813, we had a 67 per cent increase. That would make over 200,000 at present. I'm not proud of that phase of our history. Back in 1821, our church in Brookfield, N. Y., reported a gain of 140 members, mostly Sabbath converts. Besides, many of the 7,000 of whom you spoke seldom or never attend services, and many of them make no pretense of observing the Sabbath at all. I confess to you, Bob, that it makes me heartsick."

"Well," said young Filkin, "doesn't that show that you are wrong in maintaining that the world is in error and you have the truth? Why hang on to this unprofitable doctrine? You could be pastor of a large, fine church, with a decent salary, if you'd just cut loose."

"Bob, the matter of money or popularity does not enter in at all when there is a prin-

ciple at stake. We must be loyal to truth at any cost."

"Yes, but it seems as though, in this day and age when people are thinking in religious terms more than ever before, that they would see this 'truth' as you call it."

"I wonder if people are doing that now," said the minister thoughtfully. "Perhaps they are thinking of religion in a speculative or argumentative way—that is, some people are. But as I mingle with people, and hear them talk, it appears to me that they are not really vitally interested in things religious."

"Guess you're right at that," answered Robert. "People don't seem much concerned about their religious duty. I mean, they don't seem to care much whether a thing is right or wrong, or whether Christ would have them do it. At least, it looks as if they just do as they want to without stopping to consider the religious aspect of the thing."

"That's just what I mean," said the pastor. "People are really indifferent to truth. Of course if one has a club to hold over them to force them to some course of action, it makes a little difference. I have been criticized for not preaching that if one does not keep the Sabbath he is lost. But I can't do that. Salvation is a matter of faith in Christ, without 'works.' Paul says, 'a man is justified by faith without the deeds of the law.'"

"Doesn't that nullify your contention that we should observe the Sabbath of the law?"

"No, Bob! The law was given to define sin. You surely don't think that after we accept Christ we are free to sin?"

"Of course not!"

"I didn't think so. We are not saved to do as we please, but as we ought. Isn't that right?"

"Sure."

"That's what I believe. I keep the Sabbath, the day of which Jesus Christ called himself the Lord, out of love and gratitude for my salvation, not because I have to accept the 'have to' of love. The love of Christ con-

II.

straineth me.' But we're getting away from the subject, aren't we?"

"Yes, but it seems to apply. Are you intimating that people do not love the Lord enough?"

"Exactly, Bob. I'm afraid that a large percentage of the people in the churches have not been 'born again.' And further that the vast majority of Christians are not fully surrendered to Christ. Before anyone cares anything about Christian conduct he must be a child of God. And before he thinks seriously about a matter like this one of which is the true day of rest and worship, he must have consecrated himself entirely to Christ, as I believe you have."

"Yes, praise the Lord, I think I have given myself over entirely into his hands. Believe me, Mr. Stillman, if I thought he wanted me to observe your Sabbath, I'd begin right now."

"God bless you, Bob," said the pastor huskily. "The Lord can use you mightily in his cause. But don't say 'your Sabbath.' It's not mine. 'The seventh day is the Sabbath of the Lord, your God.' The truth I stand for is an unpopular one. It is too hard—too far for the average Christian to go. There is not enough love and surrender in his heart. That is one of the biggest reasons why there are so few Sabbath converts."

"Do you know, pastor, I'm not sure but I'll have to give up the struggle and join your church. For, I must tell you, I have been fighting for some time against a conviction that you are right."

"Well, Bob, I'm glad to hear you admit that. And let me tell you this—as long as you are refusing to let the Lord have his way with you, you'll not be happy. Do you know that?"

"Well, I know one thing—I surely wasn't happy until I yielded to his call to give my life to full-time service. What a peace and joy came to me when, after a year of refusing, I finally said, 'I am ready to preach the gospel!'"

"My boy, I pray that God will not give you peace until you yield this point too."

After a few moments of silence, during which the young man sat with bowed head, his face working, he looked up with a new light on his face, and said quietly,

"Pastor, I yield to him right now. Will you baptize me and receive me into your church next Saturd....—I mean next Sabbath?"

"Praise God, Bob!" said Mr. Stillman, with misty eyes. "Let us pray together."

They knelt, and he lifted his heart to God in thanksgiving, and in fervent prayer for strength for the young man who had just made such a momentous decision. Then Robert poured out his heart to God. A warm handclasp followed the prayer, and they seated themselves again.

"Oh, what a load is off my heart," said the young man.

"Thank the Lord!" said the pastor. "But I fear you've taken another load onto yourself. You will be unpopular. You'll be criticized and snubbed. Many will sneer at you and ridicule you. But Jesus Christ says, 'blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you, falsely, for my sake.'"

"Oh, I know. I remember how I've treated some people who turned to the Sabbath. God forgive me for it."

"Persecution will give you a tender sympathy for others. It will be a 'trial as by fire,' but you will come out 'pure gold' through his grace, which, as Paul says, 'is sufficient.' I think we have here another reason why people do not come to the Sabbath—they can't stand the thought of the consequences in ridicule, snubs, loss of friends, opposition of loved ones, and all that it entails. But 'he that loveth father and mother more than me . . . and he that taketh not his cross and followeth after me, is not worthy of me.'"

"Going back to our subject again . . . and what a big thing has happened since we began!" said Robert, "I have wondered sometimes why Seventh Day Baptists haven't preached the Sabbath more. If the Sabbath is the truth—and it is, it is—why not give it to the world? If there is a blessing in its observance, why not be proud in sharing it with other Christians?"

"Your criticism is just, Bob. There was a time in the days of A. H. Lewis and others of his type when the denomination felt called to spread the Sabbath truth. It was during that period that we grew. But of late years there has grown up a reticence in speaking of it. I think it is for two reasons. First, probably, is the accusation of our Christian brethren that we are proselyting. I think that is not a just charge, though. It isn't proselyting to give people a truth which will be

III.

a blessing to them and will lead them closer to the Lord, is it?"

"No, of course not. I have never thought of your church as proselyters. But you spoke of another reason."

"It is this: There are other Sabbath-keeping bodies who have peculiar beliefs such as not eating meat, not wearing jewelry, fantastic interpretations of prophecy, etc. We hate to have folks think we are peculiar. We have been guilty of 'the fear of men' in this respect. We should feel that in giving the Sabbath truth to the Christian world we are conferring a favor upon them. God helping me, I'm going to talk the Sabbath more."

"Well, I surely have a reason for talking about it. There's one thing sure, pastor, now that I have accepted the Sabbath, I'm going to be a real Seventh Day Baptist. No more Friday night entertainments, or school affairs on Sabbath. I have always sort of questioned the sincerity of Mr. Purser, who is a member of this church, but who opens up his office on Saturd. Sabbath afternoons."

"I know you will be loyal, Bob. Some of our staunchest Sabbath keepers are those who have left Sunday and turned to the true 'Lord's day,' the seventh day. My own father is a Sabbath convert, and you won't find a more loyal Seventh Day Baptist anywhere. I think you have struck upon another reason why there are not more converts to the Sabbath. Far too many of our people are not living up to their profession as they should. Others see how lightly they regard their obligation to the day, and think it cannot be of much value or consequence. The very best argument for the Sabbath is an earnest, joyful, peace-filled Christian, who regards and treats the day as 'the holy of the Lord,' taking as a standard for observance of it the words of Isaiah 58: 13, 14."

"I pray that Christ will make my life a testimony to the value of the Sabbath," said Robert with feeling. "It's surely going to be hard, but he'll give me strength, won't he?"

"He surely will, Bob. Remember 'His strength is made perfect in weakness, and his grace is sufficient for me.'"

"Another thing has bothered me. You know I've been studying this off and on for over a year. Something one of your young people from Elmville said about it once set me to thinking. But when I asked her some

questions about some phase of the Sabbath, she couldn't answer me."

"I know. That is one reason why so many of our young people leave the Sabbath when they get away from the home church. A couple of fellows in college were talking about it one day. One of them said, 'After all, Tom, don't we just keep the Sabbath because our folks do and we were brought up that way? We don't have any real reason for it.' Tom gave him a good answer all right. 'Well, Jack, maybe you don't know why you keep the Sabbath, but I know why I do! I've studied it from the Bible, and there's no alternative.' I'm afraid too many of our young people are like Jack. They have never been taught the reasons for Sabbath observance, and when they get out into the world they have no foundation to stand on except custom, and in this day and age custom doesn't count for much. I try to send the young people out from this church well grounded in the fundamental truths of the Bible, the Sabbath among them. I hope that when they are asked about the latter that they can 'give a reason for the faith that is in them.' I'll give you a chance sometime to testify to them as to just why you made the change."

"And I'll be glad to tell them."

"I know you will. The Lord surely will use your influence in steadying them. You must preach for us sometime, too."

"All right, but wait until I get adjusted to the change. Sometime I want to talk to you about my seminary course. You know I'm a middler this year, and maybe now I should go somewhere else."

