

at the attitude of the new representative of the Bureau of Education. When we said that government standards were impossible, he pointed to our motto, "With God nothing shall be impossible." M. S.

SALEM, W. VA.

Mrs. George B. Shaw, wife of Doctor Shaw, pastor of the Seventh Day Baptist Church, sat up in a chair for a few minutes on Wednesday, the first time she has sat upright since illness struck her on the twelfth of November, last. Although suffering little pain since her return from the hospital following an operation for an affliction affecting her lower limbs, Mrs. Shaw has made very slow progress toward complete recovery. Her condition, however, is satisfactory at this time, and her husband advises us that if the short trial of sitting up on Wednesday proves satisfactory to the physicians, she may continue the trial daily until she has regained her former good health. —Salem Herald.

BATTLE CREEK, MICH.

In the midst of their friends of the Seventh Day Baptist Church, Mr. and Mrs. F. C. Monroe celebrated their golden wedding anniversary March 22. Open house was held at their home. Over one hundred guests were present and enjoyed the interesting program. Refreshments were served. Mr. Monroe was born in Rock County, Wis., and spent his early life on the farm with his parents. His marriage to Miss Isabelle Baker was performed by the late Rev. Nathan N. Wardner of Milton Junction, Wis.

Mr. Monroe has been employed at the Sanatorium since coming to Battle Creek about thirty years ago.

—From Battle Creek Clipping.

NORTH LOUP, NEB.

The Easter cantata, "A Morning in the Orient," presented at the Seventh Day Baptist church, most pleasantly ushered in the Easter season. The cantata consisting of chorus work, duets, quartets and solo parts was directed by Mrs. Clara Clement Holmes, the regular chorister. Louella Van Horn, as reader ably made the music into a connected story. Albert Babcock presided in the absence of Pastor Hill. Mrs. Ava Johnson at the piano and Mrs. Nina Johnson at the organ helped to make the service more effective.

—North Loup Loyalist.

"Won't power is often more useful than will power. Learn to say 'No.'"

WHAT THEY SAY

I am so glad to see the RECORDER back to a weekly issue, and do so wish I could send extra help so that could be assured in the future. But there are so many ways for my tithe and free will offering. I try to spread it around, however, and do all I can.—Personal letter from Mississippi.

ALARMED WITH "CREDO"

To say I was thoroughly disgusted expresses it but mildly, when I read the article entitled "Credo" in the Young People's Department, especially what was said about the Sabbath. I know the RECORDER has always stood for the Sabbath; and then to have an article in that same paper, written by a professed Seventh Day Baptist who holds the Sabbath so loosely as to say, "I do not really believe it makes much difference what day we choose to set aside especially for the worship of God." One wonders sometimes what we are coming to—at least I do. I should hate to think our young people, as a body, took the same position. . . . The editor of the Young People's Department speaks of the appraisal as being constructive. It seems to me it is destructive. . . . Your "old foggy" friend,

OBITUARY

STILLMAN.—William Maxson Stillman, Plainfield, N. J., passed away at the International Hospital, Naples, Italy, March 1, 1937, in the eighty-first year of his age.

Farewell services were conducted from his late home, 426 West Seventh St., Plainfield, by Pastor Hurley S. Warren and Dean Ahva J. C. Bond, Sabbath afternoon, March 20.

Interment was in Hillside Cemetery.

H. S. W.

(A more extended memorial from the pen of Dr. Corliss F. Randolph will be found in the minutes of the Tract Board, elsewhere in this issue.)

WOLFE.—Mrs. Naomi Wolfe, of Salemville, Pa., widow of Daniel Wolfe, died during a goitre operation in the Mercy Hospital, Altoona, November 16, 1936.

She was the oldest daughter of Chas. and Nancy Shriner, and was united in marriage with Daniel Wolfe December 25, 1888. She is survived only by one adopted daughter, two daughters having preceded her in death. She was a consistent member of the Seventh Day Baptist Church from girlhood, being a regular attendant at all church activities until her health failed.

Funeral services were conducted by Rev. Frank R. King and interment made in the Seventh Day Baptist Cemetery. May peace and sympathy rest with those who mourn her departure. F. R. K.

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THE RESURRECTION

There is no better beginning for this inquiry than St. Paul's great expression in Philippians 3: 21, where he speaks of Christ's resurrection manifestations as having been in the body of his glory (doxes) as contrasted with the human race's own present body of humiliation or lowness (tapeinoseos).

The resurrection body is then a different kind of body from the earth body. And this is true, since the New Testament nowhere presents the resurrected Jesus as merely resuscitated, as the body of Lazarus was. The earth body of Jesus, which was buried, was transformed in his resurrection just as our own bodies are to be transformed in the general resurrection yet to be. In the great Corinthian chapter St. Paul contrasts these two bodies, calling one a natural body and the other a spiritual body.

Both, nevertheless, were bodies. The risen Christ was not a spirit. He was a spirit clothed with a body, only the very innermost nature of his body was now different. Jesus' earth body, at the resurrection, was metamorphosed (transformed) into his glorified body, so that when this latter swept forth, it left his sepulchre empty behind.—From "Precisely What Is the Resurrection Fact," in The Christian Advocate.

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The Sabbath Recorder

(Established in 1844)

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less expressly renewed.

Understanding Sermons Needed People still are hungry for the Word of God. They listen to political propaganda, social adjustment addresses, labor and economic problems discussions, and high-pressure salesmanship talks daily over the radio. When they go to church their hearts are empty and hungry for assurances of faith, the kindling of hope and inspiration to be and to do. Very few—the sophisticated — are ready for the preaching moratorium.

The Christian still wants something to satisfy his spirit and heart longing. He wants something he can think about during the afternoon and that will warm his heart during the week when the cold world has to be faced.

There never was a better, richer opportunity for the preacher—or greater need—than now. The preacher however must be alive. He must sit where people sit and walk where they walk. That is, he must know their problems and perplexities and by contact with God and through a knowledge of his Word he must know the cure and comfort for the people.

The preacher must be more the physician. By that is not meant he shall know pills and panaceas, but that he shall be able to diagnose the case and apply the proper remedy. The man who studies his people and the Book will, under God, be the preacher whom the people hear gladly. The *Watchman-Examiner* quotes from Bishop Paul B. Kern a paragraph that is pertinent here.

The Bishop says: "This is the day of the preacher, mistake it not. People are confused, hungry, wistful. They want spiritual guidance by men who know the answer. They care nothing for your old sermons of 'before the war' days, warmed over to save you mental and spiritual labor. File them away where you can't find them; look into the heart and mind of your people; go back to your Bible and your study; go over a good book on homiletics again and spread some new sermons fresh from a heart that quivers with sympathy, and a mind afire with the truth of God."

"Credo" The article "Credo" appearing in the Young People's Work of the SABBATH RECORDER of March 20 is exciting considerable comment. We trust light rather than heat may be produced; criticism of the writer's position rather than of the writer—by constructive presentation of other credos. An answer to "Credo" appears elsewhere in this issue, and a modest demurrer appeared last week. Critical letters have been received, as naturally would be expected. But let those who disagree do so with sweet Christian spirit as the "Old Fogy Friend" manifests in last week's "What They Say."

Many things that appear in the columns of the RECORDER do not reflect the editor's views or beliefs. Poor, indeed, would a paper be if limited to one man's doctrine or creed. In the main we agree, but little would be published if only those things appeared in RECORDER print on which there is perfect accord.

True the RECORDER stands for the promotion of Sabbath truth — and will always so stand. But it also represents all of our interests—and is interested in young people and their present and eternal welfare. Why not give them opportunity to present their honest convictions — though at variance with our own—with a lively hope based on the author's own statement, "I realize that I am young and that I will probably change my

ideas on the subject many times." Certainly, critically and harshly muzzling them will not hold them to the Sabbath and Christianity. Mr. Crichlow in his editorial comment suggests that those who disagree with the article send the department thoughtful replies — "your own creed." And let us remember, constructive statements go farther than mere criticism.

Remembered Prayers Last week we discussed the Worth of Prayer, and today we are thinking of prayers that are remembered.

This editor does not recall the words, but he can never forget or escape the impression made by the prayers in his college days of Professors Albert Whitford, Thomas, and Shaw, and in his seminary years of Dean Main, President Davis, and some of his fellow students. In one of Ian MacLaren's books certain men recall after fifty years the exact words of a prayer of an old master: "Lord, deliver the laddies before thee from lying, cheating, cowardice, and laziness, which are as the devil. Be pleased to put common sense into their heads and thy fear into their hearts, and give them grace to be honest men all the days of their lives." Such prayers may well be remembered and as of helpful value not only to the "laddies," but to us all throughout life.

