

needs? Have we lost our power of initiating? Do we not know that the world is our field? Has not our Lord commissioned us to go forward with his work regardless of what other people think or say or do?

Are we so weak and flabby in our religious experience that we must wait for others to suggest where we can fall in line with their plans? Has not our Lord placed the program in our hands and asked us to take hold of it with both hands? Shall we be borrowers? Shall we be leaners? Shall we always look to others to set the pace for our religious progress? What right have we to wait for others? Is it not better that we shall be leaders and pushers in this great work? Have we not the word of our God? Has not the Master commanded us to go into all the world and to preach the gospel to every creature teaching them to observe all that he has said? Is not his promise to us that he will be with us to the end? Why should we falter and hesitate? God give us a passion for lost souls that will not let us rest till we see lost men and women and lost boys and girls saved.

Your brother in the search for souls,

D. BURDETT COON.

2455 12th Street,
Boulder, Colo.

IN MEMORY

Once again our heavenly Father has called, and another sister has gone from her earthly home among us. Miss Margaret Louise Williams was for many years an honored member of the Adams Center Seventh Day Baptist Church and Ladies' Aid society. A teacher most of her life, she was always ready to help in the work of the Lord's kingdom wherever possible.

We shall all miss her, and her memory will always be an inspiration to those who knew her best.

We extend our heartfelt sympathy to her bereaved relatives and friends, and pray that the great Comforter may help them to bear their loss.

Why weep we then? She is not dead—
Just moved to mansions fair,
'Tis ours to live as Christ hath said
And meet her "over there."

SADIE K. WHITFORD,
HANNA GREENE,
ANNA MALTBY.

OBITUARY

COOK.—James B., son of Mary Ayars and David Cook, was born in Marlboro, N. J., February 14, 1872, and died February 12, 1937.

He was one of a family of eight children, being survived by only one sister, Mrs. Kizzie Hitchner, Salem, N. J., and several nieces and nephews.

He was baptized on February 15, 1889, and united with the Marlboro Seventh Day Baptist Church the following day.

The funeral services, conducted by his pastor, Rev. Herbert L. Cottrell, were held from the residence of his niece, Mrs. Edward B. Cook of Bridgeton, N. J.

Interment was made in the Shiloh cemetery.

H. L. C.

DAVIS.—Otho Granford, son of Israel L. and Mary Louisa (Stout) Davis, was born October 6, 1866, and died February 6, 1937.

On October 31, 1890, he was united in marriage to Arimetha Belle Hughes, who preceded him in death in May, 1926. Of two daughters born to this union, Ciella M., with whom he has lived since the death of his wife, survives, with many other relatives and friends.

Early in life he was baptized and united with the Seventh Day Baptist Church of Jackson Center, Ohio, where he remained a faithful member to the last, having been active in the choir, Sabbath school, and all other phases of the church work. He was one of the trustees of the church for many years.

Funeral services were conducted in the Jackson Center Seventh Day Baptist church by his pastor, Rev. Verney A. Wilson, and interment made in the Seventh Day Baptist cemetery.

V. A. W.

MAXSON.—Mary Eliza Ordway Maxson, daughter of Ira J. Ordway and Eliza Ann Clarke Ordway, was born at West Edmeston, N. Y., March 19, 1857, and died at the home of her nephew, Joseph Schertz, Oak Park, Ill., January 15, 1937.

She was married in 1884 to J. Murray Maxson, who preceded her in death several years ago. Her home most of her life was in Chicago. Farewell services were held in the Milton, Wis., Seventh Day Baptist church, on January 18, 1937, and burial was in the Ordway-Maxson lot in the Milton cemetery. A brief appreciative sketch of her life will be found elsewhere in this issue of the SABBATH RECORDER.

E. S.

To feed on Christ is to get his strength into us to be our strength. You feed on the cornfield, and the strength of the cornfield comes into you, and is your strength. You feed on Christ and then go and live your life; and it is Christ in you that lives your life, that helps the poor, that tells the truth, that fights the battles, that wins the crown.

—Phillips Brooks.

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No. 12

EASTER FAITH

If Christ arose—and I believe he lives—
Shall he not walk upon the pavement hard
Of city streets e'er trodden by the crowd
And on the dusty roads of vales and hills?

If Christ arose—and lo, the rock away!
Will he not work in every darksome night
A miracle of beauty and of light
And fill with friendly sunshine every day?

If Christ arose—behold the empty tomb!
I too shall meet him where a garden fresh,
Dew-stained and sweet, creates a holy breath;
Or greet him in some hallowed upper room.

If Christ arose—O blessed Easter morn,
I'll find him where his cross is daily borne!

—Selected.

Contents

Editorial.—Christian Unity.—Increasing Offerings.—In the Presence of the Cross	222
Horace L. Hulett, M.D.	222
Missions.—Confusion Regarding Spiritual Life.—From the Press	224-226
A Matter of Loyalties	226
Woman's Work.—Worship Program for April, 1937. — The Conference on Cause and Cure of War	228
Straight-From-the-Heart Talks	229
Young People's Work.—Of Interest.—Credo	231
An Appreciation of the "Recorder"	232
Children's Page.—Our Letter Exchange.—Our Horses	233-235
History of the Eastern Seventh Day Baptist Association	235
Our Pulpit.—Let Us Put on Immortality!	237-239
Obituary	239

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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THEODORE L. GARDINER, D. D.,
Editor Emeritus

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. Okey W. Davis

Luther W. Crichlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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less expressly renewed.

Christian Unity Last Tuesday night—March 9—a multitude gathered at the Collegiate Church in New York City to bid farewell and Godspeed to E. Stanley Jones on the eve of his departure for India. Doctor Jones' farewell message had to do with the urgent need of a United Christian Church. "The next great step within Christendom," he said, "is to unite." Doctor Jones appreciates the underlying fact of much denominationalism—the emphasis of some forgotten or neglected truth. Such he feels is not sinful, because coming from a new vision, and something to be thankful for. This fact must be considered.

But the need of the world demands a unity and he feels it is possible to have it. There are three vital facts that are central to all our experience and work, namely, unity, equality and diversity. Unity is seen in the sharing a common life in Christ. "Saints," he finds, "about equally distributed among all denominations." Diversity is found in "expressing this underlying unity."

His suggestion, since all belong to Christ, is that we all belong to "The Church of Christ"; and since we live here the name

should be "The Church of Christ in America." All denominational names would be dropped as separate churches, and under the central unity would be "branches," as the "Methodist Branch," the "Episcopalian Branch," the "Baptist Branch." There would be local government much as we give "states rights in the United States." Bishops would continue in those branches having bishops, and adult baptism would be held by those holding to that doctrine—but neither bishops nor baptism would be imposed upon others. In large letters would be written "The Church of Christ in America"; in small letters under it, "Presbyterian Branch." "In the original draft of the Constitution of the United States, the 'united' was in small letters, an adjective. But that word 'united' is now a proper name and getting more proper all the time." Our subtitles, he thinks, would grow smaller and smaller, till perhaps they would disappear entirely.

"Over these branches we would have the General Assembly of the Church of Christ in America, made up of delegates on a pro-rata basis, with a minimum number guaranteeing representation of the smaller bodies. This body would have to do with the matters of general interest to the whole Church. District assemblies would deal with local matters such as overlapping and duplication."

With regards to the unity's doctrinal basis it would be simple—the confession that Christ is the Son of the Living God. "That is the Rock beneath us all." In such a basis is found certain definiteness for all that is essential, and enough of the indefinite to give "freedom for marginal differences."

No denomination would be asked to give up any truth possessed. "It would not have to give it up—it would give it to the rest of us." Perhaps here is the great opportunity Seventh Day Baptists have been waiting for, and for this purpose have been prepared for three hundred years. "And each needs the other's truth," Doctor Jones urges, "for all of us are but partial expressions of the truth." Out of these pooled emphases there would grow a fuller expression of Christianity, more nearly approximating the kingdom of God. The churches are bankrupting themselves by building denominational walls, and "are bankrupting the world by our divisions."

Doctor Jones uses the figure of the tree and branches; the central trunk, Christ, adhering

in the sustaining soil—God. He uses also a striking figure of a hotel. In "The Bishop's House" in Calcutta the rooms are named for different bishops. Doctor Jones, staying in the "Heber Room," says: "When people asked me on the outside where I was staying, I told them I was staying at 'The Bishop's House'; but when those on the inside asked me where I was staying, I would reply that I was staying in 'The Heber Room.' But the point was that, even though there were different names over our doors, we were all under one roof, and belonged to one family. Now we (the churches) are under separate roofs with dividing walls between us. Now and then we come together in some joint enterprise, but the central thing is not our togetherness. Then the central thing would be our unity, and the marginal thing our separateness."

