

WHAT DOES THE CHURCH MEAN TO ME?

(Written by Mrs. Jennie M. Flint, deceased, and "read at our first church night, September, 1935," at Adams Center, N. Y.)

The Church, established by Christ
When he was here upon earth—
Who is able to measure its deeds
Or tell of its infinite worth?

It has brought us God's holy Word,
The Book of Life to all,
The Savior's love revealing;
Would that all answered the call.

The Church of God will triumph
And eternal life be given,
When Christ shall come again
To take his own to heaven.

To me it's a wonderful light,
In this world of darkness and sin;
I may accept and walk in its rays,
If the Savior I will but let in.

In his Word I hear Jesus saying,
"Ye are the light of the world."
Our forefathers heeded this Word
And the banner of truth unfurled.

They erected here this temple,
For worship—and a beacon as well—
And for many years they gathered
At the ring of the Sabbath bell.

Now the sons and daughters gather;
It means the light still shines.
The faith once delivered to saints,
Has come down e'en to our times.

The torch is to be nobly borne
By hands that are strong and willing,
To darkened lands, near and far,
The gospel call fulfilling.

To many 'tis a hearthstone glow,
Kindled so lovingly there,
Warming the hearts of all
Who have trials and sorrows to bear.

Just a cup of cold water will merit
If we look in the Bible to see,
" . . . as ye did it to one of the least,
Ye did it unto me."

Then what do I mean to the Church?
Service to God and man,
In the words of the poet, Guest,
Who sees it on this plan:

"Some think they serve the Lord right well
By worship and by prayer.
But service is a heavy word,
And freighted deep with care.

"And he who truly serves the Lord
Must labor year by year
To do the deeds which he would do
If he were here."

JENNIE M. FLINT.

September 8, 1935.

OBITUARY

CRITTENDEN.—Mary Clarke Crittenden, daughter of Herbert M. and Elvaretta Austin Clarke, was born in Independence, N. Y., March 6, 1870, and died at the home of her daughter in Hornell, N. Y., March 19, 1936.

August 13, 1892, she was married to Aaron Crittenden, who died March 8, 1934. They had made their home in Whitesville, N. Y., for many years. She is survived by four brothers, one sister, two sons, and two daughters.

She was a member of the Independence Seventh Day Baptist Church, which she joined April 7, 1887.

Funeral services were held in the home of her son, Merle, in Whitesville, March 21, 1936, conducted by Pastor Walter L. Greene. Interment at Whitesville. W. L. G.

RAIFORD.—Kenneth Arden, infant child of Richard P. and Juanita (Crandall) Raiford, of Poncechatoula, La., born February 7, 1936, died February 19.

His little life was but twelve days long, interment side by side with another little grave in a beautiful cemetery near Lee's Landing, La.

S. S. P.

If we were to eliminate every "Thou shalt not" because it runs contrary to human nature, every law would have to be repealed.—*Selected.*

RECORDER WANT ADVERTISEMENTS

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

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The Sabbath Recorder

VOL. 120

APRIL 13, 1936

No. 8

THE GLORY OF THE SON OF GOD

BY REV. S. S. POWELL

Jesus, Savior, Man divine,
Thought of God, O Word sublime,
Orderer of the rolling spheres,
Thou dost dissipate our fears.

Image of the invisible,
Full of grace, of mercy full,
Founder of celestial peace,
Thou dost bid our fears to cease.

Thrones, dominions, all shall be,
Now and in eternity,
Forth from thy almighty word,
Thou art King of kings and Lord.

God of gods and Light of Lights,
Streaming forth from loftiest heights,
Pouring now celestial fire,
Teach us, Lord, our hearts inspire.

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(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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less expressly renewed.

Jesus' Lament. Again Jesus was approaching the holy city from around the brow of the Mount of Olives. Many of the familiar views of Jerusalem common to us are taken from the point, doubtless, where Jesus lamented over the city. No milling or preceding crowds throng his way, with hallelujah shouts and songs, or waving palm branches. On this morning, in company with his disciples, he makes his way into a day fraught with dangers and filled with controversy and teaching. Luke tells us that when Jesus saw the city, he wept. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto peace! but now they are hid from thine eyes." (Luke 19: 41, 42.) Only apparent defeat lay before him. And the city which was sanctioning his death, in a few brief years would lie in heaps, ruined by war. Another, commenting on the words of our Lord, suggests that his grief was the more bitter because he realized that "these wars with all their horror were preventable." All the suffering and atrocity would happen because the people of the city did not know

the things that belong to peace. In "this thy day" was opportunity neglected or rejected, when from him who was able to create peace they might have learned the lessons of service, humility, and sacrifice.

Alas—they did not know! Personal interests blind, prejudice hardens, jealousy confuses, national ambition and racial pride inevitably lead to carnage and cruelty of war. "How oft would I have gathered thy children, as a hen gathereth her chickens under her wing, and ye would not." The beautiful city must become desolate because of its obdurate course, and Jesus wept because they did not know and would not listen to his teaching.

Slow, indeed, has the world been to listen and obey him who only has the way of peace. How he must bitterly weep over the cities of Europe who yet do not know. How his heart must yearn over the fair cities of America who "would not"! No one who reads the papers today can help feeling we are living on another vast powder magazine with igniting fuses leading in many directions.

In this season when the minds of many are called back to Christ, to Christ victorious over death and the grave—may many people unite in prayer in behalf of the peace Christ only can give: prayer that ignorance, prejudice, false pride, unholy ambition may all give way to the saner passion for unselfish service, joyful surrender, a passion that leads away from war into the paths of love and peace. Yes, he knows the things of peace now as well as he knew them then. Will we disappoint him and bring sorrow again to him as he yearns over us and wishes for us to know the things of peace? Well may we make the words of the hymn our prayer as we think on these things:

"Press into the heart of warring folk,
The nations from hate release!
Press into our hearts, O Feet of Christ,
And bring the world thy peace."

Revival Emphasized. The need of a revival in every church needs re-emphasis, or new emphasis. It is generally accepted as a fact that evangelism cannot succeed unless and until the church is revived. That is the reason, usually, that a large part of the time and energy of an evangelist has to be spent before even an invitation for the unsaved to seek Christ can be successfully extended. Why indeed should an unsaved soul seek for life that seems so formal or dead in the church

that is offering salvation? Why should he be interested to seek something that seems so unreal, at least in its church manifestation? What is there in this "new life" that has meant so little to members of the church that they cannot be distinguished by what they do from worldly people who make no profession? What, indeed?

Having a revival is getting so difficult that many churches have given it up entirely. They have turned to religious education, or to social fellowship, or to co-operative interest in community betterment, or to renewed activity in some religious tenet. Every one of these things is good and proper, and continually needs renewed emphasis and zeal. But no one of them, or all combined, are the great fundamental thing in winning men. Christ had a great following once; but he said they came because they had been given bread—"labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." John 6: 27.

But though revivals are hard to have, they are needed and must be experienced if unsaved men are to be reached effectually. It is revival, or perishing Christianity. Without the revival the church cannot continue to exist. It may have the form of existence, the form of godliness, but be sadly lacking in power for spiritual living calculated to awaken the lost to a sense of their need of salvation. The danger of many a modern church is that of ancient Sardis: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain . . . and repent." Revelation 3: 2, 3.

A revival brings quickening of life and conscience. Fellow members forget bitter-nesses and find a joy together. Directly some outsider sees the difference, is affected, and becomes a saved seeker. It has often been said, "When a pulpit is on fire, people will come to see it burn." It is true, and another has added an equally true statement: "When a church is on fire for God and the lost about her, she will possess a drawing power that will overcome the apathy of the unsaved."

Successful evangelism will follow only when a genuine work of grace has been wrought among the church members. We do need revivals, not only for the sake of perishing outsiders, but for the sake of those who are

in danger of perishing within. Let the church pray for a revival, work for a revival, and have a revival. "Revive us again, O God, in the midst of the years."

Promoting Denominational Finances. We scarcely need to call attention to the back cover of this sheet. A splendid piece of workmanship will attract attention, one may be sure. But the matter contained on that page is of utmost importance to us all as stewards of God's grace, who must be found faithful.

For months, now, the committee upon whose shoulders has been laid the promotion of raising the budget—these men, newly chosen for the task—have been laboring faithfully at their job. Just recently there came to this office the committee's February bulletin. It showed not only deep concern for our interests, but revealed an immense amount of time and thought devoted to it. Besides the statistics given, some important truths were stated. What more true than these words: "The creation of a right attitude toward money is one of the major tasks of the Christian Church which is the representative of its Founder on earth." Then we liked this: "When you give your money . . . PRAY."

This bulletin gave fine emphasis to the interests of the American Sabbath Tract Society. Much good will come if all our people have read and thought about the things said.

We commend the earnestness and zeal shown by our committee. What will we do about it? Shall we give in the spirit of inspiration or irritation?

I bought gasoline, I went to the show;
I bought some new tubes for my old radio;
I bought candy and peanuts, nut bars and ice cream;
While my salary lasted life sure was a scream.

It takes careful planning to make money go round;
One's method of finance must always be sound.
With habits quite costly, it's real hard to save.
My wife spent "ten bucks" on a permanent wave.

The church came 'round begging. It sure made me sore;
If they'd let me alone I'd give a lot more.
They have plenty of nerve; they forgot all the past,
For I gave them a quarter the year before last!

By the Way The editor finds encouragement in looking across the street upon the lawn about Plainfield's municipal building. There the green is revealed as the snows of a long winter melt away. There, usually, the first robin is seen in search of a belated worm. There an industrious caretaker carefully looks after the needs of grass roots and a well maintained greensward. There is assurance of beautiful grass and a sightly park.

But there is more than that to give encouragement. Just now this same caretaker was observed helping a plainly dressed colored lady down the steps. She wore heavy colored goggles. He steadied her with one hand while the broom in the other found the front of the step below, each time touching the toe of her shoe. One could be scarcely more thoughtful of a queen or the first lady of the land. Yes, there are kind hearts in the land. Ages ago the question was asked—if when he came the Son of man would find faith on the earth. Will he not? Certainly, many of the fruits of faith are to be found even in the midst of much that is to be deplored. At any rate, we comfort ourselves in the thoughtful deed just related in the assurance of Christ's own words, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

Lend a Hand This is a good motto, and effective when put into practice. We are writing about *Helping Hands* here. Recently in the RECORDER it was told what a primary class had done. It had given \$1 to be used by the Tract Society's Committee on Distribution of Literature to pay for two *Helping Hands* to be sent to Jamaica. Now the junior department of that school is doing likewise, and the Sabbath school itself has voted to pay for fifteen. That's catching the spirit. That is Christian. Many *Helping Hands* are being sent to Jamaica by the committee. The helping hand of the Sabbath school and of the departments of children is much appreciated. The help is indeed considerable.

But what is of even more value and importance is the interest in missions awakened in the boys and girls. Thus young children and older ones become a vital part in the program of carrying out Christ's great commission.

Is there not a suggestion here for other schools, departments, and classes? This is a day of "projects" and project training. The

teachers who have awakened interest in the broader fields of God's love have done the children, the church, and the kingdom of God a fundamental service. What is your school doing in missionary training of its young and in the practical demonstration of its loyalty and devotion to God's kingdom? Let us be neighbor to those in need.

Gospel of a New Day Easter spells the good news of a new day—not just another day, however welcome that is—but a new day, one that brings a new chance, a new life, a new hope. Gladly we sing "There's a new day dawning," for days of toil, sorrow, and defeat have come and gone with their eternal grind, mechanical precision, as we have been held to gruelling tasks.

But something happened at Easter; it was the dawn and declared the gospel of a new day. The significance of that dawn did not appear at the moment but unfolded little by little during the hours following, and more and more ever since. Oh, the blessing of the new day. The rounds of life impress themselves monotonously upon us all. One's experience is a repetition of that which called forth the prayer of Robert Louis Stevenson:

Lord, the day returns and brings its petty round of irritating concerns and duties. Help us to play the man. Help us to perform them with laughter and kind faces. Let cheerfulness with industry abound. Give us to go blithely on our business all this day and bring us to our resting beds weary and undishonored, and grant us in the end the gift of peace.

As Dr. Bruce S. Wright in the *Christian Century Pulpit* points out, the new day that dawned on that first Easter morning is Stevenson's prayer magnified a million fold. Life was changed to a new day for all. The Christ who came forth made it so. "Jesus whom ye seek is not here, he is risen" is still ringing through the world to those who stand before the tomb. "He is risen, as he said." A small boy, impressed for the first time, had told the tale of the crucifixion to an interested stranger. Later he followed hurriedly after the man and called out—"But he rose again, mister, I forgot to tell you, he rose again!"

Have we not too often forgot to tell the world by our lives, of the faith and the courage of the new day and hope, that he rose again? When men become conscious of the risen Lord, of the living Christ, a new day will dawn and its message of hope and love

and good cheer will go forth to change and enrich life. May this Easter bring the experience of a day made new through the vital and vivid consciousness of the reality of a risen, living Christ.