We all recall, no doubt, with tenderness and new purpose the prayers which others have made for us—in the hours of our departure from home, or at the time when clouds of doubt obscured our faith horizons, or when we have faltered in the paths of duty. The "Praying Hands," Albert Durer's famous picture, strikingly remind us of hands that have touched us in other days—strong hands, capable hands, loving hands—of suppliant prayer. We have read that on the day of his election to governorship of the state of New York, Grover Cleveland wrote his brother, "I am honest and sincere in my desire to do well, but the question is whether I know enough to do what I desire. If mother were alive I would feel much safer. I have always thought her prayers had much to do with my success." Many indeed, without doubt, could bear a similar testimony.

What prayers of our own will be remembered by those who know and love us? We are deeply dependent upon each others' prayers. A minister must be dependent upon the prayers of his people—and they upon his.

The Sabbath school teacher greatly needs the comfort and support of the prayers of the parents, school, and church members. The same holds true of those who carry the burdens of the boards and the denomination. Let us pray for one another.

Items of Interest "Let's See" is the title of the Twenty-second Annual Report of the National Society for the Prevention of Blindness for 1936. The unspoken plea of blind babies, "Let us see," inspired the founding of this society. At that time twenty-eight per cent of the children in the school for the blind in the United States were there because of "babies' sore eyes." Public information, followed by public action has resulted in a seventy-five per cent reduction—a remarkable achievement. That activities of the society during the past year were more widespread than at any time since the organized campaign for the conservation of vision started in 1908, is pointed out in the annual report, made public by Lewis H. Carris, managing director.

"Men and women in every walk of life throughout the United States are now participating in the movement to safeguard eyesight," Mr. Carris comments. The modest local beginning to safeguard babies' sight of less than a quarter century ago has grown into a national organization engaged in combating blindness or impairment of vision of any sort and at every age of life. "The underlying cause of blindness . . . is usually ignorance. Our work, therefore, is concentrated largely on pointing the way. We try to keep abreast of the scientific advances in medical and pedagogical knowledge and to inform the public in popular language of such advances and how they may be applied practically in preventing blindness and in saving sight."

When arrangements were being made for the National Preaching Mission in Los Angeles, the faculty of the University of Southern California expressed the conviction that the students would not take any interest in the matter, nor attend the meetings where a "missionary" like Stanley Jones would speak. Mormon and Jewish students thought otherwise, and started a "whispering campaign" about Stanley Jones. Some of the members read his works and announced to the students, "this man has real stuff." When

Doctor Jones arrived at the Los Angeles airport, he was met by a car full of students, though it was not yet daylight. At 9 a.m., the president of the university was amazed to see more than two thousand students in the auditorium, and more amazed when, in response to Doctor Jones' invitation to talk with him on religious matters, three hundred students crowded the room assigned for the purpose. The seating capacity had been arranged to accommodate fifteen or twenty, but the students sat on the floor and stood six deep around Doctor Jones as he answered their questions for an hour.—U. P.

From Methodist Protestant Recorder.

Congress has been urged by President Roosevelt to enact a credit and loan system, the purpose of which would be to enable the farmer to buy a farm on a government loan at low interest and ample time in which to pay. The object is to make it a national policy, it is pointed out, to turn back to the "American dream of a family sized farm, owned by the family that operates it."

A Nation-wide No-foreign War Crusade was inaugurated Tuesday night, April 6, by a radio program from the White House with Mrs. Franklin D. Roosevelt, Admiral Richard E. Byrd, and Dr. Harry Emerson Fosdick speakers. This is a part of the Emergency Peace Campaign program in which thirty-eight different peace organizations are uniting.

Seventh Day Baptists consider it as their chief burden to exalt the Bible as their only rule of faith, to preach the gospel in its purity, to lead men to accept Christ as their Savior, and to lead Christian lives.

—L. R. Conradi.

Although the liquor and gambling problems are among the many other influences with which we must deal in our work with children, we would consider them here indications of the moral deterioration among young people and adults. The magazine, *American Business*, has estimated the annual gambling turnover of our country to be \$6,600,000,000, with over 400,000 persons earning their living in the racing, lottery, and other forms of gambling "business." The insidious inroads of the "get-for-nothing" lure of gambling are well illustrated by the preva-

lence of the Bingo type of game, even in our homes and to some extent in ecclesiastical precincts which are hard pressed with bills that need to be paid and have accepted this method as "respectable" because so many of their members consider it a harmless diversion and play it elsewhere anyway.

—N. J. Council Religious Education Report.

Few of us know much about geography, except in a most vague way, and this being the case a little inquiry into the latitude and longitude of various places often reveals facts which are somewhat surprising, as a few examples may illustrate.

We think of "sunny Italy" as a warm, southern country, yet Rome and Chicago are in exactly the same latitude. Other pairs of places of equal latitude are Paris and Quebec; Berlin and Attu Island, Alaska; New York and Istanbul (Constantinople); Florence, Italy, and Toronto, Canada. Venice, famed for its canals, is in the same latitude as Montreal.

In the matter of longitude, also, our casual impressions often might be found faulty. A classic example, pretty well known by this time, is that the Pacific end of the Panama Canal is farther east than the Atlantic end, owing to the peculiar curve of the isthmus.

Due to the eastward sweep of South America's western coast, we find Santiago, Chile, to be two hundred miles farther east than New York. Reno, Nev., is farther west than Los Angeles. Washington, D. C., is due north of Nassau, Bahama Islands.

A good many persons, when they first heard it, were surprised to learn that Tokyo, Japan, is some 1,100 miles farther east than Manila, Philippine Islands.—*From Brookfield Courier.*

Employment on construction projects financed from funds provided by the Public Works Administration totaled 202,000 in January, a decrease of 41,000 or 16.7 per cent compared with December. Losses in employment occurred on federal and non-federal projects financed from funds provided by the National Industrial Recovery Act and on projects financed from funds provided under the Emergency Relief Appropriation Acts of 1935 and 1936. Pay roll disbursements for the total month totaled \$15,440,000, a decrease of \$3,136,000. — *From Employment and Pay Rolls.*

EDUCATIONAL MOVEMENTS IN THE EASTERN ASSOCIATION

BY REV. JAMES L. SKAGGS, D. D.

(Concluded)

NEW MARKET SEMINARY
1854-1861

New Market Seminary was established in 1854, in response to a deeply felt need for better educational facilities for the youth of the community. Its leading promoters were the Rev. Halsey H. Baker, Hon. David Dunn, Deacon Isaac D. Titsworth, Martin Dunn, Jacob Titsworth, I. H. Dunn, Jeremiah Dunn, and James C. Ayers. Ruth Hemphill Whitford, wife of the Rev. William C. Whitford, was its first principal. Her husband was at that time pursuing a course of study at Union Theological Seminary, New York City. The first few terms were taught in the upper room of the public school building and in rooms of private homes. Later a stock company was formed, an advantageous site secured, and a building was erected. The school served a good purpose in the lives of many young people. At the same time public schools were being improved, and by 1861 offered such advantages as to make it seem wise to discontinue the seminary. Among those who succeeded Mrs. Whitford as principal were the following: Miss Miranda Fisher, Miss Josephine Wilcox, Miss Augusta F. Greene, Mrs. Henry C. Coon, James Stillman, and Miss Sarah Denton.

Though the life of New Market Seminary was short, and available data give little detail as to students or what was actually accomplished, the fact that this school was established, that a commodious building was erected, and that the school was maintained for several years, speaks highly of the vision, the initiative, and a spirit of sacrifice on the part of the people of the community.

PETERSBURG SCHOOL
1857-1859

The Rev. Azor Estee opened a school of academic grade in 1857, in Petersburg, New York. The Rev. Leander E. Livermore served as principal. Charles H. Thompson taught the higher mathematics; Miss Frances E. Stillman taught music; and Miss L. E. Maxson taught oil painting and crayon work. The fact that the school was situated some distance from the village and the fact that it was found difficult to find suitable boarding places for students, led to the closing of the school. We have no way of estimating the net results of this educational movement; but the fact that the effort was made bears eloquent testimony to the nobility of mind and the generosity of spirit of those who bore the burden of it.

HOPKINTON ACADEMY
1857-1869

William L. Clarke opened a select school in 1857, at Ashaway, R. I. Considerable difficulty was experienced in finding rooms suitable for the use of the school. It was found necessary to make a number of changes in the location of the work. But in spite of the difficulties encountered, a deep interest on the part of both the students and the community was manifest.

A special meeting of friends of education was held in the First Hopkinton church, August 7, 1858, at which the following resolution was adopted:

"Resolved, that an academy is the imperative need of the youth of the community, and that it is the duty of the parents, guardians, and friends of education to erect such an institution as soon as possible."

(*Seventh Day Baptists in Europe and America*, p. 566.)