A plan like this, he urged, could be put into operation at once. "It would set our faces in the direction of unity at once." The closing word of this man of God was "Christians of America, unite! You have nothing to lose except your dividing walls."

Increasing Offerings Lack of support and interest in religious work results from ignorance of needs and of work done. Larger support will come as knowledge increases. This is the philosophy back of suggestions made for promoting various types of work in different months. January was designated especially for missions.

March is Tract Month, and many churches will feature the interests of the Tract Society. To that end the corresponding secretary has sent out a mimeographed bulletin of information and suggestions to the churches. Both the president and corresponding secretary of the society have been invited to present the interests in several churches.

There is another help to overcoming lack of knowledge and in awakening interest in better support of the work. That is the SABBATH RECORDER.

The *Watchman-Examiner* quotes from a one-time secretary of the Baptist Home Missionary Society on increasing missionary offerings. Here it is:

One of the surest ways to raise our missionary budgets and to increase our giving in the near and long future is to devise some method for enlarging the subscription lists of our papers and increasing the number who are inspired by

the weekly messages of our religious press. The person who will discover a way to double the subscription list of these papers will be a benefactor of the denomination.

We believe these observations are true.

The SABBATH RECORDER is still in the midst of a circulation campaign. There is much yet to be done. Everyone's help will be appreciated.

In the Presence Of the Cross My Father, God, let me not think of the cross merely in terms of patient endurance of those inevitable sorrows and suffering which come to me in life. Such conception is far short of the deeper meaning of the cross of Christ who assumed the sufferings of others, and identified his life with the interests and well being of those less privileged than himself. May I follow in his steps who willingly emptied himself and took upon himself the form of a servant, suffering with humanity even unto the death of the cross.

Let me not be content, in the presence of the cross, with my own good fortune, in the happiness of my family and of those with whom I mingle. Help me to be glad to identify my interests with those less privileged than I am—with the poor, with the unemployed, with those who live in the slums, with child laborers, with the workers in the factories and on the farms, with women who toil, with Negroes, with oppressed people throughout the world. Let me, in this presence, highly resolve to learn, by personal contact and study, more than I now know about what life is like for the least of these my brethren.

In humility let me be as distressed over their situation as though it were my very own. Help me to be prepared to say, "So long as there is an unsaved soul, I am responsible; so long as there is a lower class, I am in it; so long as there is a soul in prison, I am not free."

Lord, help me to dedicate myself to helping bring an increasing measure of happiness, justice, and good will for all the under-privileged, and to this end let the mind be in me which was in Christ Jesus. Amen. — (Adapted from *Prayers for Self and Society*.)

HORACE L. HULETT, M. D.

Horace L. Hulett was the son of Daniel W. and Celina Hulett. He was born in Main Settlement, N. Y., April 24, 1871, and died in his home in Milton, Wis., February 2, 1937.

He attended Alfred University for two years, then entered the University of Buffalo Medical College from which he was graduated in 1896. On July 23, 1896, he married Irene Wing Post, and the same year began the practice of medicine in Allentown, N. Y. Some years later, he moved to Bolivar, N. Y.

For thirty-three years he practiced medicine, a servant of the people. He knew the rigors of a country doctor with a large country practice. Day or night, through snow or rain or mud he faithfully served. He spared not himself; the machine wore out; he retired, in 1929, moving to Milton, Wis. And hundreds lamented the passing of the "country doctor."

But Doctor Hulett was more than a country doctor, he was a Christian layman. He joined the Little Genesee Seventh Day Baptist Church when a boy, and was a generous supporter of it all his life. Whether it was improvement of the church property, the community hall, the village cemetery, he carried his full share of the load. He was deeply interested in the children, and many carry their Bibles today, gifts from Doctor Hulett for work done. While living in Allentown, with the assistance of Rev. L. C. Randolph, he organized the Petrolia Mission, and served as superintendent of the Sabbath school for many years.

Even after his retirement, his interest in his home church was not severed. His gifts of the "New Church Hymnals," and to church improvements still testify of him. While he spent much time in his flower garden, and took much comfort in giving flowers to others, he served the Milton churches, too, and for a considerable time broadcasted the Sabbath school lessons each week over WCLO, from Janesville. Doctor Hulett is survived by his wife; one son, Professor Leland W. Hulett; and by two daughters, Mrs. Arthur Drake, and Ainslee, all of Milton. The funeral was held from the Little Genesee Seventh Day Baptist church, February 5, 1937, conducted by Rev. A. L. Davis, assisted by Rev. Harley Sutton.

I have known Doctor Hulett for many years and have been associated with him intimately during part of that time, especially during his later years. He was a hard-working man. During his later years he often went on his nerve, a sick man himself, needing rest which he could not take. I am glad to have been his pastor and to have shared his

friendship. As pastor of the family, I have had these rare privileges: to serve the family as counselor and friend; to share the joys of a new-born soul as it puts on Christ in baptism; to unite two lives at the marriage altar; and at the open casket, to seek to bring the comforts of God's Word to aching hearts. And it is a privilege to write these words of appreciation of one who loved the Lord and was a friend of man.

A. L. DAVIS.

Verona, N. Y.,
March 10, 1937.

MISSIONS

CONFUSION REGARDING SPIRITUAL LIFE

In the discussions concerning missions and church work, we hear a great deal about spiritual life. The expressions referring to it are varied, but the most of them have in mind the same thing. It is said of one man that he lacks spirituality, of another that he is spiritually minded, and we tell people they are neglecting the spiritual nature. The same subject is often referred to as the higher life.

All these references are encouraging symptoms, but much of their force and value is lost because of the vagueness in our minds as to what is meant and how this much coveted gift is to be attained. Exhortations to be spiritual, spiritually minded, and to develop spiritual life sound very well and attract if delivered in fine rhetoric, but they would be much more helpful if people understood what we mean.

WHAT SPIRITUALITY IS NOT

It is not uncommon to hear the terms spiritual, spirituality, and the higher life used as though they were something that belonged entirely to the emotions. If a preacher weeps or brings his audience to tears, he is thought to be spiritually minded. One possessing an abundant spiritual life may be led to tears on that account when otherwise he would not; as for instance, Christ looked down upon Jerusalem and wept over it when the less spiritually minded were unmoved. Tears, however, are no sign of spirituality, because there are other things which excite people to tears, such as pain, joy, and anger. One is safe in concluding that those who are dying in the triumphs of faith are as fully possessed

with spiritual life as any on earth, and yet such very seldom weep on the death bed. There is no more relation between the lachrymal glands and spiritual life than there is between them and pain, sorrow, and anger.

By some spiritual life is confused with noise and physical demonstrations. People are said to be cold and spiritually lifeless because their religion does not manifest itself in enthusiastic talking and shouting. Physical demonstrations may come as a result of a deep spiritual life, but other things, such as worldliness, fear, and rage, cause the same manifestations. A quarrelsome man in the street can make about as much noise as a shouting preacher in the pulpit, and a scared child almost as much as a deacon who has gone into physical ecstasies.

Spirituality is not ignorance or learning. There is some talk as though it were some airy thing which education and culture antagonize and destroy, and the ignorant enthusiast just born into the kingdom is thought to be more spiritually minded than the learned professor; but a little thought will convince one that neither ignorance nor learning is proof of spirituality.

Spirituality is not the adhering to or the advocating of doctrines or a system of doctrines. It creates love for truth, but the holding and heralding a truth is not spirituality necessarily, as is shown by the fact that some who are the nearest dead spiritually are the most tenacious and intolerant in advocating truth.

WHAT IS IT TO BE SPIRITUAL?

What do we mean when we talk about spirituality or being spiritually minded? What do we mean when we talk about cultivating the spiritual or higher life? The answer to this question might lead us to the profoundest depths of theology and psychology. Looked at in the light of these, the answer would be that spirituality is life in man's spiritual or higher nature. But we do not need to go into the realm of metaphysics to understand the New Testament use of these terms. Their meaning is so plain that a child can understand them.

So far as we know, Christ did not use these terms, and though the apostles used them, they bring out nothing that Christ did not teach and emphasize.

In the New Testament these terms are used with slightly different shades of meaning, but they refer to the same great principle. Paul

contrasts spiritual things with carnal things. To be spiritual is to follow the leading of the Holy Spirit; to be carnal is to follow the desires of the flesh. To put it in other words, according to Paul to be spiritual or spiritually minded is to yield one's self entirely to the Holy Spirit; it is to accept Christ and give him complete sway.