DENOMINATIONAL BUDGET

Statement of Treasurer March, 1936

	March	Total
Adams Center	\$ 14.00	
Special	25.00	
	\$ 39.00	\$ 226.50
Albion	25.00	119.00
Alfred, First	\$ 47.42	
Women's Evangelical Society	50.00	
	\$ 97.42	906.08
Alfred, Second	43.95	263.02
Battle Creek	\$ 7.75	
Special	2.00	
	\$ 9.75	110.94
Berlin	10.00	143.20
Boulder	5.00	73.60
Brookfield, First	29.54	106.54
Brookfield, Second		136.98
Chicago	\$ 35.00	
Sunshine Fund	2.22	
Ladies' S. and C. society	3.79	
Sabbath school	3.99	
	\$ 45.00	295.00
Daytona Beach		51.75
Denver Sabbath school	\$ 12.00	
Birthday offerings	2.00	
	\$ 14.00	66.50
De Ruyter	25.00	179.50
Dodge Center		9.40
Edinburg	5.00	45.20
Farina Ladies' Aid society	25.00	195.00
Foulke	6.50	9.50
Friendship		19.00
Genesee, First	71.44	402.32
Hammond		17.00
Hartsville		110.00
Hebron, First	6.62	40.24
Hebron, Second		15.50
Hopkinton, First		
C. E. society, special	\$ 3.00	
Intermediate C. E. society,		
special	1.00	
	\$ 4.00	276.00
Hopkinton, Second	\$ 7.70	
Special	.45	
	\$ 8.15	38.98
Independence		134.25
Irvington		100.00
Little Prairie	5.40	13.00

Los Angeles	21.00	78.00
Lost Creek	9.10	72.56
Marlboro		122.30
Middle Island		25.00
Milton	119.45	1,077.12
Milton Junction	35.08	288.43
New Auburn		17.00
New York City	55.81	386.27
North Loup		25.50
Nortonville		15.00
Pawcatuck	\$ 250.00	
C. E. society, special	3.00	
	\$ 253.00	2,177.00

Piscataway		229.59
Plainfield	89.97	545.07
Richburg	8.00	8.00
Ritchie		15.00
Riverside	60.00	320.00
Rockville	1.20	50.30
Salem		741.05
Shiloh		490.68
Stonefort		5.00
Verona	\$ 7.00	
Special	3.46	
	\$ 10.46	116.46
Waterford Sabbath school	.84	111.50
Welton		47.90
West Edmeston		25.00
White Cloud		86.45
Individuals:		
Mrs. M. M. Lanphear	\$ 10.00	
Mrs. T. B. Freeman, tithe	2.00	
Friend	4.00	
	\$ 16.00	2,129.50
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, special	.16	1.50
Woman's Board		32.00
		\$14,008.75

Disbursements

Missionary Society	\$ 469.71	
Special	13.91	
	\$ 483.62	
Tract Society	\$ 115.38	
Special	25.00	
		140.38
Sabbath School Board		77.67
Young People's Board		15.57
Woman's Board		4.68
Ministerial Relief		27.99
Education Society		66.42
Historical Society		7.74
General Conference	\$ 114.84	
Preferred claim	200.00	
		314.84
		\$ 1,138.91

Contributions from churches, 9 months \$11,180.18
 Contributions from other sources 2,828.57
 Total contributions \$14,008.75

HAROLD R. CRANDALL,
 Treasurer.

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

RESPONSE

BY REV. HURLEY S. WARREN

(Pastor Warren's response was omitted in the account of the installation at Plainfield. We are glad to give it space here.)

Doctor Van Horn and Friends: I am deeply moved by the touching words of welcome which Doctor Van Horn spoke as he extended the right hand of fellowship to Mrs. Warren and me on behalf of the Plainfield Seventh Day Baptist Church of Christ this morning. We appreciate his gracious expression and the privilege of being received into membership by him.

We come as a part of a peerless people of the Mid-west to become a part of the finest of folks of the East. You can sense something of the pang of parting with the North Loup Church and community. But they send us to you in love and commend us to your love. We would reciprocate that love in Christ.

At the outset I should like to pay tribute to those personalities and influences that have brought me to the privileges, responsibilities, and honor of this hour. Also I should like to witness to the patience, mercy, help, and love of our heavenly Father in Christ Jesus our Savior, Master, Guide, and Friend. I am not my own, I am "bought with a price."

Mr. Nathan E. Lewis, president of the board of trustees of this church, has portrayed in a masterful manner the "welcome from the church." Again and again I have been impressed with the faithfulness of business and professional men and women to the program and activity of this society. Consequently, I value highly Mr. Lewis' words and all that they mean.

The church situation here is an ideal one for us to come into as young folks. The closing statement contained in the report of the Church Cabinet, February 2, 1936, is highly significant: "After six months of activity in our church work it would seem that

there is a very definite place for this Church Cabinet. The attendance at the meetings and the animated discussion of plans are evidence of a desire to further the interests of the church in every way and to assure to the new pastor, when he shall come, a living and working church with which to co-operate." I like that way of putting it, and look forward to this association in co-operation.

Again, we should like to express our deep appreciation for the thoroughness of your preparation for our coming. We are yet discovering evidences of your thoughtful touches.

To receive "greetings from the mother church" at the hands of Rev. Neal D. Mills is a genuine joy. Well do I remember when Neal came to Alfred to enter upon further graduate study in the Department of Theology and Religious Education. Our friendship has grown from that day. Several months ago I began to anticipate this closer association.

It is pleasant that the daughter decided to live so near the mother. The presence of so many this morning indicates the desirability of union worship and service now and then in keeping with your time-honored custom. This beautiful relationship existing between mother and daughter is as it should be. Well may the mother take just pride in the achievements of her daughter, and properly may the daughter try to bring honor to her mother.

This is a solemn service, I am standing on "holy ground." I cannot succeed Dean Bond as pastor, I merely follow him. Doctor Van Horn, as I become the fourteenth pastor of this church, there comes to me a commanding challenge to carry on in the spirit of those who have served before. Friends, I come primarily as pastor. Already there have arisen extra-church opportunities. But I am abruptly confronted with the stubborn necessity of exercising selection.

In the words of another expressed on our bulletin this morning, let us build the "church of the living God."

And as we are about to round out a century of service "For Christ and the Church," may we continue to build wisely upon "the old foundations" in the name of the Father, and the Son, and the Holy Spirit. And what the Trinity hath sanctioned may we not sever. Amen.

MISSIONS

MISSIONARY-EVANGELISTIC SPIRIT AND WORK, A TEST

Those who bear the burden of carrying on the work of the church often wonder whether they are accomplishing anything by their endeavors. There are several things that are a test of the efficiency of a church. The size of a church is not the test of its efficiency; neither is the pomp with which its services are conducted, the elegance of its house of worship, nor the wealth of its members.

Among the things which indicate the service a church is rendering is the grace which adorns the lives of its members. If the members are showing forth the spirit of Christ in business and social relations, the church cannot help being a transforming power in the community. Another test of the usefulness of a church is the Christian encouragement and nurture it is giving to its own members; but this is hard to measure because it is often more or less invisible. Multitudes of little and discouraged churches in our country today are training and nurturing the men and women who are to be the future leaders of the kingdom of Christ, and these churches should trust God and take heart, remembering that God has promised, "So shall my word be that goeth out of my mouth; it shall not return unto me void."

But perhaps the best test of the work of a church is its missionary-evangelistic activities. No church is filling its appointed place if these are not prominent and no church should be satisfied till they are, for they are the great burden on the heart of Christ.

ANTI-CHRISTIAN MOVEMENT SUBSIDING IN CHINA

The quarterly missionary magazine entitled, *International Review of Missions*, in its first number each year gives about one hundred pages to a survey of the previous year in the field of missions. These surveys are always enlightening and helpful to those who would follow the progress of missions. They are unique in this respect: Every country in which mission work is being carried on by Catholics and Protestants is taken up and information from every available source is condensed. The survey of 1935, found in the number which came out in January, contains an interesting statement regarding the

anti-Christian movement in China which six and eight years ago so sorely perplexed all mission boards doing work in China. The statement reads as follows:

The anti-Christian movement of a few years ago has subsided, and many non-Christians from well-to-do families are attending Christian schools because of the standard of material comfort, while children from poor Christian homes are being transferred to government schools because they are cheaper—an anomaly which is disturbing. It is, however, reassuring to note the increased attendances and better work reported of Sunday schools. Most secondary schools are now registered; the fears that registration would make it impossible to give religious instruction have not been realized; nevertheless, in junior middle schools only eighty per cent and in senior only sixty-seven per cent of the boys and girls are voluntarily taking religious instruction. This probably indicates a deeper interest than existed when the instruction was not dependent on their own initiative, for the number of these boys and girls asking for baptism is substantially increasing. The middle schools are meeting with success in raising funds for building and equipment, and in some cases for endowment, and becoming independent of help from the missions. Practically all the Christian colleges are finding it difficult to meet their expenses, and consequently are also seeking new sources of support in China.

SEVEN PRINCIPLES OF PUBLIC WORSHIP

We are commanded to worship God. Doubtless every Christian has been puzzled over the problem of worship. The changes are rung on exhortations to worship, and we wonder what is meant. We are confused. Some of us have wondered if we ever worshiped God. Who has not attended evangelistic and other services where irreverence seemed to be the prevailing order of the occasion? Whatever worship is, we are convinced that it is vitally connected with missions, evangelism, and all religious work. In a recent report the Worship Committee of the Federal Council of Churches made a most helpful statement regarding worship, and because of the special relation of worship to missions and evangelism, the seven points mentioned are condensed and given below, with permission.

I.

The Consciousness of the Presence of the Living God Should Determine the Relevancy or Irrelevancy of Everything That Is Done in a Public Service of Worship

God is everywhere, and always. But we human beings are changeable and are not always in a position or mood to realize his presence. Our

mental and spiritual states of mind are partially, at least, under the sway of time and place and circumstances. Our appreciation of God fluctuates, just as does our appreciation of nature and of other people. Our fundamental affection for those near and dear to us may be constant, but there are times when we are moved to an especial tenderness for them. In a similar way at certain times and under certain circumstances we find our deepest being vibrating to the presence of the Eternal Spirit. These circumstances and these times may to some extent be arranged, and it is the primary business of the church to arrange them. When the church does this it is exercising its all-important function of providing public worship.

In worship the consciousness of God is central. Everything that lends itself to the heightening of this consciousness truly belongs to worship. Everything that dims or deflects this consciousness is a hindrance to worship and has no place there, whatever may be its value in other respects. Worship is man seeking God in response to God's call to man.

II.

Public Worship Is Directed Toward God. Its Primary Reference Is Not to Man but to God.

We begin by thinking who he is, to whom we are turning. As soon as we do so, he fills our minds. His attributes, his character, his divine majesty, his very being, obliterate our littleness.

There are numerous important corollaries to be drawn from this principle, some of which may be indicated.

(a) The element of adoration is fundamental in worship.

(b) Worship is degraded when it is made an occasion for the display of talent by preachers and musicians.

(c) Human personalities must not be intruded on those whose minds and hearts are set on seeking God. Even the minister is insignificant in the presence of God, and should not call attention to himself in dress, behavior, or remarks.

(d) Worship should not be allowed to fall into a mere self-analysis of the feelings of the worshipers. Even our consciousness of need, spiritual or physical, is not the first thing.

(e) Worship is not entertainment for the purpose of "interesting" people in religious things. Pious entertainment may have its place in the program of the church, but it should not be confused with seeking the face of the Living God in worship.

(f) The worship here described involves a dedication of the whole personality. The mind must be satisfied, the emotions must be exalted, the will must be directed, the body disciplined, subdued, and forgotten, and even earthly substance must be devoted—for the offering, made in the right spirit, is itself an act of worship.

(g) Congruously with this, all that is offered to God in worship should be of the best available. Dust and dirt, doggerel hymns, cheap slang,

slack and careless orders of service, undignified prayers, frivolity in the choir loft, sibilant gossip in the pew, vulgar exhibitionism in the pulpit, cannot co-exist with genuine worship.

III.

The Congregation Should Participate Actively in Worship

Worship is an act. It is a social act. It cannot be accomplished by mere passive acquiescence in the words or doings of the leader of worship. The leader of worship is only a minister—that is, a servant. It is his privilege to aid people in their worship, but it is their worship, not his. Congregations, then, must be trained to take a vigorous part in the service of worship. Material must be provided to enable them to do so.

IV.

Worship Is an Activity Within Which Preaching Is to Be Regarded as a Distinct Function

When men meet God in the sanctuary a two-way communication is established. In prayers, responses, psalms, hymns, and anthems, the current runs from man to God; in Scripture lessons, in preaching, and in the inward silent operation of the Divine Spirit on mind and heart, the current is, as it were, reversed. It is self-evident that both these directions of movement are necessary. The degrading of the worship portion of a service to the status of mere preliminaries to the sermon is something equivalent to the sacrilege of robbing the temple treasury.

V.

The Arts Have a Distinct Function in Aiding Worship

We are so constituted that the soul is often reached through the senses, and the arts of architecture, decoration, and music have always had a place in conjunction with worship, and in the service of the church have reached the highest phases of their own development. If misused, art may become an anaesthetic drug to dull the consciousness of the soul. It should never be overlooked, however, that the function of art is auxiliary. The consciousness of God must remain central. The art, whatever it is, must ever be subservient to the purposes of worship. Music constitutes in many churches a peculiar problem. In actual practice it often aids worship and often hinders it. Music that is not itself the creation of reverence and is not performed in the consciousness of the presence of God has no place in a service of public worship. Silence is better.

VI.

The Posture of Reverence, Both Mental and Physical, Is Essential to Successful Worship

The consciousness of the presence of God should make minister and people conduct themselves as if they were—as they are—in the presence of God. Conversely, conducting one's self as if he were in the presence of God is a very practical way of bringing one's self into the

fuller realization of him who is always present. The man who thinks of God as objectively real and overwhelmingly present will certainly not do many of the things that ministers and people now very generally do. He will not move about hastily and in an undignified manner. He will not be noisy or chat cosily with his neighbors, either on the pulpit platform or in the pew.

VII.

The Final Test of Effective Worship Is Its Christian Effect Upon the Everyday Living of the Worshipers

Has it (worship) had any effect in making the worshipers more like Jesus Christ? His faith, his good cheer, his compassion for all the suffering and oppressed, his confidence in the power of love, his willingness to accept the cross of sacrifice for the redemption of the world, and his utter goodness, should and will show in the worshipers.

TREASURER'S MONTHLY STATEMENT

February 1, 1936, to March 1, 1936

Karl G. Stillman, Treasurer.