"Wait until you finish this year, then we'll think about it some more. It will be harder for you, changing days, than to go somewhere you are not known. But you can testify for the truth there better. You'll have to when your new stand is known."

"I'm going to tell the fellows first thing. I sort of dread it."

"I don't wonder. But they will be forced to admire you for having the courage of your convictions. I have always had a warm feeling toward Preachmore. It is a fine institution, and has some splendid scholars. Best of all, they are loyal to 'the faith once delivered.' I suspect that here is another reason why people do not turn to the Sabbath. If the Sabbath is binding upon Christians today, it is because of the authority given to it by the

Bible. Modern theology is bringing about a lack of regard for and denial of the authority of the Bible. It is widespread. Most of our colleges and seminaries have gone over into the camp of the liberals. The result is a breaking down of moral standards and of ideals of Christian conduct. You know I spent a year in Walgren Seminary, which is modernistic in the extreme. Let me tell you, there was a different standard and spirit there from that at Preachmore. Most of the fellows smoked. Between classes the steps of old Hadden Hall were crowded with students 'getting a lift' with a cigarette. Their conversation was of professional athletics, prize fights, shows, 'big' churches and high salaries. Not much like Preachmore where the daily prayer groups are a feature, and where the talk is of winning souls, missions, and the like."

"Guess you're right. I remember how shocked I was when I went to the Inter-Seminary Conference last year and saw theological students acting just like any other bunch of fellows."

"Well, Bob, it is just the result of modernistic teaching. Remove the authority of the Bible, and the authority of God's law goes too. Remove the authority of the Bible, and the Sabbath has no foundation upon which to stand. I cannot quite fathom a 'modernist Sabbath keeper.' What young Stewart, who was pastor of the Weston Seventh Day Baptist Church a few years ago, did is the logical step to a modernist. He is preaching for a so-called 'community' church. You should see the statement of belief of his church. I'd call it 'statement of unbelief.' No, Bob, I'd stay at Preachmore this year anyway."

"I would hate to quit," said Robert, "for our prayer group there means so much, and there's that little mission we started last spring. Well, Pastor Stillman, forgive me for taking so much of your time this morning. I'm going right down and tell Pastor Hillet of my decision. How I hate to do it! It will hurt him, and then he'll try to change my mind. But the Lord has spoken, and 'where he leads me I will follow.'"

"Good-bye, Bob. God bless you as you go. I'll be praying for you. And we will arrange for your baptism soon. I'll be here this evening if you want to talk to me after seeing Brother Hillet."

"Good-bye, pastor, and thank you," said Robert with a hearty handclasp. And he

went down the street whistling softly, "Have Thine Own Way, Lord."

Rev. Arthur Stillman closed his study door, and turning to his desk went down on his knees and lifted his heart to God in thanksgiving for the splendid surrender of the young man who had just left, and in prayer that the Lord would indeed bear his burden as he went out to face the world with his decision for the truth. Then he asked God to bless the Sabbath truth, and to use him in whatever way he thought best in winning people to it.

THE CHANGE OF THE SABBATH WHO AUTHORIZED IT?

That the people of God anciently observed the seventh day as the Sabbath must be admitted by all Bible readers. That the great majority of the people at the present time observe the first day of the week as the Sabbath, is also admitted. Then it must be evident to all that there has been a change of the Sabbath from the seventh to the first day of the week. To show when and by what authority this change was effected is the object of this article.

It is a prevailing opinion that Christ and his apostles authorized this change. This claim we shall now consider. In order to institute the first day as the Sabbath it certainly would require as plain a command as to institute the seventh day as a Sabbath. The command for the seventh day is very plain: "Remember the sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work." Exodus 20: 8-10. Now if Christ or the apostles had said that the first day of the week was now the Sabbath, and that we should do no work on it, then this question would be settled. But we search in vain for that passage. Christ and the apostles are as silent as the grave upon this subject.

But some claim that the example of Christ and of the apostles is sufficient to settle this matter. We might admit this provided it could be proved that they regularly observed the first day as a Sabbath, or that it was their custom or manner of doing so; and that believers should follow their example.

We now come to the sacred Scriptures and ask, what day is called the Sabbath in the New Testament? "In the end of the sabbath

as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre." Matthew 28: 1. "And when the sabbath was past . . . very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun" Mark 16: 1, 2. These two passages are sufficient to show that the New Testament recognizes the seventh day as the Sabbath, while it is entirely silent as to the first day being the Sabbath.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you." John 20: 19. This is an account of our Savior meeting with his disciples after his resurrection. His object was, as the context teaches, to convince them of his resurrection. Nothing is here said about the change of the Sabbath. But it is urged from this text, and also from verse 26, which says that "after eight days" he met with them again, that we also should assemble on that day. We would say in reply that the first meeting was not a public one; the second being "after eight days" must necessarily have been upon the ninth or tenth day from that time, and consequently could not have occurred on the next first day. The next chapter teaches that the third time Jesus met with his disciples was when they were engaged in fishing. Now if we are to conclude that by Christ's meeting his disciples upon a certain day will constitute it a Sabbath, then we have a Sabbath on the first day, and another near the middle of the week, and lastly, we would have a Sabbath on a fishing day, which, of course, is too absurd to be entertained for a moment.

We now introduce another text which is considered their strongest. But it will be seen that it comes far short of teaching that the first day is the Sabbath. "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow; and continued his speech until midnight." Acts 20: 7. First—this text says nothing about a Sabbath. Second—by the disciples' simply meeting and breaking bread upon a day would not constitute it a Sabbath; for if it did, then every day would be a Sabbath, for we read that the disciples met "daily in the temple, and breaking bread from house to house, did eat their

meat with gladness and singleness of heart." Acts 2: 46. Third—it was a night meeting, for "Paul continued his speech until midnight." Fourth—it was a farewell meeting, for Paul "preached unto them ready to depart on the morrow." Fifth—the disciples who were with Paul did not observe this as a sacred day, for while he was preaching they were taking the ship around the cape. See verse 13. There is nothing in this passage to teach the first day sacredness.

We now call attention to one more text which is relied upon by some to prop up that tottering and man-made theory of first-day Sabbath. "Upon the first day of the week let every one of you lay by him in store as the Lord hath prospered him, that there be no gathering when I come." 1 Corinthians 16: 2. This contribution was made for the poor saints at Jerusalem, but there is no intimation in the above of the change of the Sabbath. Neither does the above text teach a public collection on the first day of the week, for it says: "Let every one lay by him (individually, not in the collection box) in store as the Lord hath prospered him." This text teaches that upon this day secular work was to be attended to, as they would only know how much each was prospered by casting up their accounts, which of course is secular work.

We have now examined all the principal texts which are relied upon to teach the change of the Sabbath; but we find they do not teach such a change. Neither does our Savior nor the apostles intimate such a change, but on the contrary, they taught and observed the seventh-day Sabbath.

It is said we should keep the first day to commemorate the great work of redemption. But we reply by saying that Christ, while instituting the Lord's Supper, which commemorated his sufferings and death, and baptism which brings to remembrance his burial and resurrection, never as much as once said anything about the first day of the week as commemorative. Since Christ has set up his own memorials of the work of redemption, it appears to me the height of folly and bigotry to amend the work of Christ by setting up a memorial of our own as if Christ had not completed his own work. But those who will observe a day to commemorate the work of redemption ought to observe the day of the crucifixion, for Paul says, "we have redemption through his blood." Colossians 1:

VI.

14. The song of the redeemed will be: "Thou hast redeemed us to God by thy blood." Revelations 5: 9. As his blood was shed upon the day of crucifixion, if any day should be observed it is that day. But as there is no command for either one of those days to be observed; there is, therefore, no obedience in observing them.

So far we have failed to find that Christ or the apostles taught or observed the first day as a sacred day. But on the other hand, both Christ and his apostles recognized, taught, and observed the seventh day as the Sabbath. Christ taught that "the sabbath was made for man;" that it was lawful to do well on that day; and that his disciples should pray that their flight should not take place on that day, at the destruction of Jerusalem. Matthew 24: 20. He also teaches the law of which the Sabbath is a part—"It is easier for heaven and earth to pass away than one tittle of the law to fail." Luke 16: 17. The Sabbath being one precept of this law, of course it cannot fail. He also said to the one who desires eternal life, "If thou wilt enter into life, keep the commandments." Matthew 19: 17. In harmony with this teaching we find that it was his custom to obey the law in religiously observing the Sabbath: "He came to Nazareth where he had been brought up, and as his custom was he went into the synagogue on the sabbath day, and stood up to read." Luke 4: 16.

The apostles also in harmony with our Savior, taught the Ten Commandment law. Paul frequently refers to it as binding, and states that it is established by faith. Romans 3: 31. James says if we violate one precept of that law, we are guilty before God. James 2: 10. Their practice is in harmony with their teaching, for they "kept the sabbath day according to the commandment." Luke 23: 56. And it was Paul's manner to observe the Sabbath. Acts 17: 2.