Therefore as preachers, missionaries, and Bible school teachers let us not speak of spirituality, spiritual life, and the higher life as some airy, mysterious affairs. Let us not speak of them as synonymous with tears, noisy demonstrations, ignorance, or learning. Let us teach men that they all refer to the simple, old-fashioned thing we call complete surrender to Christ and that they can be obtained in no other way. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

FROM THE PRESS

AMERICA'S NEEDS

The *Wall Street Journal* of New York City, a daily newspaper devoted to financial affairs, gives counsel that should receive thoughtful consideration.

It says:

What America needs more than railway extension, western irrigation, a low tariff, a bigger cotton crop, and a larger wheat crop, is a revival of religion—the kind that father and mother used to have—a religion that counted it good business to take time for family worship each morning right in the middle of wheat harvest, a religion that prompted them to quit work a half hour earlier on Wednesday so that the whole family could get ready to go to prayer meeting.—*Plans That Work.*

THE CHALLENGE OF RECONSTRUCTION IN CHINA

T. H. SUN

China demonstrates better than any other place the urgency and the magnitude of the need of the world for Christ. Nowhere else are human problems so concentrated, or human needs thrown into such rugged relief; and nowhere does human suffering constitute such a tremendous challenge to those who will take seriously the religion of Jesus of Nazareth and its implications for the life of today.

It is the sacred responsibility, not only of Christians in Japan and China, but also of Christian people throughout the world, to see that the great peril which threatens us in the not very distant future is averted through the application of Christian love.—*Laymen's Missionary Movement.*

OUR RESOURCES

Now suppose that we take a look at our resources. I know that very few of us have as much money to spend as we had six years ago, but we still have money and we are spending it. More tractors were sold during 1935 than during any year of our history. We had the best Christmas sales this year since 1929; more automobiles were sold in 1935 than any year since 1929. Football and prize fighting crowds have increased from ten to fifty per cent and the admission is not free. In other words, the gain in giving and spending has hit nearly everything except the kingdom of God.

Unless we do something now, in twenty-five years our children will face an impossible task with tremendous odds against them in their struggle against atheism, and they will know it was our fault. We are losing families and losing young people, and giving the forces of evil a clear road to go ahead. Our little one cent a week encourages crime in the cities, decay in the rural sections, and the closing of Christian schools and hospitals at home and abroad. Perhaps you are saying now, "Well, Preacher, tell us the answer?" All right, I will tell you the answer. Whenever you get a dollar it is not all yours.

If I know anything at all about the Bible, I know that at least one-tenth of that dollar does not belong to you. That is God's share. We have no business keeping it for ourselves. That is the law of the tithe. Our prayers will never be effective so long as we are not playing fair with God. That is just the trouble with the prayer life and the spiritual life of thousands of Christian people now. God can not honor and bless you if you are not dealing fairly with him. "Faith without works is dead." Prayer without action is dead. Money will not do it all, neither will prayer—prayer and money are each helpless without the other.

One day a knock came at the door of my study. A poor woman selling artificial flowers to buy food for her family stood outside. As she passed the church she had found on the

sidewalk in front of our church an envelope with some money in it. She needed that money for her family, but she handed it to me and said, "I found this outside; it does not belong to me." Into your hands each week there is placed your income—part of which does not belong to you—it is God's share. What are you going to do with God's money?—*C. F. Dunning in The Watchman-Examiner.*

"THEIR HAPPY CONDITION"

"Leave people alone in their happy condition: don't worry them with all the bothers of civilization." I have heard that a good many times as an objection to missions. Where are illiterate people in this happy condition? I have never seen any. They are sick and hungry and afraid. Instead of having a God they can love and trust, they put up their little altars because they are frightened by unseen spirits, especially of their own worst ancestors. They are in a hell of terror all their lives, in terror of dangers real and dangers imaginary. They are a frightened little people. I don't know any more ignorant saying than "Leave them alone in their happy state." They haven't any happy state.

Do you realize, friends, that over a thousand million people on this planet are so ignorant that they cannot read a line; that in Africa at least ninety-nine per cent of the people cannot read or write; in India 340 millions; in China even more than that? The illiterate, because he is so ignorant, is sick. He doesn't know how to cope with his diseases. He uses the medicine man. He is hungry because he cannot cope with the insects that destroy his crops. But, what is worst of all, he is afraid of progress. He must be. It is the law of self-preservation. When you don't know a thing you have to be afraid of it, and when you don't know anything, you have to be afraid of everything. The only thing right is what your ancestors did.—*Rev. Frank C. Laubach, Ph.D., in Christian World Facts.*

A MATTER OF LOYALTIES

BY G. O. RESTLE

"Bill, you just can't let us down this way!"

"Yeah, Bill. This is the big game. We can't win without you."

"You quitter! You've gotta play! Where's your school spirit?"

"Goin' to throw us over, you lousy old Sab?"

The target for these barbed remarks was Bill Jordan, left half back on the Fox Creek High School football team. It was Friday afternoon and school was just out. The next day was the big game of the season with Bolton High, Fox Creek's traditional enemy. Both teams were undefeated, the first game between them having ended in a 7-7 tie. Tomorrow's game would decide the championship. For four years Bolton had won the cup. This year, however, most of Fox Creek's players were veterans, and in addition Bill Jordan had come to town from an eastern state, and had entered the junior class. He had reported for football the first of the season, and fitted into the line-up at left half, the one weak place on the team. It seemed that they were almost perfect. Every play "clicked." When they started down the field, they just couldn't be stopped. Bill had soon proved himself by far the most valuable man on the team. Having held Bolton to a tie in the first game, Fox Creek felt that the championship was practically in their hands in the deciding game the next day.

At the prospect of bringing back the cup, the Fox Creek students were all steamed up. And no wonder! It would not only be sweet revenge to triumph over their enemies, but would give them a chance at the district championship. Besides, some football experts were hinting that even the state trophy was not beyond them. Then had fallen the bombshell. News had flashed through the school during the afternoon that Bill Jordan wasn't playing. Bill was a Seventh Day Baptist. Because of the presence of a church of that faith in Fox Creek and the fact that about twenty-five per cent of the students in high school were from this denomination, the athletic committee had arranged the schedule so that the games did not fall on the Sabbath. But for several reasons this final game had had to be put on that day.

No one thought of this fact keeping anyone out of the game. Or if they considered the matter at all, they never dreamed that Bill would let it keep him from playing. But there it was! He said he was out of it. A little group had formed around him and the coach in the lower hall of the building. The loud talk and excitement drew others.

"Bill," repeated the coach, "you can't let us down this way! The school needs you. The fellows on the team are depending on

you. With you at left half we have a sixty-four chance to win. Without you we have about as much chance against Bolton as the kindergarten would."

"That's right, Bill," said Tom Jackson, the captain and right half. "I sure wouldn't know how to play without you over there on the other side of old Jumbo. The three of us play like one man. Can't you let your crazy old religious ideas go just for this once?"

A chorus of shouts followed: "That's right!" "Come on, Bill." "Don't let us down!" "Show the old school spirit."

But Bill, shaking his head, only said, "I'm sorry, fellows, but I can't do it. I'd feel like a traitor."

The "boos" and cat-calls which followed this were silenced by the coach, who evidently was becoming angry.

"Bill Jordan," he stormed, "I've worked hard to make this team a winner. If we win it may mean a job for me at Capital City, with twice the salary. The boys have worked too—like Trojans. The whole school is on tip-toe. We have the championship game sewed up if—if—if you play! We'll admit that you owe allegiance to your church, if you feel that way about it. I hate to force you to go against your convictions. But you have another loyalty! Don't you owe your school something? Don't you owe the fellows on the team something? Don't you owe me something? Don't be narrow and bull-headed! Think of the glory of winning that game — over Bolton! Look at that empty place there in the cabinet. That's where that cup will go when we get back tomorrow night. Bill, we've got to win that game! And to win we've got to have Bill Jordan at left half. You don't need to take part in the victory rally. Just play and then slip out. I'll have some one to bring you home. How about it?"

(To be continued.)

Mrs. Mannerly (to her little daughter, who has just returned from tea with friends) —"I hope you said 'No, thank you,' oftener than 'Yes, thank you.'"

Mabel—"Yes, I did. I hadn't been eating more'n half an hour before they began saying: 'Don't you think you've eaten enough?' 'Aren't you afraid you'll make yourself ill?' And I said, 'No, thank you,' every time."—*Utica Observer Dispatch.*

WOMAN'S WORK

WORSHIP PROGRAM FOR APRIL, 1937

BY MRS. T. J. VAN HORN

"Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can."