In account with the
Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.

Ashaway National Bank, refund unearned interest account loan	3.75
Julie E. H. Flansburg (foreign missions)	1.00
Rev. Wm. L. Burdick (received from Plainfield, N. J.)	10.00
Mrs. Weeks, London, Eng.	9.90
Mrs. Gertrude E. Richardson, London, Eng.	24.75
Permanent Fund income	678.64
Friend	20.00
Second Brookfield	16.00
Denominational Budget for February	521.90
Battle Creek	2.75
White Cloud (foreign missions)	1.00
Riverside (China)	1.00
Los Angeles (foreign missions)	10.00
Hartsville	15.00
Waterford Ladies' Aid	10.00
Boulder (foreign missions)	25.00
Seventh Day Baptist C. E. Union of New England for native Jamaica workers	8.00
Plainfield, N. J.	22.60
First Hopkinton	10.75
First Hopkinton (foreign missions)	5.00
Debt Fund savings account	250.00
Dr. Rosa W. Palmberg	11.67
Liubo Church	30.00
Cash on hand February 1, 1936	293.14
	<u>\$1,981.85</u>

Cr.

L. R. Conradi	41.67
Interest	117.15
Transfer to Debt Fund savings account to be applied on reduction of debt, as follows:	
½% interest on \$3,750 note to May 14, 1936	4.69
½% interest on \$5,500 note to June 2, 1936	7.03
Share budget receipts for February	51.74
	<u>63.46</u>
Secretary of State, R. I., filing fee biennial report	2.00
G. D. Hargis, February salary, rent, travel expense and native workers	164.90
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native workers	8.00

Wm. L. Burdick, salary	112.50
House and office rent, traveling expenses, clerk, office supplies	79.23
E. R. Lewis, salary	22.92
V. A. Wilson, salary	22.92
W. L. Davis, salary	22.92
R. W. Wing, salary	41.67
A. T. Bottoms, salary	31.24
A. T. Bottoms, work in Iowa	68.95
S. S. Powell, salary	22.92
R. H. Coon, salary	22.92
A. L. Davis, work in Syracuse	10.00
Treasurer's expense	20.00
Foreign Missions Conference	40.00
E. E. Sutton, work in Chicago	13.00
China payments for February:	
H. E. Davis, salary and children	\$125.00
Principal Boys' School	33.33
Boys' School	16.67
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmberg	41.67
Anna M. West	41.67
	<u>313.34</u>
Permanent Fund savings account (balance of loan)	400.00
Cash on hand March 1, 1936	328.02
	<u>\$1,981.85</u>

THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL F. HURLEY

THE HOLY SPIRIT AND CHRIST

"He shall glorify me," said Jesus to his disciples when he told them of the work the Holy Spirit would do in the world. That is his central mission.

1. One Way to God. In studying the work of the Spirit in behalf of Christ, it may be helpful to begin at another place. When the Master told Thomas that he was the way, the truth, and the life, he added the arresting assertion, "no man cometh unto the Father, but by me." Is there only one way to God?

God has had many witnesses among the nations. Paul writes that earthly blessings have been one of God's continuous witnesses. "He left not himself without witness." Acts 14: 17. And Peter reminds us that "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted of him." Acts 10: 34, 35. Of course, these whom he accepts have not all been special witnesses, but many believe that God has had human witnesses in all nations. Moses was such, not only to the Jews, but to millions of Gentiles as well. And he still is such a witness. Confucius has been such to millions of people. They have believed him a messenger of God. So it is with Buddha, and Mahomet, and Krishna. Have these people all been mistaken? Just what did Jesus mean when he said, "no man cometh unto the Father but by me"?

Let us say at once that many prophets have revealed something about God—some more clearly than others, of course. And these prophets have not all been among the Hebrews, either. But among them all there has been only one that has revealed the Fatherhood of God—the highest revelation—and he was more than a prophet. He was the Son of the Father. In that sense Jesus was exactly right in saying, "no man cometh unto the Father but by me." Men may know about God without knowing him as a Father.

Again, men may know about God, without knowing God. One may be passionately devoted to God without experiencing God. God can reveal himself, more or less, to a man, without imparting himself to the man. In one of his books—I forget which—E. Stanley Jones makes this truth clear. The Hindu asked Mr. Jones, "Why doesn't God reveal himself to Gandhi? Doesn't God love Gandhi?" And they meant, why doesn't God give himself to Gandhi? And Jones points out that any man receiving God would believe that God is like the medium through which he learned of God. And that limits God's giving of himself. So God doesn't dare give himself through Krishna, for Krishna was immoral. God doesn't dare give himself through Mahomet, for Mahomet was cruel. But God can give himself freely and fully through Christ, for God is Christlike. Jesus was exactly right again in saying, "no man cometh unto the Father but by me." That is, no one comes into filial fellowship with the Fatherly God except through Jesus.

2. Jesus' Physical Absence Necessary. Another related problem should be noted. In John 7: 39 we read, "for the Spirit had not yet come, because Jesus had not yet been exalted." And in John 16: 7 Jesus said, "it is for your good that I should go away. For otherwise the Helper will never come to you, but, if I leave you, I will send him to you." Why was Jesus' absence necessary to the Spirit's presence?

Some will say that the Holy Spirit, the active Agent of God among men, was temporarily located and localized in Jesus during his earthly ministry. And that this Holy Spirit, which descended upon Jesus and empowered all he did, could not become a universal and omnipresent Holy Spirit until he had been freed from the localized manifestation in the earthly body of Jesus. Or they would say that just as our Lord resumed his former

glory — "Glorify thou me with the glory which I had with thee before the world was," he prayed—so also he resumed the omnipresence which he had surrendered when he was born in human guise. And they say that the Holy Spirit is just Jesus' "Other Self." Well, none of us know enough about Deity to argue about that, except to say that such interpretations seem to assume a Duality instead of a Trinity.

This can be said. The revelation of God in Jesus was not complete as long as he was still on earth. Part of the revelation of God he brought was in his life; part of it was in his teachings; part in his healings; part in his suffering and death; part in his resurrection. But it was not full and complete until our Lord was the ascended and glorified Christ of God, the Lord of earth and heaven. Not until that was accomplished could men begin to grasp what a perfect revelation of the nature and plan of God Jesus brought to the human family. God was not perfectly revealed until Jesus was exalted. But when that was accomplished and men earnestly sought God through the perfect revelation of this glorified Christ, then the Father could give himself through the Spirit in fullness. And he did.

3. The Spirit Glorifies the Perfect Revelation. "He shall not speak of himself," said Jesus. Of course not. A perfect revelation of God had already been made in Christ. Therefore "he shall take of mine, and shall show it unto you." Jesus didn't leave one single word in a book, neither did he leave any organization. He depended upon the Spirit. The blessed Holy Spirit was to take Jesus' place. He would be Strengthener, Interpreter, Guide, Companion, and Friend to the followers of the Master.

"He shall glorify me." The Holy Spirit has only one theme. It is not Confucius or Buddha, or even Moses or Isaiah; it is not Peter or Paul; it is not Mrs. Eddy, or Mrs. E. G. White, or Mrs. Besant. It is Jesus the Christ! And he glorifies Christ as the sun glorifies the landscape. Sometimes you rise in the morning and there is little or no landscape—the mists and fog have obliterated it. But let the sun come up, and the fog lift, and the mists fade away, and there is the landscape—mountain peaks gleaming white in the sun; the contour of every hill and valley made clear and plain; the ripples on the lake glimmering among the trees; and birds and flowers adding their gay touches of color. It

"WHEN I AM BETTER OFF"

BY ORA A. CLEMENT

A poor boy of unusual ability was graduated from high school at the head of his class. "Now I will go to work so I can have some of the things I have had to do without," he said. And he got a good job.

He was an Eagle Scout. When he was about twenty they asked him to become Assistant Scout Master of a new troop. "When I am better off, I will be glad to get into Scouting again," he told them, "but now I cannot take the time."

He had played an instrument in the high school band. After he began work he was asked to help in an orchestra that was being organized in the Sunday school. "When I am better off, I will be glad to take up music," he said. "I am out of practice now and I could not take time for rehearsals."

Some of the young men organized a debating club and asked him to join. "I used to like debating and when I am better off, I am going to do something of that kind," he promised, "but I do not find time for serious reading now."

As time went on, his friends married and began home-making in little houses or apartments. "I wish we could marry, too," he told the girl who loved him, "and as soon as we are better off we will. But I must have more money saved than I have now."

The years slipped along while he was working to become better off. The first thing he knew, he was not wanted by the Scouts or the orchestra; the debating club had disbanded, and he still had not found time for any of the things he meant to do. The girl had grown tired of waiting and had married a man with less money, but who knew how to enjoy each day as it came.

The poor man had become better off. In fact he was now very wealthy, but when he reviewed his life he could see that he was not as good an all-around man as when he was graduated. He had given up so much that was valuable, that he had nothing left but his money. And that, he discovered, was a very poor substitute for living.

Omaha, Neb.

"Faithfulness under severe trial not only brings rewards directly to the sufferer, but gives cheer and courage to those distant."

is all glorified in the sunlight. So the Holy Spirit makes Jesus shine forth in all his beauty. "He shall take of mine and reveal it unto you." Wonderful occupation of the Spirit! "He shall glorify me."

4. Two Tests. Would you like to know whether you possess the Spirit? Is he in you in any discernible degree? Here are two simple tests by which you may know.

(a) Has Jesus been glorified to you? Or are you like the Jews who said, "We know that God spake unto Moses: as for this fellow we know not from whence he is." John 9: 29. Is Jesus greater than Moses to you? Is Jesus growing larger and grander and tenderer? As Parker says, "Is there a new music in his speech, an ampler sufficiency in his grace; a deeper humiliation in his cradle; a keener agony in his cross?" Has Jesus been glorified to you? Well, if he has been, that is the work of the Holy Spirit.

(b) Is Jesus glorified through you? Most of us glorify ourselves. Always some of us are calling attention to ourselves. A girl may say by every act and attitude, "See how beautiful I am!" A boy may say by every act and attitude, "See how smart I am!" A woman in the same way may say, "See how stylish I am!" A man may say, "See how prosperous I am!" And we Christians are not immune to that spirit. Many of us are saying by our acts and attitudes, "See how faithful I am!" Many a choir singer does not sing praise to God or Christ, but does sing his own praise. Every tone and gesture shouts to heaven, "Hear me!" And many a preacher does not exalt Christ. Every syllable and inflection and pose are crying out, "Behold how eloquent I am; how learned in the Scriptures; how saintly I am; what an example I am!" Well, the Holy Spirit is not behind that.

When the Holy Spirit gets the chance to control our lives we shall glorify Jesus, not self. When that time comes the daily prayer of our hearts will be the chorus which Gypsy Smith uses in every service.

"Let the beauty of Jesus be seen in me,
All his wonderful passion and purity;
O thou Spirit divine, all my nature refine,
Till the beauty of Jesus is seen in me."

Whenever Jesus is glorified to you, and glorified through you, then you may be sure the Holy Spirit is at work within. "He shall glorify me."

Riverside, Calif.

WOMAN'S WORK

Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved.—
Psalms 55: 22.

ALFRED EVANGELICAL SOCIETY

Each year, around Washington's birthday, the Alfred Evangelical Society holds a sale and supper. This year the event occurred on February twenty-fifth.

The sale of aprons was one hundred per cent successful, as was that of home-made candy. A few articles from the novelty table were left over, but will doubtless be disposed of later. Although the night was cold and the walks icy, there was a large attendance at the cafeteria supper.

About \$47 was realized for the work of the society.

CORRESPONDENT.

THE LADIES' AID SOCIETY OF
PISCATAWAY, N. J.

The Ladies' Aid society of the Piscataway Seventh Day Baptist Church is nearing the close of a busy and successful year of work. At the executive meeting held last July at the home of the president, Mrs. Lawrence Harris, a program for each month of the year was planned and a copy of the same placed in the hands of the members. It included suppers, all-day sewing meetings, free-will offering, birthday luncheons, apron and miscellaneous sales. Mention should be made of the "rainy-day bags," a suggestion by a former member, of putting a penny in a little bag for every rainy day. There was a designated time indicated on the program for the opening of these bags.

We have enjoyed these activities and it has brought the members together in a social and friendly way that has been helpful. Also a goodly sum of money has been realized because of the organized efforts. We have been able to meet our pledge to the Onward Movement, and help materially in the payment of coal bills for the church. A contribution was sent to the flood sufferers.

The sick and shut-in among us have been cheered with gifts of fruit and flowers, and in various ways we have endeavored to help as opportunity presented itself.

CORRESPONDENT.

REPORT OF WOMAN'S BOARD

The Woman's Board met Sunday, April 5, 1936, at 2 p.m., at the home of Mrs. C. H. Siedhoff, Salem, W. Va., the president in the chair and the following members present: Mrs. E. F. Loofboro, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. Orville B. Bond, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. C. H. Siedhoff, Mrs. Oris O. Stutler. Visitors: Mrs. A. J. C. Bond, Alfred, N. Y., and Mrs. Florence Siedhoff, Salem, W. Va.

Mrs. Siedhoff read Mark 11: 1-11. Prayers were offered by members and visitors.

The minutes of the March meeting were read.

The treasurer read the following report which was accepted:

Frances E. Davis (Mrs. Okey W.), Treasurer,
In account with the
Woman's Executive Board
Receipts

Balance March 8, 1936	\$85.65
H. R. Crandall, Denominational Budget ..	4.68
Total	<u>\$90.33</u>

Disbursements

There were no disbursements.
Balance

Salem, W. Va.,
April 5, 1936.

Correspondence was read from Mrs. Edgar D. Van Horn, Alfred Station, N. Y.; Mrs. W. L. Davis, Fouke, Ark.; Mrs. A. L. Davis, Verona, N. Y.; Curtis Publishing Co.; Crowell Publishing Co.