It was also voted that a committee of fifteen should be appointed to ascertain the amount of funds that would likely be necessary for the establishment of such an institution. Another meeting was held on October 16, of the same year, and a com-

mittee of one was appointed to solicit funds. After four days, another meeting was held when it was reported that \$2,525 had been subscribed. Plans moved rapidly; and a charter was obtained July 6, 1859, and the academy was opened the following December.

Professor James W. Morton was the principal; Mrs. Henry C. Coon, Preceptress; Henry C. Coon, assistant; Frances E. Stillman, music teacher; Harriet E. McUmber, primary teacher until the fall of 1861, when the primary department was discontinued.

The autumn term was omitted in 1862. Then Mr. and Mrs. Henry C. Coon took charge of the school until the close of the school year in 1865. Then A. A. Palmiter was principal for two years, and Amos C. Lewis was principal for a little less than two years. The school was discontinued in 1869. The educational interest and property were taken over by the public school district, which since that time has maintained excellent grade and high school departments.

Hopkinton Academy undoubtedly served the good purpose for which it was established, and it retired from the field only when there was sufficient public interest to provide the needed educational advantages.

This brings to a close a brief survey of Educational Movements in the Eastern Association. Undoubtedly much of interest and value has been omitted from the records which have been preserved; but there is available sufficient data to warrant a high tribute of gratitude to the many noble, self-sacrificing, pioneers who have bequeathed to us a great heritage.

MISSIONS

CHRIST'S KINGDOM ESTABLISHED THROUGH SACRIFICE

Christ's kingdom has always been promoted through sacrifice. Every step of the way has been paved with it.

For several weeks past the Bible lessons have been leading up to the crucifixion and resurrection of Christ. They have portrayed what a sacrifice he made for the establishment of his kingdom on earth.

All the apostles, excepting John, suffered martyrdom. Through the centuries following, workers in Christ's kingdom have been called upon to bear untold hardships, endure severest labors, and some have been asked to suffer death.

The brunt of sacrifice has fallen upon the missionaries, ministers, and their families. He who becomes a minister or a missionary cannot expect to have many things which some around him have. A few may have the best, but this is not the rule. They must not parade their sacrifices or even mention them except in extreme instances.

The sacrifices which the workers are called upon to make are various kinds. They must go without many things that others have; if devoted, they put in more hours and work harder; they must go up and down the face of

the earth; often are required to endure heart-breaking separations; and if true to their high calling they carry on their hearts the burden and sorrows of all people.

In saying that the burden of sacrifice falls upon ministers and missionaries as a rule, is not saying that it ought to be thus. Furthermore, it should be noted that many men and women in all walks of life have and are sacrificing to the limit by giving time and money and by bearing the work on their hearts.

We repeat that Christ's kingdom among men on earth is to be established by sacrifice; ministers and missionaries must lead; and the members of the church must follow in the footsteps of the Master. "If any man will come after me, let him deny himself, and take up his cross daily and follow me." We should not be discouraged because the way is not smoothed out for us. We should glory in hardships. It brings results, and if borne willingly, it brings great satisfaction.

A FINE SPIRIT OF FELLOWSHIP

About two years ago the corresponding secretary of the Tract Society received communications from South India stating that there were several congregations of Sabbath keepers in that vicinity who were in harmony with

Seventh Day Baptists in belief and spirit. They asked for admission to the General Conference and assistance in extending the work. The correspondence was put into the hands of the secretary of the Missionary Board and, upon investigation, it was found that they were Seventh Day Baptists in all essentials.

Rev. W. W. Fletcher, leader of the Evangelical Churches of Australia, a group of churches in harmony with the faith and practices of Seventh Day Baptists, had been in touch with these churches in South India for some years and he was acquainted with its pastor, Rev. A. Asirvatham. Seventh Day Baptists did not appear to be able to give the financial help to the work in India and, after considerable correspondence, it was agreed that the churches in Australia of which Brother Fletcher is the representative would take over and foster the work in India.

Recently an interesting letter was received from Brother Asirvatham. Because this gives information regarding methods of mission work in India and because it shows the fine spirit of fellowship existing between the group which Brother Fletcher represents and Seventh Day Baptists in America and elsewhere, it is given below:

*Rev. William L. Burdick,
Corresponding Secretary,
Ashaway, R. I.*

DEAR BROTHER IN CHRIST:

Your letter dated October 22, 1936, reached me in due course and I shall hereunder explain the circumstances which delayed this reply.

During the months of November and December, 1936, I was engaged in holding special meetings for the depressed classes who applied to me for admission in our church in South India. This situation grew out of certain differences in the political sentiments of various caste peoples in India. Some of these people came to me with their earnest requests to enroll them in our church. But without genuine conversion, we could not enlist them in our register. So we divided them in three classes, A, B, and C. First we enroll them all in the C class register, which means Conversion Class. Those who listen to the gospel stories patiently and accept them partially are promoted to the B class, which means Baptism Class. In this class the fundamental truths of the gospel are taught and those who are duly qualified are promoted to the A class, which means Admission Class. That is, such are, after baptism, enrolled in the regular church register and have full rights and privileges of the church. We have explained these three steps to the people and have at present enrolled fifty-six of them in the C class register. Regular meetings are being held for them. The first message which

I preached to them was "God Is Love." The good work begun among these people is progressing. We have good reason to believe that we shall have quite an ingathering of souls ere long. Recently twelve more have applied to us for Bible instruction.

Early in January, 1937, I was quite busy making arrangements for a general meeting in Nazareth. From the fifteenth to the seventeenth of January the meetings were held to good advantage, the average attendance being a little more than one hundred people. We had indeed a special refreshing from on high in our gathering. The lay-leaders with their church members went back to their places with fresh courage and zeal.

In the meantime, Pastor W. W. Fletcher of Australia had been corresponding with me regarding my application to you for official affiliation with the Seventh Day Baptist General Conference in America. He was quite in favor of this idea and on June 25, 1936, wrote me as follows: "We have a high regard for the Seventh Day Baptist brethren and felt glad to think you might through affiliation with them be able to obtain financial assistance and encouragement in other ways to assist in the development of the work in South India." But as there was considerable delay from America, I wrote and asked Brother Fletcher to affiliate my churches with the Evangelical Churches in Australia and grant me the necessary credentials.

Complying with my urgent request, Brother Fletcher wrote me on December 10, 1936, as follows: "It therefore seemed necessary to me to communicate with Mr. Burdick before moving in the matter of rewarding credentials to you. So I wrote him on the fifteenth of September, explaining the delay and the then existing circumstances. I told Mr. Burdick of your request to us for credentials and of our sending you some financial assistance and suggested that we continue to do that so long as we could. I also wrote as follows: 'But at the same time, if your society could develop the work in a larger way, we would rejoice to see the larger work undertaken.' I tried to write in such a way that there would be nothing to preclude the Seventh Day Baptists taking over your work later on, if circumstances should arise that would make such a step advisable."

In view of the circumstances explained, my churches have now been affiliated with the Evangelical Churches of Australia which, as you have stated, are "in all essentials in accord with the Seventh Day Baptist." I do cordially thank you for the sympathy and keen interest about our churches in South India. As Brother Fletcher has expressed, my churches and myself would, at any time, be so willing to be under the care and patronage of the Seventh Day Baptist General Conference "if circumstances should arise that would make such a step advisable." The 274 Sabbath school members in South India really rejoice with you every Sabbath in the observance of the blessed and sanctified Sabbath. We humbly solicit the prayers of the Seventh Day Baptist brethren in America.

Before closing I wish to make a request to you with regard to the 1935 and 1936 Year Books

which are published at your Tract Society. Rev. Herbert C. Van Horn had been courteous enough to send me the 1934 *Year Book* which was the source of my first contact with the Seventh Day Baptists. I am much interested in its contents. I request you therefore to be kind enough to send me the 1935 and 1936 *Year Books* and also a copy of the *SABBATH RECORDER* every month. I shall hereafter be sending you a report of the progress of our work in South India.

The churches in South India do "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." We are launching on a great evangelistic campaign early in March, 1937, in Trivandrum, one of the chief towns in Travancore, South India. The results of these efforts will be reported to you at the close of the campaign.

Thanking you again for your Christian love and sympathy towards us and wishing you God's abundant blessings in your service for the promotion of God's kingdom.

Your dear brother in Christ,

A. ASIRVATHAM.

Station Road,
Nazareth P. O.,
South India,
January 28, 1937.

A NEW AND LARGER OBEDIENCE

BY ROBERT E. SPEER

There are some who say that the missionary enterprise has passed its zenith, that it was a glorious era and accomplished a great and unselfish work but that it cannot be expected to continue, that the motives that sustained it have begun to fade, and that its continuance is not practicable in the new conditions of the world today. For others of us, however, this position is impossible. We believe that the gospel is the same now that it has ever been, that Jesus Christ is still the one and only hope of the world, and that those who believe in him must strive, as his followers have always striven, to share the knowledge of him with all the world.