From all these considerations we conclude that instead of Christ and the apostles teaching and observing the first day of the week as a sacred day, on the contrary they taught and observed the seventh day as the Sabbath.

As we have seen who has not made the change we shall now show who has made the change. This change of the Sabbath into Sunday was a gradual work, and it was not for many centuries that this rival institution was able to displace the Sabbath of the Lord; in

fact it never entirely succeeded in doing this. We shall now notice some of the steps that led to this change.

The very name Sunday suggests its heathen origin. Webster in his *Unabridged Dictionary*, thus defines it: "Sunday: so called because this day was anciently dedicated to the sun, or its worship, the first day of the week." *Worcester's Dictionary* has the following: "Sunday: so named because anciently dedicated to the sun, or its worship; the first day of the week." Morer says: "It is not to be denied that we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshipped the sun, and as a standing memorial of their veneration dedicated this day to him." — *Dialogues on the Lord's Day*. p. 22.

These authorities teach that Sunday was anciently dedicated by the heathen to the worship of the sun. And we learn from the Scriptures that this worship was in direct opposition to the true worship of God. When Josiah the king destroyed the idol worship in Judah, it is recorded that "he put down the idolatrous priests whom the king of Judah had ordained to burn incense in the cities of Judah, and in the places around about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the hosts of heaven." 2 Kings 23: 5.

We learn from this passage that even the people of God had for a time followed the heathen in worshipping the sun and the hosts of heaven, and also that the image of Baal was dedicated to the worship of the sun. This is the image that Elijah proclaimed against: "If the Lord be God follow him; but if Baal, then follow him." 1 Kings 18: 4.

This heathen festival Sunday was to a limited extent brought into the Church in the latter part of the second century of the Christian era, by the professed conversion of some heathen who continued to observe some of their pagan rites and festivals. But it was left for Constantine, Emperor of Rome, to pave the way for this change of the Sabbath. Constantine issued an edict in favor of this heathen festival, A.D. 321, as follows:

"Let all the judges and town people; and the occupation of all trade, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture because it often happens

VII.

SHALL WE QUIT?

"Many devout and earnest people are coming to the conclusion that our age-long struggle for the establishment and maintenance of Baptist principles is no longer necessary. They feel that we have won the victory and that there is an almost universal acceptance or quasi-acceptance of the things for which our denomination has stood so valiantly. It is their belief that for the sake of Christian fraternity and for the sake of solidarity of impact on established evils, Baptists should no longer stress their differentiating principles.

"For our part we believe that our distinctive principles were passed on to us by our Lord and his apostles, and that it is not for us to decide to soft-pedal them for the sake of Christian unity. We believe that in all matters where the churches need to show a solid front to established evils we can cooperate fully with other Christians without the sacrifice of the principles which hold us together under the general name of Baptists. At the outset it may be conceded that the most loyal Baptists of this generation are glad that the old time denominational antagonisms are over and that now all Christians dwell together in peace and love."

—*The Watchman-Examiner*.

This can be carried out by us as Seventh Day Baptists. It is largely conceded by the great Bible scholars that Seventh Day Baptists follow the Scriptures not only on baptism but in the matter of the Sabbath. In spite of this criticism of scholars and testimony of many leaders, they go right on violating the teaching of the New Testament and Old regarding the matter of the Sabbath. Our Baptist brethren, staunch for the Bible and its teaching as they are, are inconsistent with this principle and are violators of the truth.

There never was greater need of the Sabbath than now exists—need of it in the Church, in the national life, not by legislative enactment but by personal choice and practice. The Sabbath needed most is that with God back of it and having the sanction of Christ and the apostles. The Sabbath of the seventh day of the week is the only day having these qualifications.

Never was the need greater for Seventh Day Baptists to stand by loyally and carry through.

that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven."

This is the first law for the observance of Sunday as a rest day, and this was given in favor of paganism, as is evident from the language used, for he speaks of it as the "venerable day of the sun."

In *Library of Universal Knowledge*, under the article of Sabbath, I find the following concerning this edict:

"But whatever may have been the opinion and practice of these early Christians in regard to cessation from labor on the Sunday, unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A.D. . . . But it was not till the year 538 that abstinence from agricultural labor on Sunday was recommended, rather than enjoined by an ecclesiastical authority (the third Council of Orleans), and this expressly that the people might have more leisure to go to church and say their prayers; nor was it till the end of the ninth century that the Emperor Leo, 'the philosopher,' repealed the exemption which it enjoined under the edict of Constantine."

From the above extracts we learn:

First—the law of Constantine, A.D. 321, was the first religious or civil law for the observance of Sunday of which we have any record.

Second—it was only binding on town people, but left all country people free to labor at their agricultural business on Sunday.

Third—that this privilege, for country people to work on Sunday, was permitted until the ninth century; although the church council of Orleans, A.D. 538, recommended the people to rest on Sunday.—By A. C. Long in *The Bible Advocate*.

(To be continued in next Supplement)

"But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—From *The Faith of Our Fathers* (Catholic Church) 47th edition, page 86, published 1895.

"We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man."—Selected.

WHEN WAS THE SABBATH INSTITUTED?

Some have contended that the Sabbath was not instituted until the law was given to Moses at Mount Sinai. But there are serious difficulties in the way of this belief. In the second chapter of Genesis, after having given an account of the creation, the sacred historian says: "On the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all the work which God created and made." Now, if any part of this narrative is to be construed literally, the whole of it must be; and if we may not venture to deny or explain away the account which Moses has given of the creation, then we may not deny or explain away this unequivocal statement respecting the original institution of the Sabbath in paradise. The blessing and sanctifying of the seventh day is mentioned in connection with the first seventh day in the order of time, and it is so mentioned as most forcibly to impress the reader that the Sabbath was then instituted. God's resting on the day is given as the reason for its sanctification; and it cannot be supposed that this reason existed two thousand five hundred years before the institution. We conclude, therefore, that the Sabbath was enjoined immediately after the close of the work of creation.

This opinion is corroborated by some facts recorded in the Scriptures. There are frequent and early notices of reckoning by sevens. Noah observed a period of seven days in sending the raven and dove from the ark; the term *week* is used in the contract between Jacob and Laban; Joseph mourned seven days for his father; and Job and his friends observed the term of seven days.

Nor is it in the sacred volume or among the Jews alone that such facts are found. Nearly all the nations of antiquity were acquainted with the weekly division of time. The Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week of seven days. And we find that these nations not only divided time thus, but that they regarded as holy the very day which had been sanctified as a Sabbath, although they had forsaken the

true worship of God. Homer, Hesiod, and Callimachus, say "The seventh day is holy." Theophilus of Antioch says, respecting the seventh day, "The day which all mankind celebrate." Josephus asserts that "no city of Greeks or barbarians can be found, which does not acknowledge a seventh day's rest from labor." And Philo says that "the Sabbath was a festival not peculiar to any one people or country, but so common to all mankind that it might be called a public and general feast of the nativity of the world." These authors, who lived in different ages and were of different nations, cannot be supposed to have written thus in order to please the Jews, who were generally despised and persecuted; and this universal reverence for the seventh day cannot be accounted for upon any other supposition than that the Sabbath was instituted at the close of creation, and handed down by tradition to all the descendants of Adam.

If additional proof of this early institution of the Sabbath is needed, it may be drawn from the manner in which it was revived in the wilderness. Before the children of Israel came to Mount Sinai we find them voluntarily making provision for the Sabbath, by gathering on the sixth day a double portion of manna. "And all the rulers came and told Moses. And he said unto them, this is that which the Lord hath said; tomorrow is the rest of the holy sabbath unto the Lord." "And it came to pass, that there went out some of the people on the seventh day to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you, on the sixth day, the bread of two days." The rebuke, "How long refuse ye to keep my commandments and my laws?" implies the previous appointment of the Sabbath; and the positive assertion, "The Lord hath given you the sabbath," ought to settle the question in any mind disposed to understand the sacred historian.

—The Sabbath Vindicator.

THE SABBATH RECORDER

HERBERT C. VAN HORN, D.D.,

Editor

American Sabbath Tract Society
510 Watchung Ave., Plainfield, N. J.

"WORLD DAY OF PRAYER"

It is time that we should begin to plan for the observance of the World Day of Prayer, Friday, February 28, 1936.

Programs for adults, young people, and children are available at a small cost and you are urged to place your orders immediately with your denominational headquarters.

The following information will be quite helpful in preparing our hearts and minds for the World Day of Prayer. Read it and think about it carefully.

A DAY OF FELLOWSHIP AND PRAYER

"On Earth Peace, Good Will Toward Men" is the theme for meditation and prayer on the World Day of Prayer, to be observed next on February 28, 1936. In more than fifty countries in 1935 Christians met in large and small groups, both men and women, young and old, and the children too, to consider the meaning of "Bear Ye One Another's Burdens." In the United States alone last year more than 275,000 programs were used.