Hymn: "Work for the Night Is Coming."
Scripture: Galatians 6: 2-10.

PERSIS

"Salute the beloved Persis, which laboured much in the Lord."

This is all we read about her. The pretty name is tucked in amid a long list of unpronounceable masculine names of Paul's friends in Rome to whom he is sending affectionate greetings. It is in the letter which "Phebe, a servant" carried so safely to the church at Rome (Romans 16: 12). We happen onto it with a sudden halt, as we realize that here is a person we would like to know. Paul would not have mentioned Persis unless she was unusual. May we indulge in a guess about her?

"The beloved Persis"—how had she endeared herself to the group of Christians in the imperial city? Persis had "laboured much in the Lord." Like Dorcas and Phebe and Lois, she had "gone about doing good." What hearts had she comforted, what wounds had she healed, what had she rendered to the poor, the needy, the sad, the bewildered, the faint? And did she keep hidden out of sight, in the depths of her own tender heart, whatever of discouragement, or opposition, or misunderstanding may have grieved her? (We know people like that, today, don't we?)

There is a familiar word that seems to describe her attitude toward the Christian life, and it belongs to her lovely name: She was *Persis-tent*. The dictionary defines "persistent" as "continuing in spite of opposition, warning, or remonstrance, refusing to cease or give up some action, course, or pursuit; persistent attempts to do something."

Sometimes we are tempted to feel a bit blue or to give up because we think we are unappreciated in our efforts to do good. As we all think of "the beloved Persis which laboured much in the Lord," can we not gain courage and inspiration?

Dear Lord, "Let us not be weary in well doing, for in due season we shall reap if we faint not." Give us the faith and courage and joy to be "Persistent" in our humble service for thee. Amen.

THE CONFERENCE ON CAUSE AND CURE OF WAR

BY ANNA WEST

(Concluded)

Quincy Wright, of the University of Chicago, gave two diverse ways of preventing war: (1) isolation, and (2) organization of states into one body. In the present interrelationship of all countries, the first is impossible, and the second is the only satisfactory course. The need is to organize the world. We can only keep out of war by preventing war.

He says:

I believe in general that we should move in the direction of co-operation to suppress the aggressor. Our policy of neutrality should be based on the Pact of Paris and the Argentine Anti-War Treaty, to both of which we are parties. The first condemns war and the second condemns wars of aggression. In addition, by the latter, the United States has "undertaken to make every effort for the maintenance of peace" and to adopt "a common and solidary attitude with other neutrals." These treaties imply consultation with other parties in time of grave international emergency, in order to explore all possible means to prevent war or, if that proves impossible, to stop it.

There are a few conclusions of other speakers which I would like to quote:

We will never have peace till we have something like world government.—*Harry Gedeonse, University of Chicago.*

We should stand for the upbuilding of peace machinery.—*Dr. Emily Hickman, Chairman of the Program Committee.*

We must give peace machinery an emotionally satisfying glory.—*Mrs. Eulet, of the Church Women's group.*

A feeling of unselfish solidarity is a memory of the World War. Why can't we mobilize the same unselfish solidarity for peace? . . . The only safeguard of democracy is to have people so developed that they have good judgment.—*Will R. Manier, Jr., President Rotary International.*

The United States can only be certain of keeping out of war by keeping war out of the world.—*Preston Slosson, University of Michigan.*

The church women present in the conference met following the Tuesday afternoon

STRAIGHT-FROM-THE-HEART TALKS

TO COLLEGE STUDENTS

BY AN "OLD GRAD"

II. SKEPTICISM

DEAR ED AND CO-ED:

Prepare yourself for another "broadside." I wonder if these little visits by your pastor help you at all. Do they sound too "preachy"? You see, I don't get a chance to preach to you from the pulpit these days, nor to talk things over with you personally. This is the nearest substitute. And don't think I don't miss your faces from the congregation! I almost envy the pastor of whatever church you attend, because he has you sitting before him on Sabbath morning and at other times. No, I'm not trying to make you homesick, but just letting you know that all the feeling of "bereavement" isn't on one side. I think we miss you more than you do us.

We talked last time about "lock-step thinking." The subject for this talk is closely related to it, for our belief in God is affected by the crowd, too. People become skeptics, and even atheists, not because there is less reason to believe in God and his Word today, but because of the skepticism of the age in which we live. There was never more doubt of the truth than today, and this in spite of the fact that there is less reason to doubt.

Very soon you will hear and read things which do not tally with what you have been brought up to believe. Satan is very active and subtle in his attacks. The first thing he tries to do is to undermine our faith in God and his Word, for that is the path to lower moral standards. Why? Because the Bible is the only source-book of spiritual truths, and only God can and has a right to make a moral code which is elevating and universally applicable. While I envy you your opportunities and the splendid vistas which are just opening up to you, at the same time I almost pity you. The temptations which will come to you and the problems which you will face in college and social life are basically the same as those which came to me twenty years ago when I was in the university, but they come in new ways, and with greater force and appeal.

The sad thing is that where a quarter of a century ago these attacks on the truth came from outside the church, and were frowned

session. Leaders of various groups spoke briefly on why these groups should be connected with the peace movement. As Christ's messengers we are ambassadors of peace. It was recommended that the church women plan for a year's study on the peace movement.

The last morning of the conference there was a full attendance of delegates to receive reports and vote on the program for the year 1937. The recommendations were along the lines of the revision of the neutrality policy of the U. S. A.; continued support of national control of manufacture of and trade in arms; support of maintenance of the reciprocal agreement program of the United States; opposition to the continuously expanding budgets for army, navy, and air forces as being inconsistent with our commitments under the Pact of Paris; abolition of compulsory military training in schools and colleges; membership in the League of Nations; adherence to the World Court; and reduction of armaments by international agreement.

A telegram was sent to President Roosevelt urging him to call a six power conference in the interests of peace.

On the last evening, as we were leaving, a man in the elevator asked if we had settled everything in regard to the cause and cure of war. He said, "The cause of war can be expressed in two words: jealousy and hatred."

Those of us who believe in the fatherhood of God and brotherhood of man will agree with Bishop G. Bromley Oxman in his conclusions:

(1) Solve the economic problem. (2) World law and order must supplant international anarchy. (3) The heart and mind must be so changed that selfishness is eradicated and the desire to serve becomes regnant. The individual must be so trained that he thinks in terms of the group and dedicates his talents to the high task of enriching the personality for all. The changed heart and mind upon which religion insists, and which can be achieved by education and religion, are necessary.

Modern Canutes who would hold back the tide of social change fail to realize the rising tide springs from the fundamental yearning of men for abundant living. If such persons refuse to be educated by ideas they must be educated by events.

In representative government, a bureaucracy always precedes tyranny, and tyranny precedes tyrants.—*Liberty.*

on by Christians, today they can be heard even from our pulpits and in the classrooms of Christian colleges. They come from the lips of professing Christians, the characters of some of whom are almost above reproach. As one boy said to me, "Pastor, it's hard to know what to think. You teach us one thing, and then we hear just the opposite in college. Whom should we believe?" Perhaps you can imagine how it makes your "shepherd" feel to have the faith in and loyalty to Christ which he has tried to establish in you undermined in this way. I know the end of that road—shipwreck of life! God very graciously spared me from that through the influence of three or four godly, Christ-possessed persons.

You must meet these things, and face them squarely. There is no dodging the issue. I have tried to prepare you by teaching and preaching the "faith once delivered." Some might think this is unfair. But if smallpox were around, I surely would try to prevent it by vaccination. It is vastly important that you do not be a lock-step thinker in this matter. Think for yourself! Much modern scholarship is near-atheism. In the face of pleas for "tolerance" in this "land of the free" you will find theories and hypotheses presented as proved facts, and as though there were only one side to the matter. Go to almost any university library and you will find that the books are for the most part against belief in things Christian. Very few, if any, will contend for Christianity and the Church as forces of progress. Most of them will discredit, if not openly deny, the divine inspiration of the Bible, the fact of Creation, the deity of Christ. Why is this true? I do not know unless those who recommend and choose the books do not wish the students to read evidence against their pet theories. They will try to make it appear that there is no scholarship on the other side, if indeed they will admit that there is another side. But remember this, you collegians, that there are just as great scholars who believe the Bible and who trust in God. Don't let the ridicule of skeptical teachers scare you into lock-step thinking and unhealthy doubt. Listen with discrimination. It is even a good thing to refuse to listen to some things.