The need of the world has not diminished. On the other hand it has deepened and darkened. The malign and destructive forces which are abroad need to be met today not less than in the past with the redeeming and recreative forces of the gospel of Christ. The obstacles before us are not less than they have been in the past. If these difficulties constituted only a summons to our fathers, they ought to constitute only a summons to us. "A great door and effectual is opened unto me," said St. Paul, "and there are many adversaries." The oppor-

tunities are greater than they have ever been. The Christian churches which have been established all over the world are calling for cooperation and help. Paul's Man of Macedon is multiplied a hundred times today.

The law of devotion and sacrifice has not changed. And we would do well to turn from our other prescriptions to the valid counsel of the prophet Malachi, "Bring ye all the tithes into the storehouse, and prove me now herewith, if I will not pour you out a blessing, that there shall not be room enough to receive it."

What we need is a new and larger obedience. This will bring a new day in our missionary work abroad and in the life of the Church at home.—*Laymen's Missionary Movement.*

A MATTER OF LOYALTIES

BY G. O. RESTLE

CHAPTER III.

It was a few days after the game which Fox Creek High School lost to Bolton, because Bill Jordan wouldn't play on the Sabbath, that a little group of students was talking in the study hall at noon, when Bill walked into the room. When they saw him, the talk stopped suddenly. Then someone said:

"Ask him, Jack."

One of the boys called out, "Come over here, Bill. Want to ask you a question or two, as they say on the Vox Pop program over the radio."

Scenting something up, other students drifted into the room, and over toward the group. Ruth pushed in as near to Bill as she could get. Several others in the bunch were Seventh Day Baptists.

"Bill," began Jack, "since you lost the Bolton game for us because you are a Seventh Dayer, tell us if your church ever did anything for humanity."

"Ya-ay, Bill! Did you Sabbatarians ever do anything but cause trouble?" taunted another voice.

"Aw, let him alone, fellows," said another.

"Nix!" growled another, "Let old Parson Bill preach us a sermon."

"Pipe down, you guys," almost shouted Jack, "Let's give him a chance. Some of us have been talking, Bill, and wondering about you Seventh Day Baptists. You haven't been in existence very long—not long enough for

any of your denomination to do anything much worth while, anyway, have you?"

Bill threw back his shoulders.

"Yes," he said, "That's one reason I'm proud to be a Seventh Day Baptist, and one thing that helped me to do right when I wanted to play in the Bolton game."

"Oh, yeah! You wanted to play! Yes you did, like so much baloney!" jeered one of the roughnecks.

Several shouted for quiet, so Bill could talk. Some were interested in hearing what Bill had to say. Others were waiting for him to be discomfited. Some really wanted to know. And Bill could tell them. Not for nothing had he attended Teen Age Conferences, and read the early history of his denomination.

"Well," he began with a smile, "We're not as old as the ocean, but the earliest church of which we have any record dates back to 1617."

"What!" said someone, "Over three hundred years ago."

"Yes," answered Bill, "And it's still in existence in Millyard, London. Our first church in America was organized in 1671, in Newport, R. I."

"Why, that's longer than Methodist or Presbyterians have been in the U. S." commented someone.

"Yes," continued Bill, "We're rather proud of the part Seventh Day Baptists took in the struggle for religious liberty, both in England and in the colonies. And in the throwing off the yoke of tyranny of England, too! Did you ever hear of Samuel Ward? He was a member of the Continental Congress. When they resolved into the committee of the whole, Samuel Ward was chairman. He was a member of the committee who made the first draft of the Declaration of Independence, and his would be one of the names signed under that of John Hancock if he hadn't died of small-pox a few days before the final copy was made."

Then a new voice broke in. It was Phil Breen, another Seventh Day Baptist.

"Weren't the first copies of the Declaration printed on a Seventh Day Baptist printing press?" he asked.

"Yes," answered Bill, "and the first Continental currency, too. And a Seventh Day Baptist minister, Peter Miller, translated the Declaration of Independence into the princi-

pal European languages for the government."

"Wasn't he the one who went to Washington to plead for the life of his enemy?" asked Ruth.

"He was," answered Bill, "and when Washington found he had walked so far to plead for his enemy, he granted the request."

"Well, say!" mused Jack, "He must have been some guy! Tell us some more."

Bill hesitated a moment, then said, "You might not think it any benefit for humanity, but the first man who attempted to publish a complete dictionary of the English language, Nathaniel Bailey was a Seventh Day Baptist. Johnson used it as the basis of his work."

"Aw, go on! Who says so?" challenged someone.

"Look it up in any good encyclopedia," said Bill quietly. "Then there was Samuel Stennett, one of four generations of Seventh Day Baptist ministers. He wrote that grand old hymn all you church kids know, 'Majestic Sweetness Sits Enthroned.'"

"And 'On Jordan's Stormy Banks,' " broke in Ruth.

"And several other of the older hymns too," added Bill. "One of the early ministers of our Millyard Church was a physician as well, and was court physician to three different English kings."

"Tell them about John Trask's wife, Bill," requested Ruth excitedly.

"I was just thinking about her. She was an English school teacher, very much sought after by those who could afford an education for their children. She was put in prison for her belief in the Sabbath, and kept there for fifteen years until she died, when she might have had her freedom at any time by giving up her principles."

A hush held the group for a moment then Ruth spoke again.

"They say that it was Mrs. Trask who inspired Richard Lovelace to write 'To Althea in Prison,' and that he was thinking of her when he wrote, 'Stone walls do not a prison make, nor iron bars a cage.' I think she was just grand."

Phil spoke again, asking, "What about John James, the fellow who was hung, drawn, and quartered?"

"One of the pastors of the Millyard Church who was persecuted because of the Sabbath," answered Bill. "He was preaching one Sab-

bath when his enemies broke into the church, dragged him from the pulpit, took him to court, and by false accusations and a packed jury got him condemned to be hanged at Tyburn. He was tied to a sled and dragged through the snow and slush to the place of execution, and was hanged. His heart was burned, his head put on a pole on London Bridge, and the four quarters of his body put on four of the seven gates of London."

Muffled exclamations came from the group. "And then there was . . ." began Bill. But just then the bell rang, and the crowd dissolved, going to classrooms or to seats in the study hall, without hearing of the many more Seventh Day Baptists who were in high position, and who contributed much to the history of the colonies, and to other good causes. As they went, someone was heard to remark, "Well, I sure never knew all that before. I supposed Seventh Day Baptists were some modern sect, and they're over three hundred years old!"

But in another vein was the remark of one of Bill's enemies, "Old wind-bag! Who believes all that bunk anyhow. Disgusting the way they fall for him, isn't it?"

As Miss Pearson and the English teacher, Miss Sewall, paused a moment in the hallway, the former remarked, "Isn't that boy a wonder? No wonder he stood out the way he did the other day, with that background."

To which Miss Sewall replied, "He seems to be obsessed with the idea all right. But it's too bad for him to be missing out on things because of an error in religious ideas. Do you suppose he'd listen to reason if you and I talked to him and tried to set him right?"

"I imagine he'd be glad to talk about it. Be careful he doesn't get you all mixed up, though," replied the botany teacher.

"Small chance of that," laughed Miss Sewall, and went into her classroom.

But as Miss Pearson went down the hall to her class, she was contrasting the sincerity of Bill with the worldliness of the other teacher, and wondering which one really needed to be "set right."

Soul-winning is not changing men from one denomination to another, or from one church to another; it is not getting them to change their opinions, but to receive a person—Christ.—*Dr. Will H. Houghton.*

WOMAN'S WORK

Some day, with unveiled face, we shall see thee, our Lord and our Savior. In the meantime, may nothing hide us from thee or thee from us; for we would walk daily in the light of thy countenance. Amen.

PERSIA DROPS THE VEIL

IN THE LIGHT OF THY COUNTENANCE.

READ PSALM 89: 1-18

Of all the veiled women of the Orient, those of Persia were most hideously enshrouded. Now, by order of the Shah, the veil has been abolished. Some conservative women have been horrified; a few have even committed suicide.

On the whole, the country has taken gladly to the change. Wives now walk the streets with their husbands, and entertain the guests of the home.

Perhaps there are veils over our personalities that should be dropped—veils of self-consciousness, of fear, of convention, of prejudice. Let us all walk with open faces toward God and our fellows.—*Christian Herald.*

BOY STATE

A light-haired boy of seventeen, just out of high school, walked before a pulpit-like bench, and struck it with a gavel of cherry wood.

Fifty-four other boys of high school age, who had cheered his appearance, sat quietly.