At the request of the World Day of Prayer Committee the program for use in many lands was prepared by Senorita Laura Jorquera of Santiago, Chile. She is the president of the Council of Presbyterian Women of Chile, and active in the Y. W. C. A., the W. C. T. U., Sunday school work, and other church interests. Miss Jorquera is a woman of charm and personality. Her sincerity, her unaffected manner, and her belief in people endear her to her many friends and make her a great asset to the cause of Christ in Chile.

It is noteworthy that she chose to place in the heart of the program the story of "Christ of the Andes,"—the immense bronze statue on the boundary line between Argentina and Chile which commemorates the Peace Pacts of May, 1901. The statue was cast from the cannons which had almost been aimed at each other and bears the inscription:

Sooner shall the mountains crumble into dust than shall Argentines and Chileans break the peace which they have pledged at the feet of Christ the Redeemer.

As we approach this World Day of Prayer:

"Let us thank God for the growing and deepening consciousness of the need for peace, and for the personal knowledge of him who brings peace on earth.

"Let us ask our Father to bless all peoples and their governments in their efforts to secure

peace; may nations reconsider their ways and prepare for peace.

"Let us pray for the missionary enterprise and for all who share therein.

"Let us pray that the Church as the body of Christ may stand firm against race discrimination, social injustice, and war.

"Let us pray that we as individuals may be willing to walk the Way of the Cross to secure peace in this our own day."

The service of Worship for Youth has as its theme, "Lead Us, O Father, in the Paths of Peace." It was prepared by Miss O. Mary Hill of Canada and has been printed for use in the United States through the courtesy of the Inter-board Committee of the Women's Missionary Societies of Canada.

The Children's Service of Worship is called "Come Unto Me, Children of Every Land, My Own to Be." The thought centers about Christ with the Angel of Peace, and children from various lands who express fear of war and longing for peace so that all the families on earth may be happy.

Offerings are taken all over the world to be given to specific missionary enterprises. In the United States the World Day of Prayer offerings are given to furthering the work of Christian Literature for Women and Children in Other Lands, the Women's Union Christian Colleges of the Orient, Christian Service among Migrants in the homeland, and Religious Education in the United States Indian Schools.—Release.

DENOMINATIONAL BUDGET

STATEMENT OF TREASURER DECEMBER, 1935

	Receipts	
	December	Total
Adams Center	\$ 15.00	
Special	25.00	
	\$ 40.00	\$159.50
Albion Missionary and Benevolent Society, special	34.00	74.00
Alfred, First	\$ 58.93	
Ladies' Aid society	75.00	
Women's Evangelical society ..	50.00	
Women's Evangelical society, special	15.00	
	\$ 198.93	\$77.97
Alfred, Second	24.60	183.59
Battle Creek	\$ 15.40	
Special	5.70	
Ladies' Aid society	21.14	
Sabbath school, Christmas offering	14.65	
	\$ 56.89	85.44
Berlin Ladies' Aid society	50.00	75.00
Boulder	10.00	28.60

THE SABBATH RECORDER

Brookfield, First	15.00	57.00
Brookfield, Second		101.75
Denver		28.50
De Ruyter		119.00
Dodge Center		4.40
Edinburg	4.50	25.20
Farina		135.00
Fouke		3.00
Friendship	19.00	19.00
Genesee, First	\$ 39.82	
Tithers' Store House, special	10.00	
	\$ 49.82	205.76
Hammond	5.00	17.00
Hartsville		95.00
Hebron, First	3.00	23.94
Hebron, Second	10.00	15.50
Hopkinton, First	\$ 31.00	
C. E. society, special	3.00	
Junior C. E. society, special ..	1.00	
	\$ 35.00	93.50
Hopkinton, Second	1.50	29.33
Independence	22.00	49.25
Irvington		50.00
Little Prairie		5.00
Los Angeles, special	5.00	20.00
Lost Creek	12.35	58.51
Marlboro	40.00	122.30
Middle Island	25.00	25.00
Milton	\$ 147.50	
Special	25.00	
	\$ 172.50	741.40
Milton Junction	\$ 92.90	
Special	45.00	
	\$ 137.90	231.10
New Auburn	5.00	17.00
New York City	63.12	244.31
North Loup		25.50
Nortonville		15.00
Pawcatuck	\$ 250.00	
C. E. society, special	3.00	
	\$ 253.00	1,418.00
Piscataway		79.59
Plainfield	92.50	284.50
Ritchie		10.00
Riverside	60.00	230.00
Rockville	\$ 1.20	
Sabbath school, special	7.75	
Junior C. E. society, special ..	.75	
	\$ 9.70	31.40
Salem		632.70
Shiloh		391.33
Stonefort		5.00
Verona	15.00	90.00
Waterford	\$ 5.00	
Sabbath school, special84	
	\$ 5.84	55.00
Welton		32.90
West Edmeston		16.00
White Cloud		25.09

Individuals:		
Miss Reta I. Crouch	\$ 10.00	
Miss Luella Short, special	1,000.00	
	\$1,010.00	1,032.00
Central Association		93.59
Western Association		23.84
Northwestern Association		46.48
Southeastern Association		27.20
Southwestern Association		7.75
Conference offering		466.71
Seventh Day Baptist C. E. Union of New England, special16	1.00
Woman's Board		32.00
		\$8,787.43

<i>Disbursements</i>		
Missionary Society	\$ 626.28	
Special	137.99	
Permanent Fund	1,000.00	
		\$1,764.27
Tract Society		153.84
Sabbath School Board	\$ 103.56	
Special	20.00	
		123.56
Young People's Board		20.76
Woman's Board	\$ 6.24	
Special	34.00	
		40.24
Ministerial Relief	\$ 37.32	
Special	25.00	
		62.32
Education Society		88.56
Historical Society		10.32
General Conference		153.12
		\$2,416.99
Amount of budget for six months	\$14,495.50	
Received on budget	6,884.91	
		\$ 7,610.59

IN ARREARS

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
January 1, 1936.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is my first letter to the SABBATH RECORDER.

I am eleven years old and in the seventh grade. I live a short quarter of a mile from school. Just now we are having our Christmas vacation.

We have a "Rhythm Band" in our school and we all play in it. We play so well that the county superintendent had us come into Harlan and play three pieces before the teachers' convention.

THE SABBATH RECORDER

My Grandmother Ramsey lives with us most of the time since my grandfather died a year ago. Today would be his birthday. I surely miss my granddad.

We have not had much snow this winter but it is snowing today.

I have a calf, a white cat named Peter, and three dogs. The dogs' names are Trip, Pepper, and Paddy.

I like to read the RECORDER letters. I will write another letter sometime if Mrs. Greene likes this one.

Your friend,
ELLEN EWALD.

Harlan, Iowa,
December 27, 1935.

DEAR ELLEN:

You may be very sure that I do like your letter, so there can be no ifs about it. I am hoping to hear from you often. You are your grandmother's namesake, are you not? Perhaps that is why you write such good letters. Her last letter was very interesting, wasn't it?

I wish I could hear your "Rhythm Band" for I like band music very much. I try to listen in on all the good band and orchestra music that comes over the radio, especially the army and navy bands.

You have quite a dog family, haven't you? We have been having cottage prayer meetings in Andover during the week of prayer. At two of them we had dog attendance. At one place a puppy begged mournfully to be allowed to join the company, and at the other, the dog walked sedately in without permission and lay stretched out in the middle of the living room floor, with his head resting on his crossed front paws. He was so still that he seemed like a dog statue.

I am so glad you enjoy the RECORDER letters.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am sorry not to have written before.

We and a lot of other children in our school have had the measles. One third of the children were out of school before it closed for the holidays.

In Richmond, Wednesday, the eleventh, a wildcat was trapped and shot between Punch Bowl Trail and Bailey Hill Trail. Charles E. Rose of Season was the trapper. In the

picture he is holding the animal quite dead. The animal weighs seventeen and one-half pounds.

My letter is quite long, so I will close.

Your dearest friend,
MADELINE PHEBE CRANDALL.
Hope Valley, R. I.,
December 29, 1935.

DEAR MADELINE:

I was very much pleased to hear from you again for it has been quite a long time since we received your previous letter; still I didn't believe you had forgotten your RECORDER friends, but knew you had been busy at home, at school, at church, and many other places.

What a measly time you have been having this winter. I hope everyone is over them by this time. Scarlet fever is the epidemic we are having in this part of the country. We have only two cases in Andover, but there are over thirty cases in Wellsville, just nine miles from here.

I didn't suppose you had such fierce animals as wildcats in your part of the country; but then I'm not surprised, for we have deer and foxes around here nowadays, and the appearance of a bear has been reported more than once—something quite recent in this part of New York State. I wouldn't care to have seventeen and a half pounds of wildcat jump on me, would you?

Hoping you and yours are all over the measles, I remain

Very sincerely your friend,
MIZPAH S. GREENE.

THE ROAD OF THE LOVING HEART
(Concluded)

Then the magician said,

"First cut the wood and mend the fire,
If you would have your heart's desire."