Remember this, too, that the philosophic systems and theories of half a century, and less, ago, which contradicted the Bible, are

hopelessly out-of-date now, and have been discarded and forgotten. The old Book still stands. Science and philosophy are constantly changing. Theories are formed, tested, and rejected. The Bible needs no changing. When science discovers a new truth you can turn to the Bible and find that it has been hidden away there for two or three millenniums. People have been unable to see it before because it was too advanced for their thinking. Let me urge you again to think for yourselves! Don't accept anything on anybody's say-so, though he have ever so many letters after his name.

These things are, of course, not so true of the Christian college as of the larger colleges and universities. But even here, though atheism is not rampant, there is doubt bred by teachings which are stepping stones toward the larger goal which Satan has in view. Let me warn you against Satan's fatal triangle: materialism in science, behaviorism in psychology, and determinism in philosophy. These deny that nature has a God and that man has a soul. They reduce life and conduct to a matter of chemical reactions, urge the indulgence of passions and desires, claiming that suppression is harmful to body and mind, and set forth "Thou shalt be happy" as the "first and great commandment," postulating unhappiness as the only vice or immorality possible.

The antidote to these things is what I gave you last time—"Take time to be holy." Repeat or sing the first two verses of that grand old hymn. Now notice these phrases, which are my final word today: "Feed on his Word." "Don't neglect your Bible in attention to your other studies. You can't afford not to take time for this greatest of all books, God's message to you and me. Then, "Speak oft with thy Lord. . . . Spend much time in secret with Jesus alone." And last, "Make friends of God's children." Don't neglect the spiritual side of your life. "My God shall supply all your need."

I always watch the mails for letters from my "kids" in college. God bless you, Ed and Co-ed, and keep you true.

YOUR PASTOR AND FRIEND.

1 Timothy 6: 12, 13, 20, 21.

"There is hope for the persecuted as long as religious persecutors are in the minority."

YOUNG PEOPLE'S WORK OF INTEREST

Below is an article by Betty Jane Crandall, a student in Alfred University, that should interest you no end, for it is a frank evaluation of the values which religion holds for many intelligent young people in this day and time. It is by no means the usual type of "frank" appraisal, for above all else it is not destructive. Rather, its author seems to have attained a satisfactory philosophy of religion, one which will help her positively to face life squarely and fully; and consequently her appraisal is constructive.

The author has titled her article "Credo," and it is just that, a setting forth of her personal creed. She does not, however, cover all the ground usually to be found in a creed. For example, she does not define definitely the nature and being of God; neither has she said anything of the nature and function of the Church. But this "Credo" was not meant to be a perfect theological treatise, "for," says the author, "I realize that I am young and that I will probably change my ideas on the subject many times."

Remember, this article is not meant to convert you to the author's viewpoint. Rather, she hopes to challenge you to do some serious thinking about your own religious creed. And the article ends positively. When it is finished you are forced to grant that the author has set before herself an ideal which will guide her through life as capably as any of the traditional creeds. "The Song of a Heathen," by Richard Watson Gilder, sums up admirably the author's own personal philosophy of religion.

If you disagree with what the author has to say or if you think you can say it better than she has done, set your disagreements down carefully in black and white and send them to the Young People's Department, in care of the SABBATH RECORDER. This article is meant to start you to thinking. Read it, and then get your pencil and paper and write out your own creed.

CREDO

BY BETTY JANE CRANDALL

Not what, but whom, I do believe,
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give;—

Not what, but whom!
For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.

—John Oxenham.

Today as young people we are faced with a very complex and confusing world. Many of the ideas that have been held by people for ages on end are going by the board, and we have to patch together the remnants and fill in the spaces to again gain an understanding of the whole of life. It is no easy job, but there is a glorious challenge in it to youth to do some really constructive thinking and acting. In the process we have the right to honest doubts. We will probably make many mistakes, for we are young and our minds immature; and yet by honestly striving to find and live the truth, we are doing our part to raise the standard of living throughout the whole world.

In this article I plan to give some of my ideas concerning religion, hoping that they may challenge some of you to think along similar lines. They won't be phenomenal, for I realize that I am young and that I will probably change my ideas on the subject many times. But anyway you take it, this is a glorious adventure.

Very often during the last two decades people have talked of a conflict between science and religion, especially as concerning the theory of evolution. When this theory was first expounded many people left the church. Others were disillusioned and became agnostics. Today we have a group who accept the Bible literally; but the rest, for the most part, have chosen to combine religion and science. I, personally, believe in the evolution of our physical bodies, for there is so much evidence in favor of the idea that man has evolved over countless ages from a very small, one-celled animal up to what he now is.

No scientist to my knowledge, however, has ever been able to explain the inner workings of the mind. Neither has any scientist been able fully to understand that creative energy behind the universe which most of us call God. I am more in awe of a God behind an evolving universe than I am of a God who created the universe in six days. I fail to see any conflict between religion and science.

Do you believe in eternal life? I do not disbelieve, but I have no conception of such a phenomenon, unless it be an eternality of influence. How many of us have had friends

who have decidedly been responsible for making our lives either richer or poorer by their influence. We in turn affect others similarly. This reaction to influence is not always noticeable, but it is a potent factor and should challenge us to live each day to the very best of our ability; so that our eternality of influence may be of positive good.

Concerning the Sabbath—I do not really believe it makes much difference what day we choose to set aside especially for the worship of God. If I were to move to a non-sabbatarian community, I should go to church on Sunday. The idea of worshiping together is the important thing.

I am, however, glad that I am a Seventh Day Baptist for two reasons. First, our group is small enough so that we are all friends. And second, I love our Friday nights. Here in Alfred the young people have a worship service in the Gothic chapel each Friday night, led by the theologs. The services are simple and very beautiful. Coming as they do at the end of a busy week, they serve as a means of purging us from the petty things of the week and of giving us inspiration and perspective for the next week.

Some people have doubted the divinity of Jesus Christ. They place him in the category of a prophet. I do not know and I have no way of finding out, factually speaking. But I do know that I want my personality to be beautiful like his; that I want my character to be strong and good like his. I want to walk with my fellow men in humility as did he, and I want to serve with that unselfishness which marked his service. All this is so much more beautifully expressed in "The Song of a Heathen," by Richard Watson Gilder:

If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to him,
And to him will I cleave alway.

If Jesus Christ is a god—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air.

But it isn't so much what we believe as it is *whom*, and *what we do* about patterning our lives after him. Since the age of realism dawned, the Church has become an institution of "good works," and rightly so, I believe. I once read a book entitled *To Have or To Be*. This is the acid test of religion today as far as youth is concerned. It is one thing to have

definite religious beliefs; it is quite another thing to be religious in the sense that we apply our religion to our everyday living. The important thing today isn't whether or not we believe in evolution, in eternal life, or in the divinity of Jesus. The important thing is that our lives should show the influence of God and of the principles of the life of Christ.

I would be good, but I want to be good for something. God can't make me of service to others unless I exert all the abilities I have. I want to love and be loved, but I realize that folks will not love me unless I am worthy of that high regard. I recognize life to be a glorious adventure in service. I believe that God has a plan in which he can use me if I have sense enough fearlessly and squarely to face my problems and keep close enough to him for power. And so again—

"Not what, but whom, I do believe,
That in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give;—
Not what, but whom!
For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive."

AN APPRECIATION OF THE RECORDER

DEAR BROTHER VAN HORN:

I write to let you know how very much pleased I am in anticipation of the future weekly visits of the SABBATH RECORDER. Allow me in honor of the event of the change to send you a poem, which was written on the train along the shores of Lake Erie. The inspiration came to me in Helena, Ga., in the night time, just before starting on my return journey from the South, whither I had gone by steamship from New York to Savannah, immediately after resigning as pastor at Adams Center. I will add that the love of the Sabbath was strong in my heart, for on that trip I had refused the call of a strong Baptist Church in Georgia, which my friends there desired I should accept.

Yours in our Lord's service,
S. S. POWELL.

Hammond, La.

THE GLORY OF THE SOUTHLAND

I have been upon the mountains,
I have sailed the wide blue sea;
I have lingered at the fountains
Whence my life's tide flows for me;

I have heard the voice of duty
Wafted from the crystal shore,
And have wakened to the beauty
Of that voice yet more and more.

Thine the beauty and the glory,
Heir of all things, Son of God,
Hero of the ancient story,
And of coming years the Lord;
Thou hast breathed thy message holy
On yon mountain, wild and grand;
Thou art speaking to the lowly
Who discern thee from the strand.

I have heard the pine trees' murmur,
Tossing grandly near and far,
In a land where always summer
Broods beneath life's glittering star;
Wilt thou hear the message holy
Which from thence has come to me?
Live for aye with summer glory
In thy heart for all to be.