"Keep the budget balanced and pay as you go," the light-haired boy told his audience. "I want you to stress three things in the laws which you enact for this state: economy, security, and control."

It was the governor of a state who spoke the above words—governor of Mountaineer Boys' State Incorporated, Jackson's Mill, W. Va.

His listeners were eighteen senators and thirty-six members of the House of Delegates of the same state.

The governor was delivering his message to the first session of the legislature of its kind in West Virginia, the second in the United States.

His message delivered, the governor retired to his executive offices, later to hear reports on the organization of the Senate and House, and to study proposed legislation.

YOUNG PEOPLE'S WORK

Below is a little sketch concerning some of the activities of Alfred's intermediate group, written by Professor E. Fritjof Hildebrand. The group is always busily and profitably engaged in one project or another, and interest in all the activities of the group is manifested by the intermediates. Your writer, for instance, has had the privilege of attending one or two of the tureen suppers mentioned below. They are really worth while and unusually interesting. You may get from the article an idea of the extent of the activities of this intermediate group, which is busy all the time. What is your group doing?

And "What of the Resurrection?" is a condensed version of a talk given last Good Friday in the young people's worship service in Alfred. It was inspired by the two little verses of Gilder which Betty Crandall used in her effective "Credo," that appeared in these pages not long ago. It is offered as one of the talks which the theologs here give in the Friday night services.

ACTIVITIES OF ALFRED'S INTERMEDIATE GROUPS

BY E. FRITJOF HILDEBRAND

About a dozen years ago the intermediate Sabbath school of the First Alfred Seventh Day Baptist Church was started with the present superintendent in charge. From the beginning it has been a department for and by the students. This means that they run their own Sabbath school. Officers are elected twice a year. At present they are: president—David Clarke; vice-president—Enid Wilcox; chairman of programs—Eloise Bassett; chairman of socials—Mildred Vars, Katherine Hildebrand; scribe—Sophie Perry.

The worship service is arranged by the chairman of programs for each week. The president presides each Sabbath morning. The department has many fine worship services with many excellent adult speakers. Some of the recent ones are: Chaplain McLeod, Professor Burton Crandall, Professor L. R. Polan, Mrs. E. F. Hildebrand, and Professor H. O. Burdick. Also many worship services are conducted by classes and by individual members, including the teachers. At present the teachers are: Mrs. A. J. C. Bond, Mrs. E. F. Hildebrand, Miss Wilda Gigeé, Professor L.

The legislation enacted became law in this state provided it stood the scrutiny of five more boys, members of the Supreme Court of Appeals.

The citizenship of the unique state numbered three hundred fifteen boys (of whom three were Seventh Day Baptists), from all sections of West Virginia. They were sponsored by civic, patriotic, and fraternal organizations, which paid for each boy an enrollment fee of \$10.

"Laboratories of good citizenship" thus the Boy States are described by the American Legion, their originator and sponsor. Further:

These Boy States are camps where the boys themselves set up their own state, county, and municipal governments and place them in operation. They are schools of practical training in political science where the youth is educated in the duties, the rights, the benefits, and the responsibilities of American citizenship, where they learn that government is just what they, as citizens, make it.

The first Boy State took place in Illinois in 1935. The camp was held on the state fair grounds in Springfield with three hundred boys enrolled. Last year the work was extended into West Virginia, Ohio, and Pennsylvania. It is hoped that eventually it will be introduced into every state in the Union.

Boyhood of the proper type is the foundation upon which the strong future of our nation is built.

As a general thing, it seems, we pay too little attention to what the boys are doing. A good many parents who worry now and then about their sons pay too trifling attention generally as to what the young fellows do in their spare time.

As a people we have come to the place where we think our young people ought to be allowed to do about as they please.

As a people we enter too little into significant civic undertakings where helping young people to cope with new problems is the aim and goal.

It is hoped that the influence of the Boy State will be lasting, not only upon the boys who participate in its experiences, but upon the adults in seeking new pathways for larger improvement in government. Boys with vision are needed to make the leadership of tomorrow in this great land of ours all that it should be.

—The Legionnaire.

The gospel suits the people of Britain: The Welshman likes something to sing about; the Irishman likes something to fight about; Englishmen something they can talk about; and the Scotsman likes it because he gets it for nothing.—*Jock Troup, Glasgow.*

R. Polan, Professor Paul C. Saunders, Mr. Elmo Randolph. The superintendent is Professor E. Fritjof Hildebrand.

For the last six years the department has been represented at the New York State Youth Council Conference, which is held some place in the state each February. Every year after this conference the department takes over an entire church service on a Sabbath morning. They conduct the service from the prelude to the postlude, and for the sermon they give reports on the New York State Youth Council Conference. During the year the students also participate in many church services.

The social committee is responsible for the socials and there is always a good time at these events. They are held in the parish house and usually include a tureen supper.

Some of the projects in which the department have participated are: furnishing the church an outdoor bulletin board; helped with church debt; helped with new church roof; purchased their own hymn books (This had to be done twice on account of the fire).

Each spring the department has a series of outside speakers who discuss baptism and church membership.

The department aims to develop Christian character and leadership by active participation in the religious life of the community. It has been very fortunate in the services of many interested persons and it appreciates very much the splendid assistance given by past and present willing helpers.

WHAT OF THE RESURRECTION?

BY LUTHER W. CRICHLAW

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

Since in the church calendar this is Good Friday, it is fitting that we should think together for a little while this evening about the resurrection of Jesus Christ that is reputed to have happened nineteen hundred years ago. We are perfectly well acquainted with the life history of this man and with those events which led up to his being crucified there on Golgotha. We are perfectly well

acquainted with the details of the crucifixion itself and more or less well acquainted with those seven brief words he spoke as he hanged there on the cross, beginning with, "Father, forgive them, for they know not what they do," and ending with that note of tragic finality, "It is finished."

But to my mind there is something not a little sadistic about rehearsing to the most minute detail the story of that crucifixion, unless it is done reverently and with proper restraint. For me there is more symbolism in the bare cross than in the crucifix (a cross with an effigy of Jesus hanging therefrom), for the empty cross symbolizes not a dead Christ perpetually hanging from his cross, but a risen Christ, a Christ triumphant over death forever.

And this brings us to a consideration of the resurrection. I do not think that very many Christians would say that the physical body Jesus had was resurrected, and I am thinking even of the most literal-minded, conservative Christians. No, we are perfectly sure that that physical body long ago returned to the earth from which it came. But when it comes to the question of whether or no a resurrection of a spiritual body (as a self-conscious entity, that is) of Jesus Christ took place you have no such unanimity of opinion. Many Christians would unhesitatingly answer, Yes, Christ rose from the grave and is very much alive today. But many Christians would be forced to answer, No, Christ did not arise from the grave. It is absolutely contrary to reason to suppose that such a thing happened. Christ was but a man, and when a man dies he goes back to the nothing from which he came.

But, and this is the point of the whole matter, thinking this way does not free those Christians from the obligation of following in the way he marked out for them and for us. All the goodness that Jesus was and all the love he had for his fellow men and all he taught us of the value of true friendship is not wasted. If they cannot conceive of Jesus living right now, they can conceive of the perpetuity of all that he stood for in what is sometimes called immortality of influence.

Belief in this immortality of influence should be positive. If Christ was but a man, he was such a man as calls for our deepest respect and makes us want to pattern our lives after his. It makes us realize what "the

love that passes understanding" is. It makes us love and bless the memory of the man; and it gives us a dynamic for living that cannot be equalled from any other source. It gives purpose to our life here, makes it full, where otherwise we might have been merely existing. It gives us strength to meet the easy and the difficult problems that we must face every day we live.

And such influence from Jesus makes us love our fellow men as we could not love them were it not for his life. It gives us such social consciousness as to force us to shake off our lethargy of indifference to those problems which do not directly touch our lives. It makes us shy away from any easy Pharisaical division of mankind into two large groups, the good and the bad, the saved and the unsaved, the delightful and the hateful, the mercenary and the unselfish, the ambitious and the unambitious. Instead, we are made to realize that every man has a little of every desirable and undesirable trait we can think of in him at one time or another in his life. Did you notice, in the poem that I read a short time ago, that magnificent first verse? Let me read it again:

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.

For those Christians who believe only in the immortality of the influence of Jesus, such a faith as this is worthy to be followed and must be followed. The words fairly ring themselves into our very inmost being.