A communication was received from Mr. L. A. Babcock, Milton, Wis., relative to the Maxson estate in Walworth, Wis., which will ultimately come to the Woman's Board.

Voted that we approve the appointment of Mr. L. A. Babcock as our trustee to the above estate.

Mrs. Loofboro appointed Mrs. S. O. Bond, Mrs. Geo. B. Shaw, and Mrs. Oris O. Stutler to continue the compilation of the history of the Woman's Board.

The minutes were read and approved.

Adjourned to meet with Mrs. Oris O. Stutler the second Sunday in May.

MRS. E. F. LOOFBORO,
President,

MRS. ORIS O. STUTLER,
Recording Secretary.

THE SABBATH RECORDER

SUPPLEMENT

SABBATH PROMOTION

Vol. 2, No. 4

AMERICAN SABBATH TRACT SOCIETY

April 13, 1936

ABOUT SUNDAY

"HOW DID SUNDAY COME INTO THE CHRISTIAN CHURCH?"

It did not come through the New Testament, or the Apostles.

(A reprint from an old tract. A few copies are in hand, and may be had for free distribution by early request. Address The American Sabbath Tract Society)

Sunday is mentioned in the New Testament but eight times. Six of these times are in the Gospels, and all refer to the same day. These references are as follows (Revised Version):

"Now late on the sabbath day as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matthew 28: 1.

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, bought spices that they might come and anoint him. And early on the first day of the week they came to the tomb, when the sun was risen." Mark 16: 1, 2.

The day is also named in Mark 16: 9, which is an addition to the genuine gospel. Nevertheless we count it as one of the eight times.

"And on the sabbath they rested according to the commandment. But on the first day of the week they came unto the tomb, bringing the spices which they had prepared." Luke 24: 1.

"Now on the first day of the week cometh Mary Magdalene, early while it was yet dark, and seeth the stone taken away from the tomb." John 20: 1.

"When therefore it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you." John 20: 19.

All these references are to one and the same day. They show that on that day the

news of Christ's resurrection was brought to the disciples. They show nothing more.

They do not state that Christ rose on that day; even the added passage, Mark 16: 9, only states that Christ, being risen, appeared on Sunday morning. On the contrary, Matthew 28: 1, states definitely that when the first visit to the sepulcher was made "late on the sabbath day," Christ had risen already. This accords with the prophetic test of his Messiahship, which Christ made in Matthew 12: 40.

The Bible never associates Christ's resurrection with the observance of any day. It says nothing about commemorating the work of redemption by observing any day. It makes no comparison between the "work of redemption and the work of creation," as to which is the greater or more important. The reasons which men give for observing Sunday are not found in the Bible. They do not come from God's Word, nor from his Son, our Lord and Savior.

SUNDAY IN THE BOOK OF THE ACTS

The first day of the week is mentioned but once in the Book of Acts.

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20: 6, 7.

The popular supposition is that this meeting was held on Sunday evening, and that the breaking of bread was a "celebration of the Lord's Supper." There are imperative reasons for rejecting both these interpretations. According to the Jewish method of reckoning time, which is everywhere used by writers of the Bible, all of whom were Jews, this meeting must have been on the evening after the Sabbath, now called "Saturday" evening, and hence Paul and his companions traveled all the next day. If to avoid this di-

lemma, the Roman reckoning be supposed, then the main item of the meeting, viz., the "breaking of bread," took place after midnight, and hence on the second day of the week.

The time when this meeting was held is thus given by Conybeare and Howson—*Life and Epistles of St. Paul*.

SUNDAY IN THE EPISTLES

In all the epistles of the New Testament there is but one mention of Sunday. Here is the lone passage:

"Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week, let each one of you lay by him in store as he may prosper, that no collections be made when I come." 1 Corinthians 16: 1, 2.

This is claimed by some as an order for a public collection and hence indicative of a public meeting on that day. There is abundant evidence to the contrary from scholars of repute. We make place for one quotation.

Meyer says, *par heautoo tithetoo* cannot refer to the laying down of money in the assembly. His translation is, "Let him lay up in store at home whatever he succeeds in," i. e., if he has success in anything, let him lay it up, i. e., "what he has gained thereby," "in order that gatherings be not made when I shall come." Comments on 1 Corinthians 16: 1.

No translation has been made, or can be made, which indicates this as a public collection.

And this is all the New Testament says about Sunday.

IT CAME IN ON A NO-SABBATH BASIS

To show how the way was prepared for the introduction of Sunday, the reader is asked to recall the fact that a separation began between the Jewish and the Gentile elements in the Christian Church early in the second century. The latter element soon became prominent, and a corresponding corrupting of Christianity took place. This corrupting process was especially destructive in the matter of the Sabbath, through a system of no-Sabbathism born of heathen philosophy. The central idea in this no-Sabbathism was that Jehovah—God of the Jews, and Creator of the material world—was a weak and inferior deity. As such he could not make laws

that were binding on any but the Jews. Therefore the Ten Commandments and the Old Testament were of little or no account to the "true Gnostics," as the so-called "Christian Fathers" styled themselves. From this conception of the God of the Old Testament sprang No-lawism, No-Sabbathism and Anti-Judaism. These taught that there was no sacred time under the gospel, and thus a gradual undermining of the Word of God, and of the Sabbath, was carried on.

Sun-worship is the oldest and most widespread form of paganism. It abounded in Asia and Egypt centuries before Christ, and was very popular in the Roman Empire during the first four centuries of the Christian Era. The Sun's-day festival was growing in favor and prominence among the Romans when Christianity began its course westward. As no-Sabbathism broke down regard for the law of Jehovah, it was easy and natural that the heathen Christians should find an analogy between their long-standing worship of the Rising Sun and the worship of the Risen Christ. Out of this analogy grew a combination of the pagan Sun's-day festival, and the resurrection festival, the latter being a product of sentiment and philosophy, and not of Scripture. No claim was made for a divine law in favor of Sunday nor for it as the Sabbath. No-Sabbathism gradually destroyed the one, while pagan popularity exalted the other.

Justin Martyr stands as a prominent representative of this no-Sabbathism, and also as an apologist for Christianity, who sought to soften the fury of the heathen persecutors by claiming a similarity between Christianity and heathenism. He is the first writer who describes Sunday observance in any way, or gives any reason therefor. Absolute dates connected with Justin cannot be fixed. Emperor Antonius, to whom his "Apology" is addressed, reigned from A.D. 138 to 161. Hence his description of Sunday represents the state of the case at the middle of the second century. The entire passage concerning Sunday is as follows; only part of it is usually quoted by writers who support the theory that Sunday was introduced as the Sabbath:

"On the day which is called Sunday, there is an assembly in one place of all who dwell either in towns, or in the country; and the memoirs of the apostles, or the writings of the prophets, are read, as long as time permits.

Then, when the reader hath ceased, the president delivers a discourse in which he reminds and exhorts them to the imitation of all these good things. We then all stand up together and put forth prayers. Then, as we have already said, when we cease from prayer, bread is brought; and wine and water; and the president in like manner offers up prayers and praises with his utmost power; and the people express their assent by saying, Amen. The consecrated elements are then distributed and received by every one, and a portion is sent by the deacons to those who are absent.

"Each of those also who have abundance and are willing, according to his choice, gives what he thinks fit; and what is collected is deposited with the president, who succors the fatherless and the widows, and those who are in necessity from disease or any other cause; those also who are in bonds, and the strangers who are sojourning among us; and, in a word, takes care of all who are in need.

"We all of us assemble together on Sunday, because it is the first day in which God changed darkness and matter and made the world. On the same day also Jesus Christ our Savior rose from the dead. For he was crucified the day before that of Saturn; and on the day after that of Saturn, which is the day of the Sun, he appeared to his apostles and disciples and taught them what we now submit to your consideration." (Apology for the Christians to Antonius Pius, sections 87-89, Cavalier's translation, pp. 224-5; also Clark's Ante-Nicene Library, Vol. 2, pp. 65, 66.)

The foregoing extract will be better understood if the reader remembers that the author was a philosopher who accepted Christianity after reaching manhood, and who retained many of his heathen notions and sympathies through life. The days referred to, Saturn's and the Sun's, are designated only by their heathen names, and the reasons which are given for meeting on Sunday are at once fanciful and unscriptural. The passage shows Justin in his true place as an apologist, who sympathized with both parties, and sought to soften the feelings of the emperor by indicating those points in which Christianity and heathenism might be supposed to agree.

The first reason given is a direct product of the gnostic philosophy. No student of the Bible needs to be told that it is not drawn from that Book. The second reason is equally unscriptural.

Robert Cox, one of the most able and scholarly writers of this century on the Sunday question, gives the following summary of the reasons for observing Sunday which were given down to the close of the third century.

After declaring that no one associated Sunday with the fourth commandment or with the Sabbath, he says:

"On the contrary, they give sundry other reasons of their own, fanciful in most cases and ridiculous in some. The best of them is that on the first day the Savior had risen from the dead; and the others chiefly are, that on the first day God changed darkness and matter, and made the world; that on a Sunday Jesus Christ appeared to and instructed his disciples; that the command to circumcise children on the eighth day was a type of the true circumcision, by which we were circumcised from error and wickedness through our Lord, who rose from the dead on the first day of the week; and that manna was first given to the Israelites on a Sunday. From which the inevitable inference is, that they neither had found in Scripture any commandment—primitive, Mosaic or Christian—appointing the Lord's day to be honored or observed, nor knew from tradition any such commandment delivered by Jesus or his apostles."

CIVIL LEGISLATION

After the opening of the fourth century, Sunday was crowded forward and sustained by civil law, through the Emperor Constantine the Great. He began to favor Christianity as an element of social and political power. He shrewdly seized upon it as the most vigorous element in the decaying empire. He neither appreciated nor loved the truth for its own sake. He hoped to strengthen his political power by using Christianity for personal and political ends. He saw that idolatry had outlived its political supremacy in the empire. As high priest of the pagan hierarchy it was within his official duties to prescribe religious festivals for the empire. Constantine was a man of fine personal appearance, in which he took great pride. Constantine was as cruel and unprincipled as he was beautiful and ambitious. He is charged with seven murders during the first seventeen years of his efforts to ally Christianity with his political power and plans. His conservative friends try to shield him from some of these, but none attempt to deny that he was guilty of three murders between A.D. 324 and 326, the years in which he was controlling the creeds and practices of the Christian Church through the Council of Nice, and in many other ways. The best that can be said of him is said by the late Dr. Philip Schaff, a noted historian of our own time. Doctor Schaff says:

"The very brightest of his reign is stained with gross crimes, which even the spirit of the age, and the policy of an absolute monarch, cannot excuse. After having reached upon the bloody path of war the goal of his ambition, the sole possession of the empire; yea, in the very year in which he summoned the great Council of Nicæa, he ordered the execution of his conquered rival and brother-in-law, Licinius, in breach of a solemn promise of mercy (324). Not satisfied with this, he caused, soon afterward, on political suspicion, the death of the young Licinius, his nephew, a boy of hardly eleven years. But the worst of all is the murder of his eldest son, Crispus, in 326, who had incurred suspicion of political conspiracy, and of adulterous and incestuous purposes toward his step-mother, Fausta, but is generally regarded as innocent."

Knowing the character and antecedents of the man, the reader is better prepared to judge concerning the motives which led to the passage of his "Sunday Edict," the first act of legislation which directly affected the Sabbath question. The edict runs as follows:

"Let all judges, and all city people, and all tradesmen, rest upon the *venerable day of the Sun*. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain, of the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost."

This was issued on the seventh of March, A.D. 321. In June of the same year it was modified so as to allow the manumission of slaves on Sunday. This edict makes no reference to the day as a Sabbath, as the Lord's day, or as in any way connected with Christianity. Neither is it an edict addressed to Christians. Nor is the idea of any moral obligation or Christian duty found in it. It is merely the edict of a heathen emperor, addressed to all his subjects, Christian and heathen, who dwelt in cities, and were tradesmen, or officers of justice, to refrain from their business on the "venerable day" of the god whom he most adored, and to whom he loved in his pride to be compared. There are three distinct lines of argument which prove that this edict was a pagan, rather than a Christian, document.

His edict speaks of the day only as the "venerable day of the Sun," a title purely heathen. It does not even hint at any connection between the day and Christianity, or the practices of Christians. Similar laws con-

cerning many other heathen festivals were common.

Sunday legislation began as an institution of paganism, pure and simple. Civil legislation in religious matters is wholly opposed to the spirit of Christianity. Christ taught very clearly: "My kingdom is not of this world." Paganism, as we have said, made the emperor *Pontifex Maximus* in matters of religion. Constantine held this title as great high priest of the state church paganism to the day of his death. When he determined to adopt Christianity as a state religion, he naturally assumed that he was the head of the church, and was at liberty to legislate as he would. Sunday was sacred to his patron deity—the conquering, and unconquered Sun. From that day to this, Sunday laws have been a prominent power in suppressing the Sabbath and in exalting Sunday. Thus Sunday came into the Church.

REST

BY NELLIE REIMERS KIMSHEL

All our words have a meaning, and what a glorious word "Sabbath" is, and our dictionary tells us its meaning is "rest." And what great need in this busy world of strife and confusion for just that thing—rest. Everyone covets rest; in every place we hear the cry, "Oh, I am so tired." With all the modern conveniences which tend to lighten labor, yet nearly everyone is tired. Instead of the rigid, straight-back, hard, wooden chairs of our forefathers, today we must recline on over-stuffed sofas, and even our automobiles are upholstered with the greatest thought for comfort and rest, and we scatter sofa pillows profusely throughout our homes. Everyone is tired and everyone is seeking rest. Now comes the question, "Are they finding that for which they seek?" As I mingle with the crowds I find that the person who cheerfully says when asked as to his physical condition, "I'm feeling fine, thank you, and fit for anything," is very rare; and if he answers in this sort of way, everyone will turn around and look to see who it is that has such an optimistic view of life, and look him over carefully as if he were some rare specimen escaped from a museum.