S. S. P.

CHILDREN'S PAGE OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We children are at the church during a RECORDER social. The grown-ups are making a RECORDER by writing articles for each of the different departments. We are writing this for a "Children's Page." The others are making one, too. When we finish, all the pages will be read.

We always like to read the letters that other children write for our page in the SABBATH RECORDER.

This afternoon we had our J-O-Y Band of the Loyal Temperance Legion. We are the younger members; the whole group numbers about twenty.

Can anyone who reads this tell who was the straightest man in the Bible? The answer might be given in the letters to you.

YOUR LITTLE FRIENDS,
in the S. D. B. Church at Battle Creek.

P. S.—We are also sending a story which one of our members told.

Battle Creek, Mich.,
February 20, 1937.

A DISAGREEMENT

Once, while I was sitting on a park bench, I saw a father bird and mother bird building their nest in a large oak tree.

The father bird flew away and soon returned with a white feather which he wove

in and out the nest. But the mother bird did not seem pleased, for she pulled it out as soon as he had finished.

Again the father bird flew away and did as before, and again the mother bird pulled out the feather. This was repeated till five white feathers lay on the ground beneath the nest.

Finally the father bird gave up and let the mother bird have her way, for mothers know best.

DEAR BATTLE CREEK CHILDREN:

I think your letter and story for the Children's Page are very good indeed. The riddle, too, is good and I hope some of our RECORDER boys and girls will be able to give the correct answer.

Do you know—I think you made a much better "Children's Page" than the grown-ups did. At any rate I have so many children's letters this week that I have only room for the "Children's Page" you prepared.

Yours sincerely,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I wrote to you once before. I then forgot to write again. I am attending the Seventh Day Baptist church, Christian Endeavor, and prayer meeting.

I am in the seventh grade. I am getting along fine.

I hope you get several letters.

Your friend,
MARY G. SUTTON.

Berea, W. Va.,
March 1, 1937.

DEAR MARY:

You have given me two items of news that I am very glad to hear: first, that you attend regularly all the meetings of your church, and second that you are doing well in school. Those are the things I am *always* glad to hear.

Your wish and my wish have been granted, for see how many nice letters I am getting nowadays. Let us rejoice and hope that the good work will go on, and on, and on.

Yours sincerely,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is my first letter to you. I have been asked a lot of times to write, but I just neglected doing it, I suppose.

I am in the seventh grade and go to the Berea school. I attend the Seventh Day Baptist church. There are just three girls my age that go to the Seventh Day Baptist church; they are Mary G. Sutton and Dortha Lee Bonnell with whom I am writing for my first time.

I enjoy reading the letters and answers in the SABBATH RECORDER, especially of the girls I know. Every time I see the RECORDER I look to see a letter from a real good friend of mine, Anne Beebe. I see she writes many times. I will close for this time.

From a new RECORDER friend,
MILDRED WHITEHAIR.

Berea, W. Va.,
March 1, 1937.

DEAR MILDRED:

I am very glad you have at last written your first letter and hope, now that you have started, you will write often. I am pleased, too, that you three girls decided to write at the same time. Do try it again. I hope some day I'll have a chance to visit in Berea and meet my young friends there.

Yes, Anne Beebe is very faithful about writing, and how I do enjoy reading her interesting letters, don't you?

Just as I finished copying your letter we had a call from some friends who once lived in West Virginia, Rev. and Mrs. Harley Sutton of Little Genesee and their little girl, Lola May. Perhaps they are relatives of Mary.

I hope to hear from my Berea trio again soon.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

How are you? I am as well as common.

I have encouraged two of my girl friends to write with me this time, and my sister and her girl friend.

I am getting along as well as I can in school. I have a friend who has not come to Sabbath school for a long time. I will try to get her to write next time. I told grandmother I would like to have my envelope be the first one there.

We have a good teacher this year. I go to school every day for I live in sight of the schoolhouse.

We are having a contest in Sabbath school to see whether we could all be there every Sabbath for three months.

We lost a very old man in our community, Mr. Jim Wright, but I suppose God knows best.

I had better sign off as my letter is rather long.

Your RECORDER friend,

DORTHA LEE BONNELL.

Berea, W. Va.,
March 1, 1937.

DEAR DORTHA LEE:

I am "tip top," as one of my little friends always says, but I think I'll feel better still when spring arrives and I don't have to spend so much time toasting my feet as I am doing this minute.

Thank you very much for encouraging your friends to write. I appreciate your help and the good letters. I'll be looking for the letters from your sister and her friend.

I, too, lived near the schoolhouse when I was your age, and do you know I often wished I lived farther away so that I could take my lunch like the other children. Wasn't I foolish, when I had the privilege of enjoying a nice warm dinner every day?

Your sincere friend,

MIZPAH S. GREENE.

OUR HORSES

BY MISS LOIS R. FAY

VIII. BETSEY

(Concluded)

When Peter and Maud were almost as large as their mother, and were beginning to look like a fine team of iron grays, a very sad thing happened. My father died very suddenly, leaving my mother with eight of us children, the farm, several cows, and the three horses. I was thirteen and my oldest brother sixteen. The two colts had to be sold, for we could not manage them. How we did hate to see them go, especially Maud. But we kept Betsey several years, even when she grew old and lame, for she was like one of the family, and she did so much to make our life happy.

It was toward the last of Betsey's life that my mother decided the Bible did not teach any change of the Sabbath from the seventh to the first day of the week, so we all began to keep the seventh day; and after a while we stopped going to the Congregational church and Sunday school. Since then, a long time, over thirty years, we have had our Sabbath

worship, which is another story. After you children have all written your letters, perhaps I can tell you why we did not want to be Congregationalists. Then you may like to hear how before Betsey came, a hired horse

tipped us all out beside the road; and how the oxen saved my father's life one very cold, snowy day.

But I must sign off for a while till you children have done your part.

HISTORY OF THE EASTERN SEVENTH DAY BAPTIST ASSOCIATION

BY REV. WILLIAM LEWIS BURDICK, D. D.

I. INTRODUCTORY STATEMENTS

This is a centennial celebration. It is one hundred years since the preliminary meeting of the Eastern Association.

What is the Eastern Association? It is an organization composed of Seventh Day Baptist churches. What is a church? It is a company of redeemed men and women who are united in an organization for the purpose of leading others to Christ's way of life, establishing his kingdom in their own hearts, transforming human society, and making Christ's will supreme in all the world. The church according to the New Testament is the body of Christ, the bride of the Lamb of God.

This association is a group of these institutions of divine origin which have been united and working in the organization called the Eastern Association one hundred years. Its centennial to us is and should be no ordinary meeting. Its achievements and its hallowed memories should make it a sacred occasion to all.

One hundred years is a long time in America and there are several reasons why it becomes us to pause and mark this milestone. It is noble to honor in fitting services those who have wrought worthily in the past and to hold in memory their achievements. This occasion can be made a helpful and impressive one and by it we can learn lessons, gain strength, and receive inspiration for the future. Above all there is here an opportunity to honor our Saviour, the head of the Church.

The subject assigned for this address is, "A History of The Association." This subject might mean many things, it is all inclusive; but, as you will see from the programme, there are to be seven other historical addresses. These seven papers will take care of much of the material which could be included in the history of the Association. Evidently it is intended that this address shall dwell for the most part on the movements which led to the organization of the Association, the motives prompting this action, the form which it took, the principles on which it was based, and the changes during the century now closed.

II. ORIGIN OF THE CHURCHES IN THE ASSOCIATION

A history of the Association rightly includes a history of every church in the Association. This was the plan I followed in writing the history of the Eastern Association thirty years ago for the historical volumes entitled, *Seventh Day Baptists in Europe and America*. In that history is to be found a sketch of every Seventh Day Baptist church organized in the bounds of the Association, and those wishing a brief sketch of the churches of the Association are referred to the historical volumes.

Though there is not time to give a sketch of every church in the bounds of the Association, it will be helpful if we outline in a few sentences the beginning and unfolding of the Seventh Day Baptist movement in the bounds of the Association as seen by the organization of churches. This beginning was a little over 270 years ago or 170 years before the organization of this Association.

It has been pointed out that the Seventh Day Baptist churches in the Eastern Association had three separate and distinct starting points, one in Rhode Island, another in Piscataway, N. J., and a third near Philadelphia, Pa. A fourth starting point, Shiloh, N. J., might have been added, because it is uncertain whether the interest at Shiloh grew out of any of the others or not. In fact, there is not sufficient data today to justify the statement that Seventh Day Baptist interest at Piscataway,

Shiloh, and in the vicinity of Philadelphia had separate origins one from the others, or that they started entirely independently of the church composed of Sabbath-keepers in Newport and south-western Rhode Island. However this may be, from these points have sprung not alone all the churches of this Association, but those of the entire denomination in America also.