But all Christians could not subscribe to such a faith. They would say that it was too weak, too lacking in those things which make for strong, lasting faith. But those Christians, we, have the right to achieve a faith satisfactory to ourselves. For us God lives, and Jesus lives because he is "the only begotten of the Father" and because on the road to Emmaus he in some way let his sorrowing disciples know that he was still alive. And because we believe that Jesus Christ is living at the present moment, we do not find it difficult to believe that we shall go on striving for perfection in some other existence than this one. We have faith that this is so, and it is such a faith that can stand up under the worst doubts our intellects can muster up. And because of our faith we believe we maintain our intellectual integrity. In brief, we

believe in a personal immortality. When we think back to the crucifixion, we can do it with no sorrow because we know that Christ arose in triumph from the grave, not a physical being, mind you, but a spiritual one.

We live out our lives in perfect peace and serenity because we know that after this life comes a better one. Not only do we live in peace, but we are actively engaged in doing worthwhile things, for we know that those things of true worth we accomplish in this life will not perish with us but will live on to encourage countless generations behind us to hope for a hereafter and to do things because of that belief. We do all that the Christian for whom Christ is only a dead man lying out in somebody's cemetery does, and then rejoice to know that we need not fear death as the end of all.

We follow as exactly as we can in the steps of the Galilean, for we wish to accomplish as nearly as we can the same things he accomplished. We gladly face those people who oppose all that is good, because we know he met the persistent suspicion of the Pharisees and the Sadducees unperturbed. We go about doing whatever good we see needs doing, not for the sake of reward, but because we know the Nazarene would have it so. He is living, you see, and is watching with interested, sympathetic eyes. We fight evil, in ourselves and in society, because we know he fought it.

We think of our God as a loving Father because Jesus taught us to, in one of the noblest concepts ever had by mankind. We believe that our heavenly Father is a God of truth and justice. Though we may sometimes wonder why a just God can permit certain calamities to happen to some men, especially when we know they are innocent of any wrong doing, yet we derive solid satisfaction in knowing that he has ordered the universe and that he will not violate the laws he has laid down even to save innocent men from harm. We pray joyously that brief prayer Christ taught us, which begins, "Our Father, who art in heaven. . . ." And our faith is summed up in the second verse of that little poem of Gilder's read at the beginning:

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

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I read the Children's Page almost every week. I enjoy it very much.

We moved from North Loup, Neb., last fall. We had Rev. H. S. Warren for our pastor for quite some time, but he left quite awhile before we moved here. We all liked him very much and it was hard to part with him. He moved to Plainfield, N. J.

We had a very nice trip on our way to Battle Creek. We visited two of my uncles. My father is working for the Battle Creek Sanitarium. Every Sabbath we drive to church. It is about four and a half miles.

Our pastor's name is Rev. E. M. Holston. We all like him very much.

Miss Anna West from China came to church Sabbath morning and told us a lot about China. Sabbath evening we had an all-church social at which she dressed as a Chinese and showed us many small articles from China.

Your friend,

MARILYN L. MOULTON.

Battle Creek, Mich.

DEAR MARILYN:

You surely made quite a change in your place of residence, and I'm wondering which place you like better. I have never been in North Loup although I have always wanted to go there, but I have visited Battle Creek twice—once at Conference and once while coming from Conference at Milton. I think it would be a wonderful place to live. I am very fond of both of your pastors and their families.

I know you must have enjoyed hearing Miss Anna West. She is a fine speaker and certainly had a most interesting subject.

We can beat you by half a mile, for we drive five miles to church each Sabbath. It was a very pleasant drive yesterday for the weather is at last beginning to get quite springlike. The snow has almost disappeared, the sun is shining brightly, and the air is quite a bit warmer. Yes, and a robin sings outside my window while the children roll by on their roller skates. I suppose it is still warmer in your part of the country.

I hear another sound which I do not enjoy as I do the robin's chirping. A neighbor's dog is tied up in the garage and he howls

most of the time day and night. Poor fellow, he sounds anything but happy. We cannot be too kind and considerate of our dumb animals. I always feel that I can trust boys and girls who are kind to their pets, don't you?

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We are having our vacation now. One day at school we made a snow house. We slid off from the roof and it was fun.

One day we saw a little woodpecker hop into our back room to get something to eat. I hope the cat does not get in.

My daddy's name is Craig Sholtz.

I am seven years old and I am in the second grade.

From your little friend,

LEORA MARIE SHOLTZ.

Verona, N. Y.,

DEAR LEORA MARIE:

Probably your vacation is over by this time and you will be hard at work in school tomorrow. Easter vacation comes at all sorts of times in this part of the country; it just begins in Alfred next week, ends in Andover today, and in some other places was over two weeks ago.

I'll just bet you will not slide down your snow house much longer, if you can now, for no doubt your snow is melting as fast as it is here. I noticed a group of snow men the children have been building near here and they now become just little heaps of snow.

We haven't seen any woodpeckers yet but one kind of bird we do have with us most of the time is pigeons, whole flocks of them, more and more every year. They are making a great cooing noise on the roof of our house this minute. They are pretty to look at, but rather a bother sometimes. Can you tell why? Our cat Skeezics gnashes his teeth at them a good deal but he hasn't caught any yet.

I think your writing is fine for a seven-year old and so plain and easy to read. Are you one of that nice company of cousins?

Very truly your friend,

MIZPAH S. GREENE.

DEAR EDITOR:

Following are reports from three of our classes in Sabbath school concerning their work. We wanted to do our part in furnishing news for the RECORDER and most of

A REPLY TO "CREDO"

BY FREDERIK J. BAKKER

In reading carefully the article in the SABBATH RECORDER dated March 27, 1937, page 231, several doubts and questions arise in my mind concerning several assertions made therein. There are, it seems to me, fads and styles in the intellectual realm as well as in the realm of dress, speech, the books we read, and in the multitude of other activities we pursue.

There are grave doubts in the minds of many of the leading scientists that man has developed from a one-celled animal. In the first place such conception presupposes spontaneous generation because life has to commence at some point. There is lack of proof in geology in support of evolution. For instance fish of the higher order which appear in the first stage also appear in the succeeding geological stages.

Next Mendel, the great revealer of the law of heredity, has conclusively shown that a species cannot develop any characteristics which were not present or latent in the forebears. Scientists have discarded the Lamarckian theory of transmission of individually acquired characters. Some base the theory of evolution upon the conception of the so-called biogenetic law in embryology, which means that members of a species recapitulate the history of its kind in its development. Leading embryologists assert that embryology has no such proofs of evolution.

Then no one has ever explained the law whereby vegetable life transmutes itself into animal life.

Wallace, a leading scientist in Europe, has shown that man's body is covered little by hair, which would be a great protection to the savage, but animals are very hirsute; animals locomote on all fours, but man walks; animals have strong neck muscles; the hand of man is far superior to the extremities of animals.

Then, too, the weakest link in the whole chain of assertions on the theory of evolution is an explanation of the origin of man's brains. The sizes of the heads of savages and of the remains of ancient man show little variations. Many savages can be taught the knowledge and skills of modern civilization in almost as short a time as is necessary to teach a civilized person. Man alone has the

the families that take the RECORDER are represented in these three classes.

First, we will take the intermediates, who were taught up until last week by Mrs. Elsie Thorngate, and now Mrs. Daisy Howard has the class. They reported: "The Intermediate Class of four are studying with their teacher, Mrs. G. W. Thorngate, from quarterlies entitled, 'Jesus, Our Leader.' The stories are of Jesus' healing, team work, and the life of Jesus. The Sabbath school is having a contest. The Sabbath that we get \$5 in the collection, the contest will close and the class that has kept ahead gets a party. Although it is hard on the parents' pockets, we are winning." Note: They have already asked for a "taffy pull."

Second, the High School Class: "We have been studying this quarter the travels of Jesus. We have found the course more interesting each time we have studied it. The members of our class are Mary Lou Jeffry, Buddy Howard, Louise Williams, Donna Jean Davis, Zelma Weir, James Davis, and Irene Hooker (our reporter for this class). Today we had Boulder down for an all-day meeting; we had eleven in our class. Mrs. Jeffry is our teacher. We are welcoming our new pastor, Rev. Erlo Sutton, tonight at a reception in the social room of the church. We also had a party at Mary's house and had quite a bit of fun. Seven were present."

And third, the Junior Class, reporter, Malcolm Patterson. "Our class is studying in, 'How We Got Our Bible,' last quarter, and now we are studying on 'Jesus the Kind and Courageous.' There are four pupils in our class. Our teacher is Mrs. O. E. Davis."

We would appreciate it if we were to see this report in the RECORDER in the Children's Page.

Thanking you,

THE GRADED SUPERINTENDENT.

40 Kalamath St.,
Denver, Colo.

DEAR DENVER FRIENDS:

I was very much pleased to receive these interesting reports which Editor Van Horn sent me last week. I'll be anxious to learn how the contest comes out and if the "taffy pull" materialized. Please send the next message directly to me, as it would save quite a bit of time. Send to Mrs. Walter L. Greene, Andover, N. Y.