This Starbright did, with the bear's help, and had no sooner finished than the magician called again,

"Riddledy, riddledy, riddle marce!
What is here that you wish to see?"

Again, Starbright begged for the magic spectacles, and the magician said,

"Then stir the fire and boil the pot,
And serve my dinner boiling hot."

This the bear helped her to do. The giant came down and ate his dinner to the very last

drop. Then he went back to his tower and called out,

"Riddledly, riddledly, riddle maree!
Come up in the tower and see what you'll see."

So they climbed, and climbed, and climbed until they reached the tower. The little girl looked through the magic spectacles expecting to see wonderful, beautiful things, but all she saw was a road, winding over mountains and across seas, off to an island in the Pacific, thousands of miles away. The road was cut through a jungle and above it were the words, "The Road of the Loving Heart."

The giant told the little girl that this road was dug by the people of the island in honor of a white man who had come there for his health. He was very kind to them, smoothed over their quarrels, told them wonderful stories, rescued them from prison, and cared for them when they were sick. They called him Tusitala, or Tale-bearer.

Starbright looked the other way. There she saw a rough road, full of stones and stumbling places. Along it she saw many people walking, among whom were her father and mother, her nurse, and all the people who lived at the castle and the town. And oh, what a hard road it was. And her dear ones were weeping as they walked. She wondered why they did not choose a smoother road, but the magician told her that this was the road she had made for them. Then she saw that the stones were made out of her disobedience and the thorns were her ugly spells; that every time anyone thought of her they tripped over all the selfish, unkind things she had done.

Then she turned the spectacles another way and saw a beautiful, smooth road. Her mother and father and nurse were walking this one, too, and all the people she knew, and everyone was smiling. And there she was herself, smiling, too. "This," said the magician, "is the road the bear has been making. He was once disobedient and I changed him to a bear. He has earned his release." Then he touched the bear with his magical wand and he became a beautiful prince, her friend whom she had never seen.

Starbright looked at many roads all of which could be called "Roads of the Loving Heart," but over Starbright's road was written, "The Road of the Selfish Heart." She began to cry so hard that she could not see through the spectacles.

Then the prince begged the giant to let her go home; she was punished enough. So they went back the way they had come. On the way home the prince made her a ring of three blades of grass, which, when she dipped it in a whispering brook, became pure gold. It was a magic, whispering ring and ever after when she was tempted to lose her temper, it would whisper to her, "Remember the Road of the Loving Heart," and she would be kind, instead. Her parents were very happy that she had become so unselfish, and overjoyed that the enchanted bear had become a prince again. Oh, what a happy, happy kingdom it was.

OUR PULPIT

PRINCIPLES OF VICTORIOUS WARFARE

(Joshua 5: 13 to 6: 20)

BY REV. LESTER G. OSBORN

At last Israel was in the land of promise! They had been miraculously delivered from their bondage in Egypt. The forty long years of wilderness wandering were ended. In God's power they had crossed the Jordan River. Their feet were treading the soil of the land—their land, for had not God given it to them? Their country lay before them, but they must reach out and take it. So God always gives, leaving it to us to appropriate his gifts.

Having crossed the Jordan they were facing Jericho, the key city. Here was a strategic point, for by possessing it they would cut off the northern part of the country from the southern. Only a small city, this Jericho, but well protected! Archaeologists tell us that around it were parallel walls fifteen feet apart—walls six feet thick and thirty high. Defending these walls and the city within were experienced warriors, with all the necessary equipment for withstanding a siege. We are told that the gates were "straitly shut up"—barred and closely guarded, with no chance for a surprise attack. Israel, inexperienced in the art of warfare, and more particularly in besieging a walled city, felt small and utterly helpless.

Did you ever face a Jericho in your life and experience? Who hasn't! Have you gazed upon the high, thick walls—the seemingly insurmountable obstacles? Have you realized the strength of the "powers of sin,"

and felt your own weakness in comparison? Facing the tasks and temptations of the new year right now, do you feel inexperienced, incompetent, small, and helpless? This event in the history of the children of Israel under that great leader, Joshua, gives us the principles of victorious warfare. Here we find the secret of overcoming in our Christian life and work.

Upon Joshua, the leader, fell the burden of planning the campaign. This man of God felt his responsibility. Read his experience while he was out at night reconnoitering, in chapter 5: 13-15. Cannot you see him, after the rest of the camp was at rest, out in the starlight, studying the defences of the city? He saw its strength and the difficulty of capturing it, and was meditating upon the method of approach. Was there, perhaps, some weak spot, any particular point of vantage for an attack? No thought of not attempting to accomplish the task entered his mind.

As he was slowly pacing along, he looked up and saw directly in front of him a man with drawn sword in his hand. Many would have fled, but not Joshua. He "went to him" (verse 13) with an aggressive attitude, and challenged him. Which side are you on? "Art thou for us or for our adversaries?" If a friend, he must explain his presence. He might be a deserter, carrying information to the city. If an enemy, he must fight, and perhaps give some information of the city. The answer was surprising, "Nay;" neither one in an ordinary sense, but "as the captain of the host of the Lord am I now come." God never leaves his people in times of difficulty. As someone has said, "man's extremity is God's opportunity." So, on this special occasion, God used a special method of communication to encourage and instruct this leader of his people.

As for Joshua, he "fell on his face to the earth and did worship." He acknowledged this commander, and pledged his allegiance, saying, "What saith my Lord unto his servant?" (verse 14). Here we have the first principle of victorious warfare—the acceptance of the Lordship of the right commander. Our attitude must be in the words of Fanny Crosby:

I am thine, O Lord, I have heard thy Voice
Let my will be lost in thine.

When Joshua had asked for instruction, the Lord's messenger revealed the plan of

attack on Jericho. What would Joshua have done with no engines of war, no battering rams or catapults? Certainly he would not have devised such a plan as the captain of the Lord's host disclosed to him! Read it over again (chapter 6: 2-5). How foolish it sounds to our human ears! But we must remember that he says, "My ways are not the ways of the world." Foolish? Perhaps, but the "foolishness of God" is "wiser than men." The "foolishness of God" in salvation is a Man on a cross as Savior from sin. And how effective!

Just march around the city once a day for six days with the priests and the ark at the head of the procession. Then the seventh day go around seven times, and at the seventh time, when the trumpet sounds, shout and the walls will fall down flat, leaving the city open for attack on every side.

Why not march around just once, and surround the city—why thirteen times? Was it not because God wanted to impress upon both besieged and besieging that it was supernatural power by which the walls fell? News of such a remarkable thing would spread, and other of the Canaanite cities would be discouraged and affrighted. Then, too, there was the invading people to be encouraged. Their faith often wavered. God wanted to strengthen this weak faith of theirs. They must enter upon the conquest of the land with complete trust in Jehovah God.

Here is the second principle of victorious warfare—receiving the Lord's plan.

The promise given to Joshua by the captain of the host of the Lord was, "I have given into thine hand Jericho" (6: 2). The method of attaining the fulfillment of the promise was revealed (6: 3-5). The result was assured (6: 5). There was nothing left but to obey. Faith, "standing on the promises of God," must go on and carry out the plan, expecting "by the living word of God" to prevail. They would be exposed to danger of sorties from the gates as they were strung out in a thin line. They would be exposed to ridicule, which is sometimes harder to face than physical danger. But they must obey. Joshua had pledged allegiance to the right commander, and had received the Lord's plan. It remained with him and the people to follow instructions.

When God shows the way, we must obey or there will be no victory. We, like Joshua,

must have the conviction that God, who made the plan, will bring it to success. Only in obedience to the Lord's plan can we hope to be "more than conquerors." Here is the second principle. So Joshua and the people began their daily march around the city.

Probably the first day the citizens of Jericho were just curious. The next day and the next it was probably a joke with them. Then as the Israelites formed in order morning after morning, they would begin to wonder, and soon their puzzlement must have turned to superstitious fear, for they were a people with great regard for omens and the mysterious. So the parade went on for six days.

Then on the seventh day, as Jericho watched, the Israelites instead of returning to their tents after the circuit, kept right on for the second time, and the third and fourth. Perhaps they stopped for lunch, but more probably they ate on the march. Five times, six times around they went. What must the people of Jericho have thought of this unusual thing?

And what must the children of Israel have thought? By this time they must have been getting tired of the routine. Besides, there was no sign of the walls of Jericho falling, or even getting weaker. There they stood, just as impregnable as ever. Twelve times they had marched around the city with no visible results. Had they stopped there, Jericho would never have been taken. But the directions were to make the circuit seven times on this seventh day. So, encouraged by Joshua and the priests, they went on. Joshua had faith, but his faith alone was not sufficient; it had to be backed up by the faith of the priests and the people.