We may well follow the usual three-fold grouping. According to this, the first group was composed of churches which grew out of the movement started in Newport and the settlement in south-western Rhode Island. There were Seventh Day Baptists in both of these places as early as 1665, and the company of Sabbath-keepers which later became the Waterford Church had its beginning shortly after this date. The churches of this first group include Newport, (R. I.), 1672; First Hopkinton, (R. I.), 1672; Shrewsbury, (N. J.), 1745; Berlin, (N. Y.), 1780; Burlington, (Conn.), 1782; Waterford, (Conn.), 1784; Petersburg, (N. J.), 1829; Second Hopkinton, (R. I.), 1834; Rockville, (R. I.), 1835; First Westerly, (R. I.), 1837; Pawcatuck, (R. I.), 1840; Woodville, (R. I.), 1843; South Kingston, (R. I.), 1843; New York City, 1845; Greenmanville, (Conn.), 1851; and Second Westerly, (R. I.), 1858. The second group is made up of churches which had their origin near Philadelphia and those associated with them, including Newtown, (Pa.), 1697; Pennepeck, (Pa.), 1699; French Creek, (Pa.), 1722; Nottingham, (Pa.), —; Broad River, (S. C.), 1754; Tuckaseeking, (Ga.), 1759; and perhaps others. The third group comprises the churches which center around Piscataway, (N. J.), 1705, including besides Piscataway, Shiloh, (N. J.), 1737; Oyster Pond, (L. I.), 1791; Marlboro, (N. J.), 1811; Plainfield, (N. J.), 1838; Rosenhayn, (N. J.), 1870; and Daytona, (Fla.), 1884. The Cumberland Church near Fayetteville, N. C., is not connected with any group as to origin. There were also three other churches within the bounds of this Association, Schenectady, Baltimore and Clifford, but these joined the Central Association.

Some of these churches became extinct before this Association was constituted and others have gone out during the period covered by the Association; but these churches helped to lay the foundation and made possible the work of today, and they should not be forgotten. "Other men labored and ye are entered into their labors."

Some of the foregoing dates differ from those found elsewhere. For instance, the date of the organization of the Newport Church is here given as 1672, while in the earlier literature of Seventh Day Baptists it is given as 1671. This grows out of the fact that our oldest churches in America were founded before the change of time from old style to new, a change that made eleven days difference in some instances; one year and eleven days in others; and one year, two months, and eleven days in still others. For a full explanation of this see *Seventh Day Baptists in Europe and America*, p. 588. There has also been confusion over the date of the founding of what is now called the First Hopkinton Church. This is because people forget that it and the Newport Church were founded together and were one church for thirty-six years, till 1708. Sometimes in the early Conference and Association minutes the date of the founding of the First Hopkinton Church is given as 1672, the same as that of the Newport Church. The records extant indicate that most of the business meetings were held in Hopkinton. When the Piscataway Church was organized in 1705, it sent the man chosen as pastor to the congregation in Hopkinton for ordination. (To be continued)

SENTENCE SERMONS

God Has Made—

No man so strong that he does not need friends.

No man so wise that he knows enough.

No nation with the right to impose on another nation.

No race without virtues the other races might imitate.

No law that is not aimed to benefit the race.

—Rev. Roy L. Smith,
In Rochester Chronicle.

OUR PULPIT

LET US PUT ON IMMORTALITY!

REV. NEAL D. MILLS

Pastor Seventh Day Baptist Church, De Ruyter, N. Y.

"If only man might die and live again, I could endure my weary post until relief arrived.—Job 14: 14 (Moffatt).

"For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Corinthians 15: 53.

The hope of immortality has grown up in the human heart from a very tiny seed. It has passed through many stages of growth from the crude beliefs shrouded in strange, superstitious ceremonies of the ancient Egyptians to the living, fruitful convictions of great Christian saints. There are today many varieties of belief concerning the nature of the life to come, but there are few people indeed who deny the future life.

In early Old Testament times there was only a faint and hazy conception of future existence. Sheol was a place of inactive, shadowy existence. The Hebrews believed that men receive their rewards and punishments here in this present life. But even then we find Job in the midst of disease, suffering, and grief exclaiming, "If only man might die and live again!" If only there were some hope beyond the grave he could endure in patience till death should bring release. As we look back upon the plight of Job we say, if only Job could have had the Christian hope and faith instead of a mere shadowy wish.

The skeptics raise the objection that the hope of immortality is only the result of "wishful thinking." They are probably right. It is wishful thinking but it is a well nigh universal wish, and God who created us gave us the fabric out of which it was inevitably fashioned. These wishes are the up-reaching of the human heart and they will not down; they are a part of our spiritual nature. We were made with hearts that desire and need immortality. "He hath set eternity in their heart." We hunger and there is food; we thirst and there is water; we have eyes and there are objects of beauty to see; we have ears and there are voices and music to hear; we desire beauty and there is beauty all about us; we desire to love and be loved and there are our fellow men with capacity to receive and return our love. Must there not be in reality an answer to our need for immortality?

Belief in the incorruptibility of the good life is one of the greatest, most significant conceptions of the human race. The reasonableness of the universe demands such a belief; the goodness and beneficence of God are unthinkable without it; the great spiritual minds of all history confirm it; and when put to the test of everyday life, the thought of eternity builds the loftiest character. From the point of view of science, philosophy, or religion, immortality is entirely possible and we may rest assured in the comfort and hope which it provides.

Our conclusions regarding immortality vary because we arrive at them by different paths and give emphasis to different considerations. A group of eminent men were talking together in Chicago about immortality. One, the president of Moody Bible Institute, said that he based his belief entirely upon the authority of the Bible. He found expressed in the Bible a faith in the future life and that was enough; he would look no further. A philosopher said that he could not rely upon any external authority but he must accept the inner authority of his own God-given reason. By a process of logical thinking he concluded that the purpose of the universe demands immortality. The scientist in the group then stated that all the findings of science point toward the endurance of the human soul or personality. The planets appear, exist for a time, and then go back into dust. Species of plants and animals appear and disappear in the long process of evolution. Each generation serves its purpose and gives place to the next. At last comes man with a more developed brain than any of the other creatures, keener consciousness, a personality, character—a soul. The process is not yet completed; creation is not yet finished. But if there is any reason, any ultimate purpose now evident in the universe, it must be the creation and development of human personality, to grow divinity within the human heart.

If personality must end in death, then God seems to be throwing away his most precious creation. It is as if a skilled craftsman were to spend weeks and months in painstaking effort to build a wonderful violin, a Stradivarius—and then like a mad man smash it to pieces. That does not accord with our conception of God. We cannot conceive of God carrying on an endless process with no purpose in view.

But we cannot prove the life after death by science, philosophy, or in any other way. We must accept it at least partly as a matter of faith. Joseph Forte Newton has said, "We do not believe in immortality because we have proved it; we have always tried to prove it because we couldn't help but believe it."

There are many fanciful views which people have held regarding the future life. Of course any description of it that we can give is but childish fancy, for none of us has ever experienced it. As a conscious, reasoning, spiritual race we are still in infancy. By no means have we begun to put away our childish things. We are prone to picture the future in terms of the present physical life. Jesus attempted to correct that view in his reply to the Sadducees. There will be no marriage in the life to come for we shall not have these physical bodies. And then Jesus goes on to correct another view that the dead must sleep in their graves and be raised at some future time. He quoted from the Old Testament, "I am the God of Abraham, of Isaac, and of Jacob." "He is not the God of the dead but of the living," implying that those patriarchs are not dead but living.

Many people still believe that they will be resurrected with these same bodies which will come up out of their graves. Indeed, that was the prevailing view a few centuries after Christ. The so-called Apostles' Creed refers to "the resurrection of the body." Bearing reference to that conception is the custom still followed of burying bodies with the head to the west so that when they are raised up they will be facing Christ who will appear in the east.

The early Christians in Corinth had trouble with that same problem and Paul wrote to them at some length trying to help them. He said: "How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain . . . but God giveth it a body even as it pleased him." (1 Corinthians 15: 35-38.) The poetess, Agnes W. Storer, has put the same illustration into verse:

In this brown seed, so dry and hard,
I see a flower in my door yard.
You, chrysalis in winding sheet,
Are butterfly all dainty sweet.

All life is warmed by spring's sweet breath,
And Christ our Lord has conquered death.