Now while this may seem amusing, to me it is very evident that the poor pilgrims of earth are not receiving their God-given inheritance—rest.

Jesus spoke these words—"The sabbath was made for man, and not man for the sabbath." Mark 2: 27. Now we find that most people have plenty of time on their hands; the majority of people cannot find employment for six days or even five days a week, and thousands are engaged in no labor at all. Considering these facts, one would naturally conclude that we as a race of people should be all "pepped up and ready to go"—in fact, all rested up. But we find it is not so, and we look to the Word of God for the answer—"The sabbath was made for man, and not man for the sabbath." And what was the purpose for which this sabbath was made and given to man? Was it that man might obtain physical rest for a tired body after six days of strenuous work? Yes, and more. When God made the sabbath, way back in the beginning, he had man's spiritual condition in mind as well as his physical. He knew that man could not live very many days and live successfully without him. And so after six days of mixing with the world, with its work and pleasures, we become run down spiritually, and we need to be recharged, so he very wisely set a day apart when we might cast aside all worldly cares and set our minds and hearts upon God and his holy Word, and breathe in the sweet refreshing atmosphere of heaven. And as our hearts go out to him in praise we find ourselves transformed, and our cares are forgotten and we go forth from a Sabbath thus spent feeling like a new creature—feeling wonderfully built up and renewed both physically and mentally—and we face the world again with new courage. People who really experience this blessed Sabbath rest are a blessing to the world. Nothing can keep them down. Each Sabbath they draw a fresh supply of spiritual strength direct from heaven, and as a result they go out among people carrying with them a ray of sunshine and a breath of heaven to the poor, tired souls with whom they associate who have no knowledge of this wonderful rest themselves.

The Sabbath should be a delight, not a burden. Some observe the Sabbath as if it were a punishment sent upon them, and they watch the clock and wish that its sacred hours would hasten by so that they might get to work and buy and sell and get gain. But it would be

better for such people not to try to observe the day at all, for they fail to comprehend its true spiritual meaning.

In Isaiah 58: 13, 14, God himself makes us some wonderful promises concerning the observance of the Sabbath. "If thou turn away thy foot from the sabbath, (stop trampling it under foot) from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." And we are here to testify of the truth of this promise, and we join with the psalmist in singing these words, "I delight to do thy will, O my God: yea, thy law is within my heart." And the keeping of the Sabbath can never become a delight until it is actually written in our hearts. Then we observe its sacred hours, not as a duty, not because of fear of God's punishment in the judgment, but because we love God and love his law, and it is then truly a delight to do anything he asks.

"There remaineth therefore a rest to the people of God." And so we see that God's people may and do experience that rest. And what a blessed gift God hands out to his people.

God's Word is a love letter to us, and his holy Sabbath is truly a gift of love. "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Jeremiah 31: 3.

For years I abstained from work upon the seventh day of the week because after reading the command in Exodus 20: 8-11, I felt it my duty to do so and I felt that I could not obtain eternal life without doing so. But, thank God for revealing to me the true meaning of the Sabbath, and now I can say, "Therefore I love thy commandments above gold: yea, above fine gold." Psalm 119: 127.

"Great peace have they which love thy law: and nothing shall offend them." Psalm 119: 165.

"Blessed are the undefiled in the way, who walk in the law of the Lord." Psalm 119: 1.

Durham, Conn.

FROM THE BEGINNING

BY PEARLE HALLADAY

It was dark, so dark nothing could be seen. Great swelling waves tumbling and tossing and thick heavy darkness; that was all.

A Spirit moved over the waters and through the darkness and said, "Let there be light," and in obedience to the command the light came, revealing the dark waters. "And the evening and the morning were the first day." (Genesis 1: 5.)

The Spirit that could bring light out of darkness had a plan to work out in this new creation, and each thing that was brought forth came in an orderly way. The waters were divided and the firmament was above, and the firmament was called heaven. "And the evening and the morning were the second day." (Genesis 1: 8.)

This Spirit creating all of these wonderful things we call God and he created all things which were to follow. At a new command the waters were brought together and the dry land appeared. The waters were called seas and the dry land, earth. The earth shall be made beautiful. Let there be grass and flowers and trees and fruit of many kinds and herbs. And it all came to pass, and "the evening and the morning were the third day." (Genesis 1: 8.)

There shall be a difference between the day and the night. The moon and stars shall be in the heavens and shine at night; their light shall be soft and restful. The sun shall shine through the day giving a glorious light. This light shall be strong and life giving, and God saw that this division of day and night was very good and "the evening and the morning were the fourth day."

On the fifth day birds were created to fly in the air and light on the trees, singing beautiful songs and sending forth their call notes. Many living things came into being in the waters: little minnows, star fish, curious shell creatures, and great whales. (Genesis 1: 20-23.)

Another day dawned, the sixth, and on this day all the animals were created and began to move about. They ate the grass and leaves of the trees, walked to the water to drink, and could lie down to rest when they wished. They must have been very contented in the peaceful, beautiful world.

God looked on all the things he had created and saw how lovely they were, but there were

no people to enjoy them, so he said, "Let us make man in our own image after our likeness," and man shall be higher than any other created thing. So God created man in his own image and created a woman also. (Genesis 1: 26-28. God gave to these people—our first earthly parents—a beautiful garden for a home and they were not afraid of anything. The heavenly Father instructed them just how to live in all ways. So the heavens and all that was in them and all things on the earth were finished on the sixth day.

On the seventh day, God rested from all his work and he said: "All things which I have created and made are very good, and because I have rested on this day, it shall be holy time. I will bless and sanctify this day." (Genesis 2: 1-3.)

So you see, from the very first when time was counted by days, the seventh day was set apart by God as a day of rest or Sabbath day. It is not a day appointed by man, like Thanksgiving day, or Fourth of July, or Memorial day, but was set apart by God to be spent in a way he knew would be for our best good. Many years later he reminded the people through his servant, Moses, to "Remember the sabbath day to keep it holy . . . the seventh day is the sabbath of the Lord thy God." (Exodus 20: 8-11.)

When Jesus came into the world to teach us how to live, he observed the Sabbath day by reading the Scripture and explaining it to the people gathered in a place we would call a place of worship. Jesus taught us that we could do any good deed on the Sabbath day and he also taught us to call God our heavenly Father.

Some people tell us we should not pay any attention to the Old Testament, but Jesus said to "search the Scriptures," and we know that the New Testament was not written until after the death and burial and resurrection of Jesus. Sometimes we are told that the Sabbath was only given to the Jews, but when we read Isaiah 56: 6, 7, we see this is not true.

God has given us many precious promises if we will keep holy his appointed Sabbath day. (Isaiah 58: 13, 14; 56: 2; Exodus 31: 13, 16.) There are many references which do not specifically mention the Sabbath day, but blessings are promised if we are obedient. Isaiah 33: 22, says, "For the Lord is our judge, the Lord is our law giver, the Lord is our king; he will save us." If the people had

obeyed God and revered the Sabbath, Jerusalem would not have been destroyed; read Jeremiah 17: 24, 25.

I believe God's Word and I believe that he wants us to keep holy his appointed Sabbath day. I believe he will always fulfill his promises to us if we will obey his will. He has blessed me much since I have accepted the seventh day Sabbath, and I thank him for showing me this truth. I am earnestly trying to keep his commandments — not only the fourth but all of the other nine.

True, some things that were very dear to me I have "lost" by keeping the Sabbath day, but whatever we lose by obedience to him, he will surely make good all loss and we will find that our loss will prove our gain, for "my God will supply all your need according to his riches in glory by Christ Jesus." (Philippians 4: 19.)

Also read Matthew 16: 26; Mark 8: 36; Luke 9: 25.

May God bless all who read these lines and each one find a deep, abiding joy in obedience and service.

Stevens Point, Wis.

CALENDAR REFORM

Increasing agitation and propaganda in favor of calendar revision will be experienced in the coming months. Every means will be brought to bear upon the question. For the government of England, we learn through an overseas information news service, pledge has been made that if the fixed calendar subject were placed on the agenda of the League of Nations committee, it would "have the most sympathetic consideration of the representatives of the British government."

In 1928, our General Conference adopted resolutions in opposition to the adoption of such proposed calendar, because of the implication of breaking the continuity of the days of the week:

In all previous calendar revisions the week has not been disturbed. In this weekly cycle, the Sabbath has always held its rightful place. The proposed simplified calendar with its "year day" and "leap day" destroys the present sequence of the days of the week.

It makes it impossible for Sabbath keepers to be true to their convictions and at the same time carry on their normal educational, professional, business, and industrial activities, since under the proposed calendar the Sabbath will fall upon different days of the week.

The proposed calendar, forcibly trampling upon the rights and consciences of others, is, in fact, religious legislation which would inevitably lead to persecution. As an illustration, consider the application of our compulsory school laws.

The proposed calendar, seeking to stabilize our holidays, destroys those sentiments that cluster about definite days, such as our national holidays, birthdays, etc.

We feel that the Sabbath, religious liberty and convictions, and sentiment should not be held subservient to industrial demands.

A few years ago some of our ministers registered protest by writing to the calendar agitators and the Federal Council. We should again actively protest. Individuals and churches must become alive again to this matter. The corresponding secretary of the American Sabbath Tract Society has recently written to the World Calendar Association, Inc., 485 Madison Ave., New York City, voicing a protest, accompanied by a copy of Conference resolutions together with letters from Rev. Ahva J. C. Bond and Rev. Walter L. Greene, as published in a leaflet, "Seventh Day Baptists on Calendar Reform."

WHAT THE BIBLE SAYS

ABOUT THE SEVENTH DAY AS THE SABBATH

BY VERLA GIESLER

1. In Genesis 2: 2, we read that God ended his work on the seventh day; and God blessed and sanctified it, Genesis 2: 3.

2. In the Ten Commandments we read—"Remember the sabbath day to keep it holy." Six days are for work but the seventh is for rest. Read Exodus 20: 8, 9, 10.

3. Again in Leviticus 23: 3, we read that the seventh is a sabbath of rest—"an holy convocation."

4. In Deuteronomy 5: 12, we are commanded to "keep the sabbath day to sanctify it." And it included all of our family. Deuteronomy 5: 14.

5. God said it would be a "sign" between him and us that we could know he was the Lord that sanctifies us. Read Ezekiel 20: 12.

6. We find that in the ten commandments we are commanded to keep holy the seventh day, and we find no Scripture where it says the commandments were done away with or should cease. God's Word says they were to be kept for a thousand generations (Deut. 7: 9), which according to history was written about 1451 B.C. Using 35 to 40 years to a

generation; at only a hundred generations that would fall around A.D. 2049. Then where would a *thousand generations* end?

7. We find by reading Luke 13: 14 they were keeping the *seventh day* as the Sabbath. If Jesus had given us *another day* for rest and to keep it holy, he would have said so. Read Hebrews 4: 2-11.

8. Again God's warning to his people at the end is that Satan is *wroth* with those who "keep the *commandments of God* and have the testimony of Jesus Christ." Read Revelation 12: 17.

9. The *Word* also comforts the saints (they that keep the *commandments of God* and the faith of Jesus). Read Revelation 14: 12.

10. Back in Isaiah 58: 14, God said that he would cause those that kept the Sabbath (seventh day) "to ride upon the high places of the earth and feed with the heritage of Jacob." Read also Isaiah 56: 2.

O dear soul, are you living according to the *Word*?

"O that there were such a heart in them, that they would fear me and keep *all of my commandments* always, that it might be well with them and their children forever." Deuteronomy 5: 29.

Dodge Center, Minn.

FIVE HUNDRED NEW CALENDAR SCHEMES

Some five hundred new reform calendar schemes have been offered as an improvement over our present calendar. It would be amusing, if it were not so serious, to put into practice some of these schemes. As a matter of fact, hardly any of these proposed reformed calendar schemes are an improvement over our present calendar. Nearly every one of them introduces blank days into the weekly cycle, into the month and the year, at broken intervals, thus destroying the unbroken weekly cycle which has survived every revision of calendar reform in past centuries.

If the reform calendar advocates seriously contemplate the improvement of our present calendar, and hope to succeed they must abandon any scheme which wrecks the time-honored weekly cycle and abolishes the significance and objectives of original national holidays and church holy days.

As soon as the church people discover that Sunday no longer falls on the original resurrection day, and that the Sabbath of the fourth commandment wanders through the entire series of days in the weekly cycle, robbing the original Sabbath of its sacredness, there will be stirred up such an opposition to the blank-day calendar schemes that the enforcement will become well-nigh impossible.

The present plan of the reform calendar advocates is to soft-pedal the blank-day scheme to avoid opposition from the church people. They stress the advantages, but are silent about the havoc the blank day would effect in the reckonings and observance of sacred days among the various systems of religions in the world. Uniformity and harmony cannot be brought about by scrambling all sacred days and religious observances, and adopting an entirely new and different system of chronological reckonings.

The state may adopt any system of calendar reform it pleases, to conduct its own business, so can any business corporation; but when the state attempts to prescribe a system of sacred days for all people of every faith, and to penalize those who fail to conform, it is embarking on a dangerous road that is bound to lead ultimately to religious persecution and unequal treatment before the bar of justice. The church people who still hold conscientious convictions relative to sacred days, are not likely to acquiesce and submit silently to having their necks placed in a legal halter by the League of Nations or any government which contemplates the revision of our present calendar, if a blank-day scheme is to be forced upon their religion. A live militant religion will not allow its sacred days to be blanked without a vigorous protest.

—From Liberty.