Sincerely yours,

MIZPAH S. GREENE.

power of conception and reflection. Man has the power to domesticate animals and make use of the forces of nature. No other creature has been able to do similarly. Man by the use of his brains has developed the art of speech and writing. No animal can intelligently learn to talk. Language is traceable to common roots, which means that it is based upon abstract ideas.

In the next place it would be logical to reason that if such inorganic substances return to their elemental states as radium and other radio-active minerals, man who is also (thinking in terms of chemistry) composed of many atoms and molecules would also by the same law deteriorate.

Professor Dana of Yale University has discovered for himself that the story of the creation in Genesis is not in contradiction to that conceived by the leading scientists. The Bible says, "Let the earth bring forth," indicating a general process of evolution, but when the creation of man is considered it reads, "Let us make man in our image after our likeness." The animals and creatures of the sea were generally created, but man was created specially.

Also as Christians we believe man has a soul. Where in the conception of evolution is there room for such a truth?

Finally, it seems to me rather preposterous for the created (man) to try to comprehend God (the Creator) and his plans.

In connection with the view-point taken concerning the Sabbath, I also wish to differ. We label ourselves Christians. What does that import? To me it means that we are followers of Christ in word, deed, and belief. Nowhere can there be cited an instance where Christ taught that the Sabbath was merely a ceremonial celebration which was discarded along with the other ceremonial laws. Christ said that not one jot or one tittle would pass away until all things would be fulfilled. The very fact a belief is popularly accepted does not make it true. In the history of mankind slavery, the maltreatment of the insane, witch-craft, that the earth was flat, that people did not have the capacity to rule themselves and so a king ruled by divine right, were all believed firmly. However, all these philosophies have been abandoned. The observance of Sunday or any day other than the Biblical Sabbath comes within the category of fallacious reasoning. The only

reason for our existence as a denomination is that unique belief and adherence to the Sabbath. If we do not believe it, it would be an economical step for us to join other Baptists.

In conjunction with the agnostic attitude toward the divinity of Jesus, there are these suggestions: No other mere man has produced such a lasting impact upon the courses of civilization as Jesus; we have three gospels written by eye witnesses or by those having knowledge from eye witnesses. Paul, a very learned man, changed the course of events by teaching the principles that Jesus taught. Faith in mere man could not produce such results. Jesus during the passion week was very intimate with the Father and left such a clear picture of immortality. No mere man could conceive the philosophy that Jesus enunciated. No mere man would have caused the hardened Roman soldier to say at the crucifixion, "Certainly this was a righteous man."

In conclusion let me state that a more intimate knowledge of the Bible will reveal to all that no matter how complex the situation in which one finds himself, the Bible will furnish guide-posts. Life in the main does not furnish any substantially different problems today, but they are disguised by different relationships and different nomenclature. The Bible is also a record of man's efforts to cope with life's problems together with a chronicle of his achievements and mistakes.

Plainfield, N. J.,
March 29, 1937.

OUR PULPIT

THE GAMBLING MENACE

BY REV. HARLEY SUTTON

Pastor, the Little Genesee, N. Y., Church

A message concerning the gambling menace should be given by the Church because it is the steward of all that is good in men and women. The Church stands for the ideal and must teach people how to avoid the dangerous ways of living, and how to enter the beautiful and constructive paths of life.

This message is needed because church people must know how to answer the questions, what is gambling and what effect does it have on people? Some say, "What right has the Church to interfere with the way I spend my money?" It has the right to teach people

how the spending of money may lead to the ruin of character as well as to the building of character.

The present extent of gambling is so serious in the nation that it has been named a menace. It is estimated that from four to six billions of dollars is spent each year by Americans for betting, lotteries, and other forms of gambling. This amount is almost as great as the amount of the entire budget for the United States government. In a single day in Rhode Island over a million dollars was spent at a race track in the face of terrible poverty all around.

Who gambles? Wealthy people gamble great sums at expensive European joints, at race tracks and other places. Poor people who cannot pay their rent buy tickets in hope that they will get a fortune over night. Over and over again the newspapers have printed great headlines about a poor man or woman who has won thousands in a sweepstakes. Every time such persons win, thousands of others make up their minds to take a chance. For every one who wins there are tens of thousands who lose.

I.

GAMBLING A RACKET

What is wrong about gambling? In the first place it is used by crooks as a racket. Frank E. Irwin, in the *Boston Evening Transcript*, says, "He is bound by the law of average (in *pari mutuel* betting) to lose two-thirds of the time. A game that beats most of the players two-thirds of the time can hardly be rated as a means of distributing wealth." Pools are made on dog races. The winner is usually a dog on which only the racketeers (those who control the betting) have bet. A racketeer was declared to have operated a pool with twenty-five thousand "suckers" and to have disappeared with between \$50,000 and \$60,000. "Bank Night" was invented. It is patented and the theater manager gets only part of the proceeds. It was invented not to provide entertainment for people but to help the movies make money at a time when the depression had cut down gate receipts. The fact that in several states it has been ruled to be a lottery by the courts is evidence of its questionable nature. The County Ministers' Association of one county in West Virginia passed a resolution against "Bank Night" and gave these reasons: It is detrimental to the morale of the people in

general and fosters the gambling spirit in particular; it reaches into the poverty stricken homes and takes money the people can ill afford to spend in such a way; it is detrimental to the best business practices of our communities, and is a violation of the anti-lottery laws of our state. This resolution was published in a county paper with signatures of ministers.

II.

ECONOMICALLY UNSOUND

Gambling is, in the second place, economically unsound. In the case of the Irish Sweepstakes at least five dollars must be raised for expenses of promotion and prizes to secure one dollar for the designated charity. It takes money out of the channels of other businesses. One of our cities had weathered the depression during its first years pretty well. Then a race track was put up in the city. The clearing house of this city announced large sums were drawn from the savings banks on the track's opening day. Obviously this money did not go to the stores. Trade became so bad that seven merchants in one block went out of business. Taxes went unpaid to such an extent that the city could not pay its debts. Organized gambling, and in fact any form of gambling, is a handicap to every legitimate business in the community. It gets the people's money first. Can the government, then, or any thinking person, encourage it and find that many people get on the relief rolls because their earnings are lost by gambling? This raises the question, what about government lotteries? We find that in 1776 a lottery was held for the benefit of Washington's soldiers. Lotteries helped to found Columbia University, provide buildings for Harvard College, and to rebuild Faneuil Hall. But the judgment of experience was against them and they were outlawed from the states and the Union. In spite of that we find some good people who favor that means of raising money for the government. Frederick Hall says, "But when the government sets up an honest lottery can anyone assert that it is doing anything for its weakest citizens save to accept their money and encourage their dumbness? A lottery creates no wealth; it does not even distribute it intelligently, according to merit and need; it simply juggles it to dazzle the eyes of the gullible. And newspapers encourage the fools to rush in by featuring the one lucky

one and ignoring the millions whose folly paid the winner."

III.

GAMBLING UNFAIR AND DISHONEST

Gambling is wrong because it is unfair, just as is implied above; millions lose when perhaps only one wins. The winner is taking money that does not belong to him, but to the thousands who have paid it into the fund. Gambling is getting something for nothing, and thus creates an unsound attitude toward the earning and spending of money which is dangerous.

It is in spirit dishonest, because it is based on getting something for nothing, and it tends to create dishonesty in people. The boys may begin by matching pennies; then they buy something and get a chance on the punch board, or the slot machine, and gradually they are caught by the lure of gambling, and by its insidious power until they are its victims. A mother of junior high school young people reports that when a slot machine was put into the corner lunchroom near the school, the seventh and eighth grade boys used first their pocket money, then their lunch money, and finally, "borrowed" money from the mother's purse, or the teacher's pocket-book. Gambling teaches one to be a parasite on the weakness of others. In Newark, N. J., it is said there is a factory which manufactures gambling equipment that can be fixed and regulated so only the operator knows how it is manipulated to win when he wants to win. So many kinds of this cheating gambling equipment does this company supply that a one hundred eight page catalogue is required to list all the devices.

IV.

DAMAGES CHARACTER

The greatest reason that gambling is wrong, is the damage done by participating in it, to the character of the participant. It leads to wastefulness, to discontent, to jealousy, and breeds dissatisfaction with the normal way of making money.

What can church people do to help prevent the spread of this national menace? We can vote against all questionable means of raising money for churches, such as, raffling quilts, selling chances on a turkey, on a house and lot, the use of Bingo, or any such game of chance. None of our churches is using any such methods, but there are churches in

the land which are using even worse than those mentioned. We can refuse to let our names be registered for Bank Night, and to be found in the crowd at the theater on Bank Night. We can refuse to participate in any proposition which makes possible getting something for nothing, thus fostering the gambling spirit. We can be different as Christians, and by standing for only that which is absolutely free from the gambling spirit we may help save the younger generation from this present national menace.