("The Master of Men,"
Thomas Curtis Clark.)

As the seed in the ground must die, so these physical bodies must go back to dust. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Our bodies are not immortal.

Immortality is not a region to which we may go, nor a state into which we may enter after death, but a spiritual life into which we may enter here and now. We can "put on immortality." We have the power to enter the eternal life today by bringing into our lives the things of eternal worth. There is probably a wonderful experience awaiting us when we die physically, an experience which no one can describe, more wonderful than we can imagine. But there is an immediate immortality which we can begin to achieve now. We can plant the seeds now that will ripen into the perfect fruit of the spirit, "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." And if these are the fruits we would produce then they are the seeds we must plant, for "whatsoever a man soweth that shall he also reap." If we build into our lives love, truth, beauty, and service, life may become so spiritually excellent that we cannot conceive of its being blotted out. A soul that has put on these incorruptible qualities makes the most eloquent claim for immortality. Dr. Lyman Abbott, one of the saints of the generation past, once wrote this beautiful and inspiring message:

I believe that death and resurrection are synonymous, that death is the dropping of the body from the spirit, that resurrection is the up-springing of the spirit from the body; and I think of my friends and companions, not as lying in the grave waiting for a future resurrection, nor as living in some distant land singing hymns in loveless forgetfulness of those they loved on earth. I think of them as a great cloud of witnesses looking on to see how we run the race that is set before us, grieved in our failures, glad in our triumphs.

And I look forward to the Great Adventure, which now cannot be far off, with awe, but not with apprehension. I enjoy my work, my home, my friends, my life. I shall be sorry to part with them. But always I have stood in the bow looking forward with hopeful anticipation to the life before me.

Not long ago one of my faithful parishioners gave me this poem which I believe ex-

OBITUARY

HULETT.—Horace L. Hulett, born April 24, 1871, died February 2, 1937.

(A more extended obituary elsewhere in this issue.)

RHOADES.—Mrs. Lydia G. Rhoades was born in Milton, Pa., December 21, 1851, and died at the home of her son in Durhamville, N. Y., February 20, 1937.

Alexander Rhoades, to whom she was married in 1865, died about seventeen years ago. Since her husband's death she has made her home with her daughter, Mrs. Ida Perkins, except for the last few months of her life.

She was converted years ago in a revival conducted by Rev. E. B. Saunders and with her husband united with the Seventh Day Baptist Church, both being Sabbath converts, and both loyal to it throughout their lives. Funeral services were held from the home of her son, February 23, 1937, conducted by her pastor, Rev. A. L. Davis.

A. L. D.

VINCENT.—Elmer Darius Vincent, son of Orrin and Almira Taylor Vincent, was born December 27, 1870, and died February 28, 1937.

He was married to Miss Mary Rose in 1895. Two sons survive, Ben Vincent and Willis Vincent. Mrs. Rose died in 1908, and in 1917 he married Mrs. Kit Hill, who died several years ago. Besides his two sons he is survived by a sister, Mrs. Daisy Vincent Anderson, and a brother, Avery Vincent.

Mr. Vincent became a member of the Rock River Seventh Day Baptist Church, to which he was always faithful and from which he never removed his membership, being one of the trustees when the organization ceased to exist. Pastor John F. Randolph and Rev. Edwin Shaw had charge of the funeral service. Burial was in the Milton Junction cemetery.

E. S.

WOOLWORTH.—Sarah Caroline Woolworth was born November 9, 1850, and died April 9, 1936. She was the daughter of John and Mary Burdick Woolworth and spent her entire life in Alfred.

At an early age she united with the First Alfred Church and remained a faithful member until her death. She was one who had a helpful nature and was always trying to find some one to whom she could render service.

She leaves one sister, Addie Woolworth of Alfred, and a number of other relatives and friends.

Funeral service was conducted by her pastor and she was laid to rest in the Alfred Rural Cemetery.

A. C. E.

A minister once said: "I have had many complaints lately about the length of my sermons. Hereafter the collection will be taken and counted before I begin to talk. The smaller the collection, the longer the sermon."

—Christian Advocate.

presses the truth, and I want to pass it on that it may bring comfort and peace to others:

Beside the dead I knelt for prayer,
And felt a presence as I prayed.
Lo! it was Jesus standing there.
He smiled: "Be not afraid!"

"Lord, thou hast conquered death, we know;
Restore again to life," I said,
"This one who died an hour ago,"
He smiled: "She is not dead!"

"Asleep, then as thyself didst say;
Yet thou canst lift the lids that keep
Her prisoned eyes from ours away!"
He smiled: "She doth not sleep!"

"Nay, then, tho haply she doth wake,
And look upon some fairer dawn;
Restore her to our hearts that ache."
He smiles: "She is not gone!"

"Alas! too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near;
Albeit with thee we trust they are."
He smiled: "And I am here."

"Dear Lord, how shall we know that they
Still walk unseen with us and thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in Me."

—Rossiter W. Raymond.

With Lyman Abbott and the Apostle Paul I believe that when I have finished the present course, and the last trump shall sound for me, I shall not enter upon a long inactive sleep, but I shall "be changed in a moment, in the twinkling of an eye," into whatever incorruptible form God shall choose to give me. That form, I feel sure, will not be a physical body subject to weakness and limitations, but a spiritual body incorruptible and with a glory not now conceivable.

While we remain in these earthly bodies we cannot see and know our fellow men completely; we can only see the houses they live in and communicate with them by means of signs. I look forward to the time when God shall unlock my door and I shall come forth to greet my loved ones face to face, and shall know fully both them and my Creator "even as I am fully known."

"For this corruptible must put on incorruption, and this mortal must put on immortality." What a glorious opportunity! Let us begin to put on immortality now!

Message From Finance Committee

REV. HARLEY SUTTON, *Chairman*

Our churches are asked to boost the financial program by the use of the Belmont Plan, April and May. This plan would call for those who would try it, to bring all their tithes to the church; the balance, after pledges already made for those two months had been met, to be divided 50-50 between local church and Denominational Budget.

The church originating the plan found itself with an indebtedness of \$15,000 and with a spirit of defeatism. With some misgivings a goodly number pledged themselves to try it for three months. The average weekly offerings had been \$50. The first week of the plan resulted in an offering of \$173; the next \$228, with the largest at \$450. At the end of the three months the people had paid \$2,626, and the local deficit had been wiped out. The testimony of those who had opposed the plan was that of receiving a great spiritual blessing. Many churches have tried it and it has been endorsed by the Presbyterian Church of North America, the Southern Baptist Convention, and other religious bodies.

Twenty-six Seventh Day Baptist churches in February sent to the Denominational Budget, \$1,023.43. Four months remain. If we pay in as much as last year, \$16,997.96, there must be sent in each of the four remaining months, \$1,771.94.

"If a tithe of one's income does not demand a real sacrifice, then one-tenth is too small a portion for him to give even as a starting point. The sacrifice is the most helpful thing in his religion. . . . God wants a man to overcome his innate selfishness, and to this end he himself gave to the world the spiritual principle of the tithe. It did not come from a deacon, an elder, or even a preacher. It was not born in a religious conclave or earthly conference. It came direct from God."

**THE BELMONT PLAN IS CALLED AN ADVENTURE IN TITHING.
WILL YOU BE WILLING TO MAKE THIS ADVENTURE
FOR THE GOOD OF THE DENOMINATION
AND FOR THE BLESSING
YOU WILL SURELY
RECEIVE?**

Little Genesee, N. Y.

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A MAN AND GOD

They walked and talked—a Man and God;
A fragrance lingered where they trod,
A music circled as they spoke,
And over them a glory broke.

They talked and walked, down many years—
The way was called the Vale of Tears;
But he who walked with God received
Such comfort that he little grieved.

And walking thus, and talking so,
The Man and God fared onward slow,
Until they reached a secret spot—
God took him, and the Man was not.

John T. McFarland,
In "The Master of Men"
by Thomas Curtis Clark.

Contents

Editorial.—No Retreat.—Book Shelf.—Items of Interest	242-244
Conference President's Corner	244
A Matter of Loyalties	245
Missions.—The Hope of the Church. — News From the Home Field.—The New Seventh Day Baptist Church at Frankfort.—Our Christ.—Treas- urer's Monthly Statement.—Comparative Statement	247-249
History of the Eastern Seventh Day Baptist Association	250
What They Say	252
Resolution of Love and Respect	252
Children's Page.—Our Letter Exchange	253
Our Pulpit.—"Love a Passage From Death to Life"	255-257
Denominational "Hook-up"	257
"As I See It"	259
Marriages.	260
Obituary.	260