No ecclesiastical writer of the first three centuries attributes the origin of Sunday observance either to Christ or his disciples. Up to the sixth century, all converts from Judaism to Christianity observed the *seventh day* as the Christian Sabbath.—Holland (In "Follow the Master," page 83.)

THE SABBATH RECORDER

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YOUNG PEOPLE'S WORK

Here are the other two talks given by Chaplain James C. McLeod, of Alfred University, in the series of Wednesday vesper Lenten services, which he calls "Christ in Miniature." These two were inspired by the lives of Jane Addams and Toyohiko Kagawa.

"GOD IN THE SLUMS" — JANE ADDAMS

It was inevitable that the person about whom I speak tonight, Jane Addams, should be included among those whom one person has called "my saints"—this group of Christs in Miniature. I have read and thrilled to the story of her "first" twenty years at Hull House in "Twenty Years at Hull House." Before she came many sympathetic folk had looked through the smoke and gloom, the dirt and degradation of Halstead Street, into the faces of the human beings who found their way to the great American city of Chicago from many different lands. Men and women longing to help had looked upon their misery and gone away; some stayed for awhile, but had found the task apparently hopeless and gone their way. Then Jane Addams came, saw the empty drabness and sordidness of life in those crowded streets, and stayed to be a neighbor. Conscious of the thanklessness of her task, she expected no reward. But her neighbors always came to her, consulted her, trusted her, asked for advice, and then followed it. Her influence did not stop in Halstead Street, but reached to the ends of the earth. Barterers in human souls came to hate her; exploiters of labor feared her; shameless law breakers despised her; lovers of the war system never missed an opportunity to say something against her; but in their souls even her enemies respected her. She has her reward in the higher standards, the hopes, the courage, and new life that have come to hundreds of her fellow men, because she chose to be a neighbor. On her seventieth birthday outstanding representatives of capital and labor, of the arts and sciences and professions, of the masses of men and women who walk the common ways of life, of other races and colors and tongues, came to acknowledge the debt of this nation and the world to this woman whose sympathy and conscience, wisdom and unselfishness had expressed themselves for so many years in generous and intelligent service along every path of need. American idealism at its best,

courageous in concept and sane in expression, has been steadied by the long years that Jane Addams has spent among the crowded poverty stricken of Chicago, where she saw the burden pressing down upon shoulders too weak to bear it—and took it upon herself.

She mingled freely with all men and women. She was one of the saintliest characters of history. She belongs to the sisterhood of Catherine of Siena, Joan of Arc, Florence Nightingale, Edith Cavell — who made the supreme sacrifice of self that others might profit by that sacrifice. One man said, "Jane Addams is the only saint America has produced."

In a moment of illumination, facing the sentence of death, Edith Cavell uttered the immortal words, "Patriotism is not enough."

In a moment of illumination, facing the intangible terrors of life, Jane Addams said to herself, "Sympathy is not enough." To wipe away the tears of things, to irradiate squalor with beauty, to lift up the fallen and oppressed, to heal the hurts of burglars, prostitutes, failures in the game of life, there was but one answer, Jane Addams could give her life. To Jane Addams there was a regenerative truth in the resolving human cadence, "Labor is the house that love lives in." When the papers headlined the news of Jane Addams' death and the first editorial of every leading journal in the country commented in glowing terms of the woman, those who knew her most intimately were struck dumb by the heartache of sorrow. One man waited several days before he attempted to speak, and then said he could not speak the words that should be spoken. Her greatness was too great for immediate celebration. And like many another in the world's history of great souls, her life speaks best of all.

But she did not have to die to be heralded as great. She was no St. Francis, descending to the level of living of her fellows. She was a neighbor who invited them up to live on higher levels. She did not confine her work to Hull House and Halstead Street alone. She labored for woman's suffrage; she worked industriously for child labor laws, for a children's bureau in the Federal government. She knew she could not build the kingdom of God in Halstead Street without having changes wrought in all America and in all the world. Toward the end of her life she was giving herself whole-souledly to the cause of

peace. Theodore Roosevelt called her "the most useful American." Her world leadership in the cause of peace brought her the Nobel Prize, in 1931.

She had that characteristic which most of us would like to possess—poise. When told that she must submit to a major operation within half an hour, she told the doctor, "Very well, that will give me time to finish this book." She always had herself under control. Capable of anger—it was Christlike, righteous anger. And her sense of humor was one of her fascinating characteristics.

Savior divine,
Who perpetually for suffering humanity
Dost bear the burden,
The dread restless burden of redemption,
We pray thee that we thy servants today
May with these weak hands
Uplift a little corner of the weight that crushes
thee.
Grant us that we may share the holy mystery of
pain,
Thy sacrament of agony,
Which redeemeth the world.
Give us courage of heart,
That we may drink with thee a little of thy cup,
The bitter cup of humiliation, of loneliness, of
suffering . . .
Ennoble us we pray thee with a share in thy
work of redemption. Amen.

"CHRIST IN THE ORIENT" — TOYOHICO KAGAWA

It is impossible to escape from a stirring sense of the beauty and power of the human spirit after one reads the writings of Toyohiko Kagawa. Here is a man with whose word the Japanese government must reckon, who has had his full share in bringing about the new measures of manhood suffrage and removing the old statutes of the empire which blocked the way of justice for the poor, who leads the constructive forces of his country in labor, and who has organized the Peasant's Union and bought an interest in the slum sections with a view to ultimately abolish them. He has been the victim of T.B. He has lost the sight of one eye and the other is slowly fading because of an incurable case of trachoma, contracted from a miserable fellow man with whom he shared his sleeping mat. Yet he makes one believe in miracles.

Kagawa was born in Kobe, Japan, in 1888. His father was a Japanese official who died when Toyohiko was six years old. Misfortune came to the family and instead of his being educated in the school of the peers, he went

to a foreign mission school. Yet it was there that he learned of the Christ and by the fine friendship, sympathy, and understanding of the teachers became interested in Christianity. His early education before he entered the mission school was, of course, in the patriotism of Shintoism, the ethical standards of Confucianism and their religious faith and hopes of Buddhism. There was little in the home influence of the uncle with whom he went to live to make him so fine a Christian man as we find him today. His father had died from dissipation. His elder brother had seven concubines. His family for three generations had been maintained only by concubines. He himself was the son of one, and went to school from her home. His first contact with Christianity preceded his actual entrance into the school when he visited a mission class under an American missionary, Dr. H. W. Myers. When he told the rich uncle who was maintaining him that he had decided to be a Christian and to follow the Carpenter of Nazareth, he was driven from his home, a penniless outcast. Doctor Myers took him into his home and treated him like a son. While preparing to become a native missionary to his own people, he contracted tuberculosis. Told that he would not live long, he decided to live that period to the full, even dangerously. He had been to the slum area and knew the appalling need, and there he felt he could do the greatest work. So he went to the slums of Shinkawa in Kobe. This slum is one of the worst in the whole world. It is inhabited by twenty thousand of the lowest type of outcasts, criminals, paupers, beggars, prostitutes, and defectives. Thirteen years this pronounced dying man stayed there. Three times the district was stricken with plague, five times by cholera, thrice with smallpox, and every single year with typhoid. Infant mortality in the area was four times that of any other section of Japan, and in the smallpox epidemic his was the only house death did not visit. Does this make you react as I did—and believe in miracles?

He calls himself a Christian socialist. He carries the cause of ninety-two per cent of the people of Japan—for that percentage are trying to exist on less than \$250 each per year. He doesn't ask that they be given charity, he demands social justice. He has been sent to prison, and for years government detectives dogged his footsteps. Five different times he

has been arrested for his sympathy with strikers.

And how unselfish! When he was earning \$150,000 from royalties on his writings, he devoted every cent to the downtrodden peoples of his nation. He has given more than \$150,000 to settlement work alone, all earned by his writings. The earthquake destroyed most of his books and plates and curtailed his royalties. He is a prolific writer, novelist, and poet. In all he has written more than fifty books and pamphlets and more than a million copies of his works have been sold.

He is in this country now and is to speak here Monday, March 30. They say he has touched more cynical and uninterested and bored students than any man who has ever spoken in this country. He is irresistible; and when knowledge of what he has done stands behind what he is himself, every listening group knows that it is in the presence of one of the greatest men of our day. And, of course, as Americans we should be interested in this man, for it was here in this country at Princeton, that he received his college education. And we should want to know of this Christ in miniature, standing so nobly in the unbroken succession of the living Christ. We who belong to the church should be proud that the church brought this man to his vision—let's not forget that a missionary brought the vision of Jesus to him. When we condemn missions and missionaries and say, let's clean up our own back yard first, we must know that if all the missionaries failed except the one who brought Kagawa to Christ, there would be justification for their existence.

Such is, then, the life of Kagawa, liberal, daring, hopeful, coming to grips with the challenging problems of his day—the hope of a new Japan—even as was the Christ—all this and more—the Hope of the World. Let us pray a prayer written by Kagawa:

O God of heaven and earth: We thank thee that nineteen hundred years ago thou didst reveal the perfect figure of mankind in the person of a carpenter. Through his courage, through his pity, his love of his fellow men and his victory in suffering, sorrow, selfishness, sin, and defeat, thou didst manifest to us the perfect man. Teach us that our own pathways of life must lead on into the way of Christ, who hung upon the cross. Wavering, unwilling to make the choice, we hesitate. We confess it. Cause his spirit to dwell in us, that we may kill selfishness, and be children of God who love our fellow men. This we pray in the name of Christ.

[Note: The writer wishes to thank Chaplain James McLeod, of Alfred, for this fine series of Lenten meditations on "Christ in Miniature," which he has been kind enough to furnish us for publication.—Y. P. Editor.]

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

ELSINORE

"Give me two hours of your time," said an old-time college friend, "and I will show you one of the most scenic and marvelous panoramic sights in California." Such a promise could not be resisted and the time was squeezed out of the middle of a crowded day. But did it pay!

Came the friend with his faithful "Model A," and we were off for a drive over a portion of the celebrated "Ortega Highway," toward San Diego. Through desert, mining districts, oases, plains, mountains, we made our way, by long groves of eucalyptus trees, the country palace of Aimee McPherson Hutton, country clubs and ranches, and into a marvelous valley reclaimed from desert conditions by the waters of Elsinore, the "largest natural fresh-water lake in California." Time did not allow us to see near at hand all the entrancing beauty of Elsinore, by the sixteen-mile drive over the highway encircling this gem-like body of water. But its glories were seen in panorama from the heights of the Santa Ana Mountains, after a four-mile climb to a parapet at Jameson point. Here a most delightful view of far-reaching valley, city, hamlets, and countryside was afforded. Far below, a speed boat cut a widening "V," like a great water spider, on the mirror-like surface of Elsinore. The countryside back of the residential districts of the city is carpeted with a mass of green orchards, citrus groves, and truck gardens. Oranges, grapefruit, limes, lemons, apricots, peaches, and grapes furnish the warp of this beautiful carpet, with walnuts, almonds, pecans, and vegetables in great abundance in the woof. But mirror-like Elsinore with its depth of color was the entrancing feature and brought vividly to mind the thought of Galilee, "Blue Galilee, where Jesus loved so much to be," and made this spot and moment an inspiration long to be remembered.

After being refreshed by the ice-cold orange juice, so thoughtfully provided, we

hastened away from this mountain-top experience and back to waiting ministeries. My friend, too, evidently found inspiration in the view from the mountain. He afterward sent me some verses. Here they are.

REFLECTONS

'Twas on a bright October morn
I and my good friend, Van Horn,
Climbed into our old trusty Ford
To visit a spot made by the Lord.

Old Riverside was left behind
As up, and up, Box Springs we climbed.
March Field is nine miles up the grade,
And next the Perris town we made.

The mine, "Good Hope," is at our right;
Soon other ones will be in sight.
It's not uncommon here, you note,
To meet a fox or a coyote.

Then passing meadows, groves, and trees,
Alfalfa, olives, walnuts, bees,
Oranges, grape fruit, lemons galore,
We circumscribe a beautiful shore.

Now we're ascending magnificent mountain,
Wind forward and backward, upward mounting.

Up into the sky; then rest a bit
And park our "Henry" against a parapet.

There, looking downward, is food for the eyes,
With much of earth's grandeur and reflected skies,
On "Ortega Highway," Lake Elsinore's sheen
Reflects the creations of Infinite Being.

As we gaze upon all this grandeur of nature,
It fills us with reverence for our Creator.
We ponder and marvel—it 'most seems to me,
That we are now gazing on Blue Galilee.

The beautiful scene is left with regret,
For Preacher Van Horn has work to do yet.
With most grateful hearts we climb in the spinner
To get him "back home" to a belated dinner.

MINUTES WANTED

To complete its files of Minutes of the Eastern Association, the Historical Society is in need of such minutes for the following years: 1917, 1926-1930, 1933, and 1935.

Anyone wishing to contribute these, all or in part, will please send them to the following address:

Seventh Day Baptist Historical Society,
510 Watchung Avenue, Plainfield, N. J.

"When a man habitually suspects others of evil doing, it is a safe guess, that given opportunity, he would be guilty of similar deeds."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We like the Children's Page in the RECORDER. I am six years old and go to school.

We have the dearest baby at our house. His name is Harold William Burrows. He is nearly five months old now. We are caring for him until his mother gets well.

I like the birds. Last month we saw two pretty blue jays in some trees across the creek. A few days ago some chickadees ate some crumbs off of our back porch. They seemed happy and said, "Chick-a-dee-dee-dee." I heard some crows Sabbath morning and in Sabbath school we sang, "We Are Just as Happy as the Birds in Spring."

Your friend,

LELAND LANGWORTHY.

Alfred Station, N. Y.,
March 2, 1936.

DEAR LELAND:

What fun it must be to have a sweet little baby in the house; but he must keep mother as well as you boys and girls busy, especially mother, though I know you all help her all you can. Mother is a pretty good baby tender, don't you think, since she has helped two fine baby boys to become fine big boys? It is kind indeed for her to mother another mother's baby for awhile.