At the end of the circuit the trumpets blew, and Joshua cried, "Shout; for the Lord hath given you the city" (6: 16). As the people raised their voices in a great shout, the walls fell down flat, and the soldiers rushed into the city and had no trouble in overpowering the terror-stricken and astounded enemy. It was not because of the vibration of the shouts that the walls fell, but by the power of God. Archaeologists, in excavating Jericho, have found just the conditions described here—the walls lying flat, having fallen outward, and the city destroyed by fire without having been pillaged. They have even found a house, built a-straddle of the two walls, which may well have been the residence of Rahab.

The significant thing in this story for us just now, however, is the fact that in the very act of obedience, the victory was won. It was when Naaman had dipped himself in the Jordan seven times that his leprosy left him. The man with the withered hand found it restored as he began to stretch it out in obedience to Jesus' command. It was not the sixth circuit nor the twelfth which brought the fall of the walls, but the thirteenth. We are not to be discouraged by the seeming lack of results from our efforts, but must go on in faith, in full obedience, if we are to conquer.

Here, then, are the principles of victorious warfare: Accept the Lordship of the right commander, receive the Lord's plan, put it into operation, and go on in faith. It is summed up in two words—"trust" and "obey."

"When we walk with the Lord,
In the light of his word,
What a glory he sheds on our way.

"What he says we will do,
Where he sends we will go,
Never fear, only trust and obey."

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF
THE TRACT SOCIETY

MINNESOTA

Three pleasant, busy days were spent at Minneapolis. Some correspondence was caught up, and scattered Sabbath keepers visited. The Twin Cities afford a splendid field for missionary-evangelistic, consecrated effort. Here are many people of the Seventh Day Baptist faith, their membership in many cases still maintained in home churches. With proper leadership they should constitute a strong nucleus around which a good church might be formed. Here too are Sabbath keepers from other communions, adrift, who would welcome a warm and spiritual fellowship. Doubtless leaders for such work could be found if funds were available.

The week-end before Christmas was spent at Dodge Center and happy experiences among former parishioners were had. Long years without careful pastoral leadership have not resulted in the best good of the church. However, a splendid group gathered for the services Sabbath eve, and again Sabbath morning, afternoon, and Sunday night.

The future is bright for this church, viewed in the light of the many fine young folks

and children seen in the congregation. A splendid Sabbath school with full classes and a live Christian Endeavor society are actively meeting the needs of young and old. For more than three quarters of a century this church has ministered to some of the religious needs of the community. If its members will pull together, unselfishly and without self-seeking, humbly and patiently, the church will continue a most helpful ministry. A live, wise pastor should at once be sought and called.

It was a pleasure and privilege in behalf of the church to welcome into fellowship a family of father, mother, and two stalwart sons, who came by letter from Gentry, Ark. The family has for some time been making its influence felt in the church and community. An encouraging sign in the spiritual atmosphere was the large interest in Bible study.

Seventy-two people gathered on the night after the Sabbath at the hospitable U. S. Langworthy home for a Christmas party. Besides the distribution of sweetmeats and small presents among the people, a splendid opportunity was given the writer to tell of his impressions of the work on the western coast, and to present matters of interest concerning the SABBATH RECORDER and other work of the American Sabbath Tract Society. Greatly to the secretary's surprise and without solicitation on his part, a generous offering was taken for the Tract Board.

WISCONSIN

Snow and zero weather speeded the departure from Minnesota. After more than a day of slow travel by private conveyance and bus, friends at Stevens Point, Wis., were reached and a few hours spent in the pleasant home of the Halladays. The writer was the first Seventh Day Baptist these friends had ever met a few years ago. Mr. Halladay owns and operates a filling station and tourist park, and Mrs. Halladay is known to our readers as an occasional contributor to the SABBATH RECORDER. They have been deeply interested in the secretary's western trip and contributed toward his expenses. Reluctantly he continued from the congenial fellowship here in the early afternoon before Christmas for Milton for the holiday. By bus, then with four changes of trains in as many hours, he came to the college town in time to hear Christmas carols broadcast from the church tower by a horn quartet.

Brief conversations here were had, following Christmas, with Pastor Carroll L. Hill, Director of Religious Education E. E. Sutton, and with Professor J. Nelson Inglis, president of General Conference.

THEN HOME

Some interesting though brief calls were made on people at Aurora and Wheaton, Ill. Some correspondence had been had here at the suggestion of Brother Ballenger of Riverside, Calif. As in other places formerly mentioned, we found people under religious shadows and longing for some spiritual and sympathetic fellowship. We trust such may be found, by some of them at least, in Chicago or Milton.

The possibility of making these contacts conveniently and with least possible time spent in travel, together with calls on old line Seventh Day Baptists at Geneva and St. Charles, Ill., was due to the interest and generosity of Dr. Lester M. Babcock of Milton—a lifelong friend-brother—who put his own time and auto at the writer's disposal for two full days, Friday and Sabbath.

The Sabbath was spent in Chicago, and a small group of the church was met in the afternoon at their regular place of worship. Interesting special music had been arranged by Mrs. Ernst Leuenberger for the worship service. Following the three point service—RECORDED and board interests, western possibilities, and sermon—the writer by request conducted a discussion on denominational and local problems. Much interest was shown, and again a good voluntary offering was made for the work.

Two days later, train was taken for home; a twenty-four hour stop at Salem and Lost Creek was made, and early the morning of January 2, a journey of more than 9,450 miles was ended. Personally, it was a wonderful trip. Good health, good friends, good opportunity were enjoyed. God was good to us—so much better than deserved. What good will come of efforts made—who can tell?

DENOMINATIONAL "HOOK-UP"

DENVER, COLO.

The Denver Seventh Day Baptist Church held a New Year's dinner and social hour at the church, December 29, 1935, under able management, some seventy-five or more being present, of members and friends.

The evening of the same date our quarterly business meeting convened. A goodly number attended and all showed a deep interest and desire for co-operation. A topic of general interest was, Who shall be our spiritual leader for the immediate future?

Several names were favorably discussed and resulted in hiring Rev. A. J. Meiklejohn, who has served us acceptably several times this fall.

He held one week of special meetings which did much in reviving our spirits and hopes.

Brother Meiklejohn was formerly pastor of a Seventh Day Adventist church, but is no longer a member with them. He is a good Bible student, very earnest and friendly, and a pleasant speaker. He is hired until Conference time.

Boulder, Colo.

The Boulder Church has been praying for a long time for a revival. One definite answer to these prayers has been a series of Bible messages presented in the church by Rev. Malcolm Mackintosh. These special services extended from November 12 to 30. Brother Herbert Van Horn was in Boulder on the opening night of the series and delivered a very stirring message. On the evenings following, Brother Mackintosh presented the Scriptures in such a striking way that people's eyes were opened in a new way to the great and vital truths of the Word. The first messages called attention to the striking fulfillment of prophecy in the breakdown of modern civilization and the jealousy of the nations, and especially in the return of the Jews to Palestine and the remarkable development of that land at the present time. All of this emphasizes the importance of watching and working to prepare men for the time when the Lord will take over the governments of this earth as prophesied in Daniel 2. The speaker then turned to messages on the way of salvation, the life of faith, and the promise of the Holy Spirit. The closing message was on stewardship. The church members and quite a few people from the community have been stirred to a new interest in the Bible.

It is felt that this interest is only a beginning of the revival that has been anticipated. To keep up the interest two Bible study classes have been organized, one for the young people and the other a community class. It is expected that the Lord will open new ways to carry on the revival work in Boulder.

At the Christmas season a new type of

service was presented. In addition to the customary program and Christmas tree celebration on Christmas eve, a Christmas vesper service was held on Friday evening the twentieth. The program was made up of Scripture readings and exercises by the boys and girls on the subject, "They Shall Call His Name Emmanuel." The divisions of the program were: God With Us—Our Light; God With Us—Our Guide; God With Us—Our Friend; God With Us—Our Savior.

On New Year's eve the young people held a watch party at the home of Mary Margaret Hummel. The first part of the evening was passed in playing some new and very interesting games. Refreshments were served and then the last half hour was given over to a devotional service, closing with a season of prayer at midnight.

R. H. C.

Nortonville, Kan.

December has been a busy month. Besides the regular holiday activities, there were the special meetings with Secretary H. C. Van Horn, with a funeral and a wedding to add their notes of sadness and joy.

We were glad to welcome our secretary to help us with our special gospel services. He brought a series of ten soul-stirring messages in the evenings, and two splendid inspiring presentations of our mission and opportunities as Seventh Day Baptists, on the two Sabbaths of his stay with us. The average attendance in the evenings was one hundred ten, with the peak at one hundred seventy-five. The slogan of the meetings was "Tune up Your Life," and we feel that the life of the church and its members was truly "tuned up."

We were saddened by the passing of an old friend and neighbor and former business man of Nortonville, John Cosby, a few days before Christmas. Our hearts go out to the bereaved family, who live in Topeka.

The Christmas service this year was built around the "White Gifts" idea. A "human Christmas tree" was one of the features. Most of the gifts of substance went to the Denominational Budget. An adult choir under the direction of Ansel Crouch sang the accompanying music to the pageant presented by the young people.