The birds surely enjoy the approach of springtime as much as we do, and perhaps, like us, they are hoping for a little warmer weather. They seem very happy, however, to have the snow nearly gone so that it is easier for them to find food. The robins surely look fat and happy. I haven't caught sight of a blue jay yet this spring, but crows are quite in evidence.

I was pleased to receive your letter and will be looking for more good letters from you in the future.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am so sorry that I haven't written to you for so long.

Our school let out for the year last Tuesday, the third of March. I was graduated out of the fourth grade into the fifth grade. I am taking hymns in my music lessons. I am

taking my recital piece for the spring. I wish you could come to it. Have you the *Etude*? Do you have it for February, 1933? I have page 120, "Moon Pictures." My music teacher is Miss Esther Leah Stone of Shinglehouse, Pa.

I saw the letters from Dortha Lee Bonnell and from Mary Genevie Sutton. Dortha Lee and Mary Genevie are some of my best friends. They live in the same place where I was born.

I am going to visit the Coudersport school, Friday, March 13.

My letter is getting long so I must close.

Your RECORDER friend,

ANNE E. BEEBE.

P.S.—I forgot to tell you that Pastor Wing, our preacher, has gone to Florida for missionary work from the last of February. While he is gone daddy is preaching in his place.

ANNE E. BEEBE.

Coudersport, Pa., R.F.D. No. 2,
March 9, 1936.

DEAR ANNE:

How does it happen that your school lets out so early, and what do you do with such a long, long vacation? Of course your music must take up quite a bit of your time, for practice makes perfect, you know, and I am expecting you to be an expert musician one of these days. I, too, wish I could hear you play your recital piece. You must do your very, very best in your music for by your music you can make many people happy, and that should be one of our big aims in life.

It's nice to read letters from our friends in the RECORDER, isn't it? It's the next thing to talking with them.

Don't ever be afraid to make your letters too long for I enjoy every word of them. I always like to hear about your progress in school. I think you are making good advancement.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am in the hospital now. How are you? I am feeling fine. It is nice in the hospital.

I am in the ward now with some other girls. Their names are Betty, Carol, Bertha, and Mary. Carol is fine and I am, too.

MARILYN SHOLTZ.

Utica, N. Y.,
March 15, 1936.

DEAR MARILYN:

I think you are a dear, brave little girl to be so patient and happy after spending so many months away from your home in the hospital. From what your dear mother has told me and from your cheery letter I can "read between the lines," as the old saying goes, and I am very, very proud of you. It is nice that you are in the ward with these other little girls, for it helps you to pass the time happily until you can return to your home, and I hope and pray that you may soon become all strong and well again. I wish I could peep in and exchange smiles at least with you and Betty, Carol, Bertha, and Mary. I'll be looking for another cheery letter from you.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is my first letter to you. My sisters have written before. I am nine years old and in the fourth grade. I was glad to see Carol Burdick's letter in the RECORDER last week. We play with her and Judy when they are here in the summer.

We have one pet, a big yellow cat, and he is very pretty. His name is Goldie. He looks some like your Skeezyca, I should think.

I have had the measles and mumps this winter, so I have had to miss several times going to Sabbath school and Junior. Marjorie Burdick is our Junior teacher and we think she is very nice.

Your friend,

CAROLYN GLADYS SPENCER.

Rockville, R. I.,
March 18, 1936.

DEAR CAROLYN:

I am glad you as well as your sisters have begun to write for the RECORDER; you have certainly made a fine beginning, and now I hope to hear from you often. Please tell Lillian that I haven't forgotten that I have never really answered her last letter, but that I am hoping to do so next time. The letters have come in so thick and fast of late that I have had to delay in getting them all in. Yours is the last letter I have received, so I am now longing for more. You see I am never satisfied, but always watching the mail for more letters.

It's great fun to read your friends' letters in the RECORDER, isn't it, especially those with whom you have such happy times playing.

and don't forget that they enjoy your letters just as much.

Now I have a message for all the RECORDER children "over your shoulder," though of course you are included in the message. Of course you read and enjoyed the story, written by "Our Story Lady," entitled "Tell Me a Story of Jesus." Now my message is that I hope you and many more boys and girls will tell of their favorite hymns so that we may have more stories from our "Story Lady."

And just a word to the "Story Lady," that I am very much pleased with her stories and am sure I could not better them. Through you I thank her heartily and beg her to keep on with her good work as RECORDER children give her opportunity.

Sincerely your friend,
MIZPAH S. GREENE.

OUT-DONE BY A BOY

A lad in Boston, rather small for his years, worked in an office as errand boy for four gentlemen who did business there. One day the gentlemen were chaffing him a little about being so small, and said to him:

"You never will amount to much, you never can do business, you are too small." The little fellow looked at them.

"Well," said he, "as small as I am, I can do something which none of you four men can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.—Selected.

Christ calls the young man to take his place among those who are fighting common evils. Every year some of the brave old warriors are dropping out of the ranks. Every year the weight of years is making it impossible for some men to do what their hearts prompt them to do. Here is where the ardor of youth, the strong body, the clear brain, and the steady footsteps are needed.

—Christian Standard.

OUR PULPIT

RESURRECTION

BY REV. S. S. POWELL

"The Lord is risen indeed, and hath appeared unto Simon." Luke 24: 34.

More than three millenniums have passed since the death angel went out over the land of Egypt and smote the first born. At that time a festival was instituted, in commemoration of God's marvelous deliverance, which will, without doubt, maintain its continuous existence until our Lord's glorious appearing. "Let us keep the feast," said St. Paul, "not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth," 1 Corinthians 5: 8. The splendid brilliancy of this festival can never decline; for, within the compass of its days, our Lord was crucified and arose from depths of earth. Therein did he render the world free by his death; or, as good old John Bunyan put it, "He hath given me rest by his sorrow and life by his death." Therein he has caused the grave to be trodden down for us and provided a way to the heavenly gates free from obstacles to all who will walk in it. Instead of bondage he has given to us freedom; instead of the grave a kingdom of glory. "Blessed and holy is he that hath part in the first resurrection," Revelation 20: 6. "Blessed are they who do his commandments, that they may have right to the tree of life," 22: 14.

From death to life eternal, that is the hope of the Christian. Now, as always, is the time when we need the preaching of the gospel. Now is it needful that all true believers shall be in earnest, that they shall truly believe what they have professed, and that they shall be in earnest in their prayers and supplications. Such strong faith is ever conscious of the divinity of our Lord. He who was dead is alive again and is upon the throne. To him we shall give an account, and not one who truly does him service can be left alone without supernatural grace and help. "Because I live ye shall live also," John 14: 19. Yes, and because of this faith our lives are fuller and richer and we are the stronger. It should be our constant desire to make known this blessed Evangel to others. He only is strong who believes the truth — the truth about Christ and the truth from him.

Considerably more than a century ago an

infidel princess lay upon her deathbed. She gave orders that her grave be covered with a great granite slab, that around it should be placed solid blocks of stone, that the whole be fastened together with clamps of iron, and that on the stone should be cut these words: "This burial place, purchased to all eternity, must never be opened." Thus she meant publicly to proclaim that her grave never would be opened.

It happened that a little seed was buried with the princess, a single acorn. It sprouted under the covering; its tiny shoot, soft and pliable at first, found its way through the crevice between two of the slabs. There it grew, slowly but surely, and there it gathered strength until it burst the iron clamps asunder, and lifted the immense blocks and turned the whole structure into an irregular mass of upheaved rocks. Up and up, through the mass of disordered stones, grew the giant oak, which had thus broken the bars of the sepulchre. That oak grew for many years, a veritable tree of life. "He that sitteth in the heavens shall laugh. The Lord shall have them in derision." Psalm 2: 4.

"Vain the stone, the watch, the seal,
Christ has burst the gates of Hell;
Death in vain forbids him rise,
Christ hath opened Paradise."

When our first parents sinned, an angel with a flaming sword drove them out of Eden, and lest they should return and seize upon the tree of life planted in the midst of the garden, Cherubim were stationed at the gate of Eden to guard the way. But when our Lord arose, a mighty victor over all his foes, he opened access and restored to mankind the tree of life. The cross is that tree and bears for all nations twelve manners of fruits, and their leaves are for healing. The resurrection of Jesus gives validity to the cross.

The springtime of the year always speaks to us of the resurrection, if we have ears to hear. The birds are singing, the music is ringing from ten thousand voices, the grass is springing over hills and plains, sunshine is flooding the earth with joy and beauty. The springtime is the regeneration time of all inanimate nature. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ,

who is our life, shall appear, then shall ye also appear with him in glory." Colossians 3: 1-4.

More than two hundred years ago, in India, the wife of one of the great Mogul emperors lay dying. The king loved her with a singular devotion and she made of him two requests. One was that he would not marry again, and the other was that he would build for her a tomb more beautiful than the world had ever seen. Both of these promises were scrupulously observed; and her monument stands today, on the banks of the Jumna, near Agra in India, and is said to be the most beautiful building on earth. It has been called the gem of all India, a poem in marble, the sigh of a broken heart, a dream. It is the Taj Mahal, which means the crown of edifices. It is so majestic in its outlines, and yet so beautiful in its minutest decorations, so massive in its dimensions; and yet so delicate in its adornments, that it is no wonder that Reginald Heber, the missionary and writer of beautiful hymns, said that its architects built like Titans and finished like jewelers. It is seen to the best advantage in the moonlight, and looks like a floating palace. The most marvelous whispering gallery in the world is beneath its dome. The effect produced upon the Christian traveler is to awaken emotions that thrill the heart and fill the eyes with tears as he stands beneath that snow-white dome, beside richly ornamented tombs, and listens to the enchanting echoes, as if angel bands had caught up his song and were prolonging the strains just above him. Is it any wonder that his thoughts are elevated to the eternal mansions, far outshining in glory the best that earth can produce in that city which hath foundations whose builder and maker is God?

"Thy walls are built of precious stones,
Thy bulwarks diamond square,
Thy gates are all of orient pearl."

And in contemplation of the glorious thought of the resurrection there is shown to us the path of life both for this world and that which is to come, Psalm 16: 11.

Hammond, La.

"If the products of petroleum were suddenly removed from society, hunger would stalk the land because of the complete breakdown of mechanical means of transportation in the form of railroads, automobiles, and ships. The wheels of industry would cease and electrical illumination would be gone."

DENOMINATIONAL "HOOK-UP"

SHANGHAI, CHINA

Although women all over the world were meeting in little groups yesterday to offer up their common prayers for peace, probably no where else in the world were there women of so many nationalities banded together as in Moore Memorial Church in Shanghai. It took a committee representing seven different countries to plan the service, which opened at 4.30 o'clock and lasted until nearly 6.

Senora Jorquera, a descendant of the Spanish family to which belonged Santa Theresa, had planned the program, in which participated choirs of Chinese and Russian voices, speakers of several nationalities, and in which prayers were offered up in four languages. Each group had brought its own hymn books along, and when the service opened with "Holy, Holy, Lord God Almighty," although Chinese predominated, the accents of a half dozen other tongues could be heard.

PERIOD OF SILENT PRAYER

A period of silent prayer was followed by prayers from Mrs. Emory Luccock of Community Church (American), Miss Lein of the Korean Church, Mrs. James Sakamoto of the Japanese Church, Mrs. N. S. Steinann of the German Church, and Mrs. Alexander Baxter of the Union Church (British), and the spirit of worship was further heightened by exquisite music from the Russian Girls' Choir. Mrs. A. T. Lavington, representing Holy Trinity Cathedral, read the Scripture lesson in English, followed by Miss S. C. Ting of the National Committee Y.W.C.A., who read the same passage in Chinese.

THEME OF SERVICE

"Peace on Earth, Good Will Towards Men" had been chosen as the theme for this year's service, and it was on this theme that Mrs. C. C. Chen spoke, first in Chinese, then in English. It was a brief talk, but an appropriate one, with an inspiring plea to women, "in whose hands the future lies," to do something to make the world a better place.

"The world is in a state of unrest today," she said, "because of three main principles: misrule, misappropriation of money and power, and lack of real justice." Regarding the first, she cited the example of China under imperial regime; of the second she gave Italy and Japan as examples of misuse of

money and power; and for her third point she spoke of the League of Nations, to which the weaker powers look for justice, and often fail to find it because the League is controlled by a few powerful nations.

TEACH RIGHT USE OF POWER

Since woman's place is still essentially in the home, women have their greatest chance to improve the world through their children, by teaching them the right use of power and imbuing them with a level sense of justice.

The girls from the University of Shanghai, to which Mrs. Chen is connected, sang an anthem, after which the congregation joined in "He Shall Reign Where'er the Sun." Mrs. M. Hardman of the Free Christian Church spoke the prayer of dedication, the audience joining in with the Lord's Prayer at the end, and the service was brought to a fitting conclusion by the chant, "My Peace I Leave With You," sung by the choir of Moore Memorial Church.

EFFECT ON AUDIENCE

Those who attended the meeting came away feeling rarely moved, and part of a greater cosmic movement than can be encompassed by nationalistic creeds or patriotism. For as Mrs. Chen had said in her preliminary remarks, the day had begun in New Zealand and with the circling of the earth had been celebrated next in Japan and the Fiji Islands, then in China and Korea, in Europe, in Eastern America, then in Western and Southern America, and finally in Alaska, where a tiny band of Eskimos observes the day every year.

Yesterday's was probably the most impressive service of its sort that has ever been held in Shanghai, although the day has been kept here since 1927. Last year in the German Church the experiment was inaugurated of having the various nationalities meet together instead of in their own churches as they had done heretofore, and it was the international character of the service which held such strong meaning for all who filled the church yesterday.—From a Shanghai paper, contributed by one of our missionaries.