One of our girls, Lulu Hurley, was married to Elwin Maxson of Denver at the church on the twenty-sixth. Our prayers and best wishes go with this young couple as they establish

their new home at 433 23rd Street, Denver, Colo.

The annual dinner, always a time of reunion and good fellowship, was held on Sunday the twenty-ninth, with nearly one hundred present.

Visitors at church during the special meetings were Professor and Mrs. W. R. Brackett (Tacy Coon), of Manhattan; Miss Helen Titsworth, of Lawrence; and Deacon and Mrs. Asa Prentice, of Whiting. Other visitors during the month were Esther, Elwin, Orland, and Lewis Maxson, of Denver.

Home for the holidays were Mrs. Myrtle Stillman, from Topeka; Lois Wells, from Bethany College at Lindsborg; Cecil Stephan, from Milton College; Lulu Hurley, from Denver; Harriet and Rachel Crouch, from Kansas City; Mr. and Mrs. Hubert Bond, from Leavenworth. Alma Bond came home from Denver to remain for a while.

A new series of studies was begun at the Sabbath evening prayer and Bible study hour last week, on "God's Eternal Purpose."

The new year was ushered in by a watch night service at the church on New Year's eve, and by the regular covenant and communion service the first Sabbath in January.

CORRESPONDENT.

North Loup, Neb.

Mrs. Jessie T. Babcock, well known to *Loyalist* readers for her literary ability and scores of whose historical sketches about North Loup people and incidents of local interest have been published in the *Loyalist*, won the ten dollar prize offered by the Ord Quiz last year in their Pioneer Days story contest.

Mrs. Babcock's story, headed "Seventh Day Baptists Held First Church Services Among Valley County Settlers," told about the first church service held on May 18, 1872, on the river east of North Loup village, at which time Elder Babcock preached a sermon using a rocking chair for a pulpit, and Charley Rood led the singing.

Historical accuracy, literary ability, and news interest were the principal factors in determining the award according to the three judges who read all stories.—*Loyalist*.

Dodge Center, Minn.

A male quartet from the local Seventh Day Baptist Church, consisting of Wallace and Clair Green, Ormond Bond and Charles Soc-

well, spent Monday evening and Tuesday forenoon at the Union City Mission in Minneapolis, having charge of the singing Monday evening in the Mission Chapel. Rev. Mr. Shaughnessy took the boys out to Medicine Lake, where the mission has a farm and camp, where they have two hundred men on relief.—*The Star*.

Battle Creek, Mich.

The Ladies' Aid voted to send the tithe of their year's income to the Missionary Society. The collection from their holiday bags is to go to our theological student, Marion Van Horn, and the thankoffering boxes and the other sums given by the Aid at Christmas, will go to Miriam Shaw at Liuhoo, China.

The offering at the Christmas program amounted to \$46.45. It was divided as follows: Missionary Board, \$14.65; Miriam Shaw, Liuhoo Hospital, \$13.20; Marion Van Horn, theological student, \$12.10; Mrs. Hargis, Jamaica missionary, \$4.00; the pastor, for magazines, \$2.50.

"If after kirk ye bide a wee,
There's some wad like to speak to ye.
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat with ye
Is stranger here than ye, maybe.
All here hae got their fears and cares;
Add ye your souf' unto our prayers;
Be ye our angel unawares."

—*Church Bulletin*.

Lost Creek, W. Va.

Rev. Herbert C. Van Horn, former pastor of the Lost Creek Seventh Day Baptist Church, and editor of the *SABBATH RECORDER*, spent last night (January 1) in Lost Creek, en route to his home in Plainfield, N. J. Mr. Van Horn has been in the West for the past twelve weeks. While in Lost Creek he was the house guest of Mr. and Mrs. H. O. Van Horn.—*Clarksburg Exponent*.

Verona, N. Y.

On the morning of December 18, very suddenly Mrs. Ann Elizabeth Smith, the oldest member of the church, was called home. She attended the Sabbath service the week before her death and was always interested in church activities.

On Sunday night, December 22, the Christmas exercises were held in the church. A tree and other holiday decorations added to the Christmas atmosphere.

A fine program of music, recitations, exercises, two short plays, and a pantomime, "O Little Town of Bethlehem," was listened to by an appreciative audience. The program was under the efficient direction of Miss Geraldine Thorngate, Mrs. Floyd Sholtz, and Mrs. John Williams. At the close of the program Superintendent Raymond Sholtz presented a gift to Rev. and Mrs. A. L. Davis as a slight appreciation of their untiring efforts in the church work.

Alta Dillman and Allison Smith have returned to Salem College, after spending the holiday vacation with their respective parents.

CORRESPONDENT.

IRVINGTON, N. J.

The annual Christmas service of the junior and kindergarten Sabbath school department of the Irvington German Church was held Sunday, December 29, at 3 p.m., in the Elks' Hall. The entire exercises were held in German—each child taking some part in the program. There are twenty-five children enrolled in the school.

Both children and teachers had worked hard to make the program a success.

At the close of the service Pastor F. F. Stoll pointed out to those present that it was the duty of all to proclaim the message of Christ to all the world.

Two of the children passed the collection plates and \$14 was realized, which will be forwarded to foreign mission fields.

A gift and a bag of cookies which the women of the church had baked and donated were given to each child.

CORRESPONDENT.

WESTERLY, R. I.

Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, delivered the sermon at the union Protestant services held last evening at the Broad Street Christian church, as the annual Week of Prayer was opened. He took "Prayer" for his subject.—*Westerly Sun*.

SECOND HOPKINTON, R. I.

The Second Hopkinton Church begins auspiciously the second year of its second hundred years of community service. The sermon Sabbath afternoon by the pastor, Rev. Willard D. Burdick, was an appeal to higher ideals of living and the obligation of young people in choosing companions for life, and

the importance of the home training of children.

The annual supper and business meeting was held at the parsonage in Rockville Sunday evening and was well attended. The ladies served a good meal, and the discussions and elections were harmonious.

Pastor Burdick was engaged for the ensuing year and other officers of the church are as follows: moderator, Arling A. Kenyon; treasurer, Lewis F. Randolph; clerk, Walter D. Kenyon with Mrs. Kenyon, assistant; ushers and collectors, Irving Lewis and Robert Kenyon; superintendent of Sabbath school, Miss Ruth Kenyon with Mrs. Laurence Kenyon, assistant; organist, Miss Thelma Kenyon; auditor, John A. Slocum. — *Westerly Sun*.

ASHAWAY, R. I.

Frank Hill, moderator of the church, is ill at his home; his many friends missed him at the annual church meeting which was held in the parish house Sunday, January 5, following the dinner which was served by the men of the church and community, with a good attendance at both.

The officers and committees of last year were re-elected: moderator, Frank Hill; clerk, Mrs. Walter Saretzki; treasurer, George E. Murphy.

The reports of the various organizations of the church were read and each was found to have enjoyed a very successful and happy year.

The Christian Endeavor society is sponsoring a plan to raise money with which to purchase a marker for the church in commemoration of the one hundredth year of the construction of the present building; they are also sponsoring a plan to sell "Peace Bonds."

One Friday evening in December, Rev. Byron U. Hatfield, pastor of the First Baptist Church in Westerly, invited by the Christian Endeavor societies, came to our church and showed pictures taken by him on his trip to the Holy Land during the past summer. This lecture was well attended and very much appreciated.

Another feature last year which gave us great joy, was the coming of Miss Miriam Shaw, to our church and community, who spoke to us one Friday evening telling in a very interesting way of her work among the Chinese. Her many friends were indeed glad to visit with her again.

Miss Phebe Stillman, a member of our church who works at "The Church of the Open Door" in Los Angeles, Calif., occupied the pulpit one Sabbath, giving us a very interesting talk upon the work of that church.

The nation-wide Week of Prayer was observed by this church, meetings being held each evening from January 6 to 12, with different leaders each evening. The meetings were very helpful and interesting.

CORRESPONDENT.

HAMMOND, LA.

The Hammond Ministerial Union elected the following officers for this year: Rector Tate Young, president; Dr. E. D. Elliott, vice-president; Dr. W. U. Holley, treasurer; Dr. A. S. Lutz, secretary. The ministers discussed rather freely the moral situation facing the whole country and expressed themselves in seeing hope only in the gospel truth of regeneration for the individual soul. Dr. S. S. Powell reviewed Archbishop Anslem's book entitled "Cur Deus Homo." This is a book written in Latin and in a dialogue form. There was only time for the discussion of the first chapter, but the request was made for the learned Doctor Powell to continue this review in his illuminating way at subsequent meetings. He showed that nothing can dim the value of Anslem's service to Christian theology, as having established the imminent necessity in the Divine nature of an atonement for the infinite evil and offense of sin.

—From local paper.

SHANGHAI, CHINA

The evangelistic committee is very active and real growth is seen in the workers. Two or more meetings are held each week and bands go out to tell the gospel story on the streets. At least two special efforts are made each year to give the students a chance to know, and always some of them decide to follow Christ. The cottage meetings are under the direction of this committee, one being held each week in the home of a church member. The temperance meeting, which meets at the Burdick-West residence once a month, is also under the charge of this committee. It is a joy to see so many who are eager to give testimony, when only a few years ago four or five were all we could count upon.

The visitation committee is new this year and is composed of about twenty members of the church who are willing to keep in touch

with the members in their locality. It is too soon to estimate the value of this service, but the executive committee has backed it with enthusiasm and we are sure fewer of our membership will slip away in this fifth largest city of the world.

The Christian Endeavor work and the prayer groups in the Girls' School and the expert friendship group and the student church in the Boys' School make it possible for the church to touch the student group which this year is nearly five hundred.—
H. E. D.

—From China Mission Bulletin.

LIUHO, CHINA

Our Sing-daung-z branch is not doing such a great amount of medical work, and of course is a money loss, but it certainly seems to be an evangelistic venture which is promising. The past two Fridays I have gone, taking one of the nurses who is able to lead the singing. Last week I took Miss Mih, one of our graduates and who is the assistant in the nursing school during Miss Shaw's absence. We spent the night, and Friday evening held a very satisfying service. I spoke a short time, then called upon the girls to speak. Only Miss Phe is staying there now for we were so busy at Liuho that we called Miss Te in to help here. Miss Phe is very modest and does not speak readily, but she gave a good clear testimony of her religious experience. Then I called on Miss Mih and she gave a good, clear gospel talk. I am surprised that these girls who knew nothing of Christianity before they came to us have already such a clear grasp of its truths and can put it across to others so convincingly.

This week when I went I took with me an undergraduate nurse who is also a good singer. She is a younger sister of Doctor Palmberg's helper, Miss Lok. She led the singing and gave a good talk as well. Miss Phe did better this time than the week before. I feel that this work is not only evangelistic, but is a sort of training school which will enable our workers to learn to give their witness fearlessly and clearly to those who do not know. They seem to enjoy these opportunities for witnessing and are as glad as we to see the people willing and glad to hear. Both nights we had about fifty people in the audience. Last evening was a beautiful moonlight night, and Miss Lok and I walked home after the service. It is about five miles, but I did not

feel too greatly fatigued and Miss Lok seemed to enjoy it.

One thing that greatly impressed me, while at Sing-daung-z, was Miss Phe's loyalty to the Sabbath. While she was in training I gave a short series of talks at our daily prayers on the Sabbath. Several of our nurses, including the superintendent of nurses, are members in other denominations. Of course there was some discussion among the nurses. One day Miss Phe was reading some Bible verses in my presence. They referred to the Sabbath. She said, "Why, according to the Bible we are right." Both Friday nights in Sing-daung-z when it came near sundown, she said, "Now it is Sabbath day," and put her work away. She plans carefully for their food so that she buys nothing on the Sabbath. To me it is very satisfying to see such a clear understanding of the sacredness of the Sabbath in a land where no Sabbath is kept, and where it seems so hard for people to get the Sabbath idea.—G. I. C.

—From China Mission Bulletin.

MARRIAGES

DUBOIS-TOMLINSON.—On November 28, 1935, at the home of the bride's parents in Marlboro, N. J., Joseph DuBois and Emma G. Tomlinson were married by Rev. U. G. Hagaman, assisted by Pastor Herbert L. Cottrell.

MAXSON-HURLEY.—On December 26, 1935, at the Seventh Day Baptist church of Nortonville, Kan., Lulu Hurley, daughter of Mr. and Mrs. Chas. Hurley, and Elwin E. Maxson, of Denver, Colo., were united in marriage by Rev. Lester G. Osborn. The new home is to be at 433 23rd St., Denver, Colo.

VESTER-VAN HORN.—At the Seventh Day Baptist church in Battle Creek, Mich., following the Sabbath morning service, December 21, 1935, Mr. William E. Vester and Miss Orra L. Van Horn, both of Battle Creek, Rev. E. M. Holston officiating.

OBITUARY

COSBY.—John Cosby was born at Kent, Ind., on January 14, 1874, and died at Topeka, Kan., December 20, 1935.

He came to Kansas at the age of twenty-one. On February 20, 1901, he was married to Miss Myra Champlin of Nortonville, who survives him. To them were born three children: Marie, now Mrs. Garland Hartman; John Henry, and Dorothy, all of Topeka. Besides these and four grandchildren there survive him three sisters: Mrs. Lillie Gassert, of Atchison; Mrs. Ora Arthur, of Lawrence; and Mrs. Marie Gragg, of Abilene.

Funeral services were held at the Nortonville Seventh Day Baptist church, of which he was a member, with Pastor Lester G. Osborn officiating. Burial was in the village cemetery.

L. G. O.

CRANDALL.—Alcie Crandall was born at Brookfield, N. Y., June 8, 1854, and died at her home in Milton Junction, Wis., December 27, 1935.

She was married July 28, 1875, to Emmette Crandall of Milton Junction who survives her, with two daughters: Mrs. Bessie Fiebiger, Milton Junction, and Mrs. Corrine Doland, Beloit; two sons, Everett, Palo Alto, Calif.; and Lyle, Battle Creek, Mich.; six grandchildren; two great-grandchildren; two sisters, Mrs. Emma Burdick, Boulder, Colo., and Mrs. George E. Coon, Milton Junction; and one brother, Sherman Crandall, Broadhead.

Early in life she became a Christian, uniting with the Seventh Day Baptist Church in Walworth. At the time of her death she was a member of the Milton Junction Seventh Day Baptist Church.

Farewell services were conducted in her church in Milton Junction, by her former pastor, Rev. Erlo E. Sutton, December 30, 1935, and burial was in the Milton Junction cemetery. E. E. S.

RANDOLPH.—Ida Fitz Randolph, oldest of three daughters of Reune and Anna Camp Fitz Randolph, was born near Plainfield, N. J., August 5, 1864, and died at Greystone Hospital, January 3, 1936.

Early in life she became a member of the Plainfield Seventh Day Baptist Church of Christ, continuing a faithful member, regularly attending as long as health permitted. She taught in the Sabbath school for many years. She was a member of the D.A.R., and of the W.C.T.U.

She leaves an only sister, Miss Etta F. Randolph of Plainfield, cousins, and many friends who will miss her with her pleasant ways and kindly deeds.

Farewell services were conducted by Rev. Herbert C. Van Horn. Interment was made in Hillside Cemetery. H. C. V. H.

SMITH.—Ann Elizabeth Smith was the last survivor of five children born to Thomas and Ann Greene Reveley. She was born in the village of Verona, August 6, 1842, and died in the home of Mr. and Mrs. T. Stuart Smith, December 18, 1935.

On February 26, 1878, she was married to George Smith of Lowell, N. Y. To them were born two children—T. Stuart, and Anna Rachel who died at the age of sixteen. At an early age she was converted and united with the M. E. Church. About five years ago she was baptized by Rev. Lester G. Osborn and united with the Verona Seventh Day Baptist Church. She is survived by her son, four grandchildren, two nieces, and three nephews.

The funeral was held from the home, December 22, 1935, conducted by Pastor A. L. Davis. Burial was made at Lowell. A. L. D.

The Sabbath Recorder

VOL. 120

FEBRUARY 3, 1936

No. 3

THIS I KNOW

Many a time has my day been sad,
With nothing but clouds to see;
The light gone out in my cold, bleak heart,
No joy in the world for me.

And I've cried to God, in my deep, gray gloom,
For a help in my darkened way;
For something, or someone to come along
And turn my dark to day.

Always the Father has heard my cry,
From the depths of my direst woe;
He has never failed to take my hand
When I asked and needed him so.

God never fails when we cry for help,
In this intricate maze of strife;
He stoops to our aid, and lifts us up,
And we walk to the joy of life.

—Fenner Saunders.

Contents

Editorial—Unrealized Blessing.—George V. Passes.—Tools or Products?—Race Relations Day.—This and That 58-61
The Upper Room 61
Tract Board Meeting 61
Missions.—The Evangelistic Impulse.—The Fellowship of Prayer.—The Committee to Promote the Financial Program.—Miss Miriam Shaw Sails for China.—Activities in Germany Increasing.—Meeting of Missionary Board 62-68
The Fountain of Abundant Life 68
Woman's Work.—Worship Program for February.—World Day of Prayer.—Doctor Kagawa.—Yesterday.—A Backward Look 70-73
Mrs. John H. Babcock.—A Tribute 73
Young People's Work.—"Time Marches On"—Personal Contact With the Master in the Home.—Our Personal Contact With God, Through Nature 74-76
Children's Page.—Our Letter Exchange 76
The Nazareth Shepherd 77
Our Faith.—The Holy Spirit.—Our Helper 81-83
Denominational "Hook-Up" 83
Religious Education.—How About a Children's Paper?—Report of the Director of Religious Education 86-88
Marriages 88
Obituary 88