"MILL YARD" CHURCH

LONDON, ENG.

The first month of 1936 was notable in many ways, for in it occurred the death of beloved Pastor Haines who served our congregation so well in past years. His memor-

ial service was only one of several special services conducted by Pastor McGeachy during the last quarter. Besides the New Year service the other most memorable service was in memory of our late King George V., who was beloved of all his people. He passed away on January 20, 1936, and our special service was held on Sabbath, January 25. After relating various incidents showing the character of King George, and also that of his son, who is now King Edward VIII., and their deep interest in the welfare of the working classes, Pastor McGeachy based his remarks on Isaiah 6: 1, showing that Isaiah had his great vision at just such a time as this, "In the year that King Uzziah died." The prophet had such a vision of God and his holiness that he realized as never before his own sinfulness. This however was followed by the assurance of pardon and cleansing, making him ready to respond to the Lord's call for service, "Here am I, send me." Such should be our experience in the year that King George died.

Our children's treat given by the E.S.M. was held at the Westerfield Baptist Mission Hall, Tottenham, on Tuesday evening January 21, 1936. The arrangements were too far advanced to alter the date when that morning we were informed of the death of the King, but before tea was served the young people observed silence for one minute just before the blessing was asked. The excellent tea was followed by a lantern entertainment in which the children were taken to many heathen lands and shown the various gods and temples connected with other great systems of religion. The last picture showed our Lord waiting to bless multitudes with the glorious light of the gospel he has committed to us. Over one hundred children were present at this entertainment. The children and their leaders showed their appreciation of what the E.S.M. had done for them by presenting the superintendent with a fountain pen, and a bouquet of flowers for his wife. Several prizes were distributed on this occasion to those who had passed a Christian Endeavor examination. Before leaving, the children were given oranges, apples, and a bag of sweets.

The young lads of the Bible class conducted by Mr. Hughes at his home on Sunday afternoons, who are addressed once a month by the E.S.M. superintendent, decided

to send five shillings from their funds to the work of the Red Cross units in Abyssinia to show their sympathy with the Ethiopians in the present struggle with Italy. Pastor McGeachy was asked to forward the money. A letter of appreciation and thanks was received from Doctor Martin of the Imperial Legation of Ethiopia.

The pastor and treasurer of "Mill Yard" Church have received an invitation to attend the next session of the General Conference of Seventh Day Baptists to be held this year in August at Boulder, Colo., U.S.A. It is desired to have an international gathering with representatives from Holland, Germany, China, and other lands. Rev. L. R. Conradi is expected to attend, and we hope to have the pleasure of another visit from him in London on his way. We congratulate him on attaining his eightieth birthday on March 20, 1936, and pray that his strength will be maintained for a long while yet to guide our work in Europe. A special message for the occasion from "Mill Yard" has been sent to our German magazine "Arbeit-Licht-Leben," published in Hamburg. — The Sabbath Observer.

WESTERLY, R. I.

Miss Elizabeth Cundall was elected president of the S. D. B. Society of the Pawcatuck Seventh Day Baptist Church at the annual meeting and election of officers last evening in the Home and Garden Tea Room in Ashaway.

The meeting was also the occasion of a shower for one of the members, Miss Ruth Van Vleck.

A delicious roast chicken dinner was served at 6.30 o'clock following which the meeting was held. Other officers and committees were elected.—Westerly Sun.

WATERFORD, CONN.

The fourth of the monthly church nights was held in the fellowship room of the Waterford Seventh Day Baptist church on the evening after the Sabbath, March 21. Migration habits of common birds were discussed by Fred T. Davis, master of the Waterford Grange. An interested group of listeners asked several questions of the speaker.

A second feature of the program was the showing of two reels of moving pictures, a Mickey Mouse cartoon and a nature film. Refreshments were served by a committee of

which Mrs. Walter Fitzgerald was chairman. About forty children and adults were present.

The guest speakers at the previous church nights have included LeRoy L. Leister, superintendent of Waterford schools; Fred T. Beckwith, first selectman for the town of East Lynne; G. B. Utter, Westerly; and Miss Miriam Shaw. An amateur radio broadcast, lantern slides of colonial New England and China, and group singing have been recreational features of the programs.

CORRESPONDENT.

MILTON, WIS.

Trevah Sutton went to Garwin, Ia., early this week where he will be engaged for a time as missionary pastor. He preached at the Chicago church last Sabbath (March 14).

The speaker at the four o'clock forum Sabbath afternoon (April 4), is Dr. Albert E. Whitford of Madison. Doctor Whitford is a graduate of Milton College, class of '26, and was granted the degree of Doctor of Philosophy by the University of Wisconsin in 1930. He has done outstanding work in the field of astronomy and will speak of his work and experiences. He is the son of Dean Alfred E. Whitford of Alfred University, Alfred, N. Y.—*From Milton News, etc.*

DODGE CENTER, MINN.

The Dodge Center Church has had many things to discourage, including very severe weather conditions. On the other hand, there are many things to give encouragement. The faithful few have maintained services nearly every Sabbath, three of them being held at the home of Mrs. Jennie Carpenter, because of difficulty in heating the church. Our young people are to be highly commended for their faithfulness in keeping up Christian Endeavor services.

We have been following up the study of Sabbath tracts in our Wednesday night Bible studies and, we trust, with what will be good results.

We are now looking forward to better weather conditions so that Pastor Thorngate from Albion, Wis., can be with us for a time. We need the prayers of God's people.

CORRESPONDENT.

NORTH LOUP, NEB.

The service Sabbath morning was resident members roll call. The Scripture, Colossians 3: 1-17, was read by Mrs. Hemphill. The

roll call was in charge of Mrs. Jessie T. Babcock, church clerk. There were eighty-four responses given by testimony, Scripture, or verse of song. Several were sent by those who were unable to attend.

The choir sang, "Jesus, I my cross have taken," with the soprano solo sung by Mrs. Babcock.

The choir met Sabbath afternoon following lunch at the church, for a special practice of the Easter cantata. Regular practice on Sunday and Thursday evenings at 8 o'clock.

At the church meeting Sunday afternoon a license to preach was granted to Earl Cruzan, who is a student in Salem College, in West Virginia.—*Loyalist.*

NORTONVILLE, KAN.

"Back to Church Sabbath," last week (March 28), was a great success, the attendance being over twice what it has been for the past few weeks. The newly organized girls' quartet sang. Austa and Lila Stephan, June Babcock and Alma Bond make up this group. Extra chairs were put in the choir loft to accommodate the choir which sang "My Redeemer Liveth."

The Men's Bible Class had a record attendance Sabbath morning. Men, here's a class for men, led by men, discussing the book of Luke from a man's point of view. Earl Stephan was appointed by the Sabbath school to act with the superintendent and pastor on the village Daily Vacation Bible School executive committee, which met Monday night.—*Nortonville News.*

RIVERSIDE, CALIF.

For some time Pastor Hurley has been neglecting the older people in his preaching. He gives them a sermonette that is only about ten minutes in length. Then he spends most of the time with the young folks and the children. . . . However the older folks do not seem to feel neglected. Pastor Hurley is using a course on "What It Means to Be a Christian," by Dr. Frank W. Dell. There are twelve messages on the subject, each one illustrated with lantern slides. . . . The messages are so clear and convincing all are enjoying the course.

The children . . . are forming an alphabet of verses from the Bible. . . . This is not a stunt, either. Many are learning the verses by heart. . . . The verses are written on slips of paper and placed on the offering plate as a

part of the children's share of the worship for the day. . . . When the alphabet is finished the pastor plans to review all the verses again in a special way . . . and print them in booklet form so that each child may have a copy.

The young people of the church lead the Friday night prayer meeting the first week every month, and they always bring us a blessing. . . . The last one . . . made us all want to be better neighbors for the Master's sake. . . . We have recently been studying the miracles of Jesus. "It may be we shall find that such wonders as Jesus performed are possible only under like qualities of character and motive in the doer." (From Shaft.) The greater miracle is still our Lord. . . .

Under the able leadership of the president, Mrs. G. E. Osborne, the Dorcas Society is enjoying a successful year. . . . The (all-day meeting) program is usually of a threefold nature, containing local, denominational, and missionary topics. The missionary and denominational phases have been particularly enlivened by the presence of Mrs. Marian Hargis; and the visit of Miss Miriam Shaw, her mother, Mrs. Geo. B. Shaw; and her sister, Mrs. George Thorngate. . . .

One outstanding event of the winter season was the sacred drama, "St. Claudia," played by our young people. Each one taking part did very well. Special mention should be given to Lloyd Pierce who took the difficult part of Pilate, and Louise Eardley who was St. Claudia, Pilate's wife. The young people are to repeat this drama at the Calvary Presbyterian church Sunday night, March 22.

While Elder Ballenger still lives here we do not see much of him. Though we are the losers, the Los Angeles Church is the gainer. He is now the pastor of that church and we know they are feeding on rich spiritual food.—*Riverside Recorder.*

O B I T U A R Y

Booty.—America Campbell was born in Desha County, Ark., November 24, 1851.

She was united in marriage to Rolland Booty, October 31, 1876, who died February 12, 1898. One child only resulted from this union, Vida, who, with her husband, with loving, tender care led the mother down through her declining years safe to the arms of Jesus. Mrs. Booty with her husband embraced the Sabbath and joined the Little Prairie Church in 1886. An interesting group of grandchildren are also left to mourn her loss.

She died "as it began to dawn toward the Sabbath," February 29, 1936. C. C. V. H.

MAXSON.—Eunice Almira, daughter of George and Loretta Huffman, was born February 3, 1871, in Milton, Wis., and died at Gentry, Ark., March 12, 1936.

She was married to Darwin E. Maxson at Egan, S. Dak., September 14, 1895. To this union were born seven children, all of whom are now living. She was converted under the preaching of Rev. E. B. Saunders about 1890, joining the church at Rock River, Wis., later moving to Smythe, S. Dak., and thence to Gentry, Ark., in 1910. She was an earnest and consistent Christian in all her ways.

Farewell services were conducted by her pastor, and interment in the Gentry cemetery. "Be thou faithful unto death and I will give thee a crown of life." E. R. L.

MOULTON.—Carrie Idell, daughter of John M. and Elizabeth Crandall, was born at Farina, Ill., January 24, 1868, and died March 5, 1936, at her home near Grimes, Okla.

Early in life she was converted and joined the Dodge Center Seventh Day Baptist Church, and later became a member of the church at Gentry, retaining connections with that church and loyalty to its faith to the end.

She was married to Orrin L. Moulton on February 28, 1883, of which union were born eight children, of whom five with the husband and sixteen grandchildren survive.

Funeral services were held at the First Christian church in Sayre, Okla., with Rev. Spencer Austin officiating. Interment was made in the Sayre-Doxey Cemetery. H. H. C.

RYNO.—Ambrose B. Ryno, son of John and Rachel Ryno, was born in New Brunswick, N. J., April 21, 1849, and died at the home of his son William in Dunellen, N. J., March 30, 1936.

He was married on March 12, 1872, to Martha Jane Dunham, who died in 1910. He is survived by his two sons, Cornelius M. and William H. Ryno; his daughter, Mrs. Robert Tappan of Highland Park, N. J.; a sister, Mrs. John Chastell of Asbury Park, N. J.; a brother, John Henry Ryno of Seattle, Wash.; and seven grandchildren. Mr. Ryno has been a member of the Piscataway Seventh Day Baptist Church for the past thirty-nine years.

The funeral was conducted by his pastor, Rev. Neal D. Mills at the home of his son William. Burial was made in the Piscataway Town Cemetery. N. D. M.

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, \$2.00. Sabbath Recorder, Plainfield, N. J.

What Will Happen June 30?

THE BOOKS FOR THIS CONFERENCE YEAR WILL CLOSE!

- What will their closing mean to you?
- Will you have given more, or less, than you should have?
- Has your Church followed the suggested programs for the presentation of denominational interests?
- Has your Church been stimulated by the suggestions of the Religious Life Committee?
- Will your Church come to the end of this Conference year with a quickened interest in its spiritual life?
- Have the Bulletins from the Finance Committee been presented and discussed each month? Have the graphs been of any use?

WHAT CAN YOU DO?

- Note that there are only three months left in which you may contribute to the Denominational Budget for this year. Arrange your gifts accordingly.
- Divide the amount you have given for the Master's work outside of your community by 12 (months). Will your problem look like this: $\$0.00 \div 12 = \0.00 per month?

DID YOU KNOW:

- THAT** only 24 churches sent in contributions to the Budget treasurer in February? This is 14 less than in January.
- THAT** \$1,094 was contributed in February by the churches? This sum can be added to your church graph.
- THAT** our Denominational Budget receipts show an average increase of \$94 per month over the same period last year?
- THAT** approximately \$750 more has been received thus far from the churches than last year?
- THAT** we have, nevertheless, a deficit of \$9,600 now?
- THAT** much of this deficit can be removed by June?

WILL YOU TRY?

Committee for the Promotion
of the Financial Program.

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ARE YOU WILLING?

- To close your book of complaints and to open the book of praise?
- To believe other men are quite as sincere as you and to treat them with respect?
- To ignore what life owes you and to think about what you owe to life?
- To stop looking for friendship and to start being friendly?
- To be content with such things as you have and to stop whining for the things you have not?
- To enjoy the simple blessings of life and to cease striving for the artificial pleasures of the day?
- To forget what you have accomplished and to meditate on what others have done for you?
- To cease looking for someone to help you and to devote yourself to helping others?
- To consecrate your life to the service of an imperfect church and to remember that Christ chose twelve imperfect men to be his disciples?
- To accept Jesus Christ as your Savior and to let your life be an outlet for his joy, love and peace?

Brookline, Mass.

—By S. M. Lindsey, D. D.,
In Watchman-Examiner.

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