RESOLUTION QUOTED ABOVE

We the members of the Ritchie County Ministerial Association feeling that Bank Night, as it is now being conducted is:

1. A public nuisance, in that it is attracting large crowds and amassing them in a way that endangers life, health, and property. It causes congestion of the streets and interferes with the normal conduct of the people.
2. It is detrimental to the morale of the people in general and fosters the gambling spirit in particular.
3. And that it reaches into the many poverty stricken homes and takes money the people can ill afford to spend in such a way.
4. And that it is detrimental to the best business practices of our communities.
5. And that it is a violation of the anti-lottery laws of our state.

We, therefore, advise our church members to stay away from it. We further urge the public in general, to stop and think of the far-reaching effect this mad rush to secure something for nothing is having on the boys and girls of this day.

DENOMINATIONAL "HOOK-UP"

WHITE CLOUD, MICH.

Though we have had a very mild winter we are all anxious for spring.

Church services have been well attended all winter, and we have much for which to be thankful.

It was a blessed privilege to have Dr. H. C. Van Horn with us a few days in January. Being president of the General Conference, secretary of the Tract Board and editor of the SABBATH RECORDER, his interest and knowledge of all denominational activities made it possible for him to be of special help to us. Several families are now enjoying the weekly visits of the SABBATH RECORDER as a direct result of this visit.

Is there a physician wishing to locate among Seventh Day Baptists? White Cloud needs a doctor.

We now have a good dentist. Dr. Ellis Johanson of Battle Creek has located here. Dr. and Mrs. Johanson are very helpful in the activities of the church, and have already endeared themselves to the people here.

CORRESPONDENT.

NORTH LOUP, NEB.

As you know, I have long been a believer that the Seventh Day Baptists need to make efforts to settle in locations where there is a Seventh Day organization, and I thought it might be wise to mention to you that here at North Loup there is opportunity for a large number of our people.

We are now building an irrigation ditch that will, before the end of the summer, irrigate all this valley. Without doubt this whole valley will be divided into many small farms and the country and town will support many more people than heretofore.

It is told by the engineers that there will be so much work soon, building laterals, bridges, and leveling fields and the like that much help, even from outside, will be needed. Just to what extent this is true we cannot say, but surely there will be a change. The main canal from Ord to North Loup is more than half dug already and the machines are working night and day now.

It is my thought that this fact might be mentioned in your paper in the hopes that Seventh Day Baptists might consider settling here where there is bound to be more than usual opportunity in the next few years and where there is a good church society.

Our church work is going along fine with Rev. Claude L. Hill, although it seems that instead of people moving in they are moving away.

Very sincerely,

GEO. G. GOWEN.

WATERFORD, CONN.

Holy Week was observed at the Seventh Day Baptist church in Waterford with the singing by the choir of the cantata, "The Crucifixion," by Sir John Stainer. Indeed it might be said that the choir observed Lent by giving up one evening a week to rehearsals for this "meditation on the sacred passion of our Lord."

The soloists were Mr. Harry T. Shurts, bass, and Rev. Albert N. Rogers, tenor. Miss Josephine Maxson accompanied at the organ and Mrs. Albert Rogers was at the piano. The service was opened and closed with

prayer and made a fitting memorial at the regular prayer meeting hour on the evening of Good Friday.

The members of the choir shared in singing the same cantata earlier in the week with the choir of the First Baptist Church of New London, where the pastor is director of music.

The Easter Sabbath service was marked with solemn and joyous music, including a duet by Miss Helen Maxson and Mrs. George Osborne, "Hark, Hark My Soul," by Shelley. The sermon for the beginning of the week was entitled "Religion for Crowds"; the Easter message was "Religion for Times of Solitude."

CORRESPONDENT.

SHILOH, N. J.

TWO HUNDREDTH ANNIVERSARY

The Shiloh Seventh Day Baptist Church held services on Sabbath day, March 27, commemorating the two hundredth anniversary of its constituting. The Marlboro Church joined in the celebration and all sessions were especially well attended. At noon, a luncheon was served by the ladies of the church.

The morning service followed the usual procedure of worship with special features centering around the history of the church. Deacon John T. Harris "raised the Psalm" with the choir singing the response in replica of the manner of doing it in olden times. Mrs. Thurman Davis paid tribute to all members seventy-five years of age or older, of which group there are twenty listed on the church records. Ten were present and received a white carnation as a token of the esteem in which each is held. About forty former choir members came to the front of the church to sing, "Majestic Sweetness Sits Enthroned," as another special feature.

The original hand-wrought iron figures, 1771, which marked the date of the building of the second church were on display, as were the original articles of faith. The responsive reading was given from copies of these articles, written and signed two hundred years ago.

The Scripture was read by Rev. H. L. Cottrell, whose father, Rev. Ira L. Cottrell, was a former pastor of the Shiloh Church. "Voices of the Past" was the theme of the address by Rev. Leon M. Maltby, in which he told something of the first Jonathan Davis connected with Seventh Day Baptists in this vicinity. An opportunity was given for expression of

desire for church membership. Five young people responded.

The afternoon service was comprised of three distinct parts. The unveiling of the memorial tablet of the Loisanna T. Stanton organ was in charge of Mrs. B. B. Sheppard, the chorister, who was largely instrumental in securing donors for the organ fund. Half the cost of the organ was taken from the legacy left the church by Mrs. Stanton. The tablet holds twenty-five names in memory of those who have passed away and six names in honor of those now living, subscriptions for which aided largely in completing the purchase of the organ.

Six sketches from the "History of the Early Church," written by John Bonham, were read by Mrs. Judson Harris, Mrs. Joseph Bowden, Mrs. William Parvin, Miss Elizabeth Lupton, and Mr. Bonham.

An opportunity was given to the church members present to sign their names, as a rededication to the covenant of the church. The record will be preserved as a matter of permanent church history.

During the program Lowell Ayars of Bridgeton played two selections on the organ, and an instrumental trio consisting of Mrs. Charles Harris, David Davis, and Louis Schiabile, with Miss Eleanor Schiabile as accompanist, played three selections.

The program of the day was under the direction of the historical committee, members being Miss Leona Hoffman, Mrs. Joseph Bowden, Miss Florence Bowden, John Bonham, and Rev. L. M. Maltby. The same committee will promote a program to include more of the high lights of the two hundred years of the church's history, in August, when the General Conference will meet with the Shiloh Church.

The A Cappella Choir of Guilford College, North Carolina, gave an excellent sacred concert at the church the evening after the Sabbath, under the auspices of the Young People's Class. **MRS. CHARLES F. HARRIS.**

PLAINFIELD, N. J.

On Sunday, March 14, our church people and several outside friends were entertained in the Sabbath school room with the moving pictures of Alfred University's Centennial Pageant, presented by Professor John Reed Spicer, one of our former Plainfield boys. The pictures were much enjoyed and a silver offering was taken.

We were happy to have with us for a few days in March, Dean A. J. C. Bond and others of his family—Virginia and John Reed with their children, from Alfred, and Elizabeth and her husband Evertt Percy from Salem, W. Va.

A church family supper was held March 21, each family bringing its own supper. The presentation and discussion of the church budget followed.

Our Easter services were most enjoyable. The choir, with Mr. Howard S. Savage as organist and director of music, did some excellent work. A beautiful vesper service was given Friday evening, March 26; and at the morning service the choir rendered the cantata, "The Resurrection," by Manney. Several visitors came to church to hear the music. Pastor's Warren's short address was most fitting and impressive. The flowers were beautiful and tastefully arranged.

The Sabbath school held its annual meeting on the evening of March 28. Reports were given and officers were elected for the coming year. Mrs. L. Harrison North was elected superintendent.

The members of the choir with their husbands and wives were entertained at the home of Dr. and Mrs. Stanton Davis on the evening of March 31. It was one of those good times characteristic of the Davis home.

The annual church meeting was held Sunday, April 4. Business meeting was begun at four o'clock; supper at six. Business continued after supper, with letters from absent members and reports of committees. Pastor Warren received a unanimous vote to remain with the church as pastor for the coming two years.

CORRESPONDENT.

MARRIAGES

HARLOW-CHAPMAN.—On December 24, 1936, in the Seventh Day Baptist church at Riverside, Calif., by Pastor Loyal F. Hurley, Mr. Mahlon Harlow and Miss Vera Chapman, both of Riverside.

TRUMAN-LING.—At the home of the groom's parents, Mr. and Mrs. Geo. Truman of New Auburn, Wis., March 29, 1937, Mr. Wayne G. Truman and Miss Jessie Ling, C. B. Loofbourrow officiating.

The three essentials for soul winning are grace, guidance, and gumption.—*Bishop J. Taylor Smith.*

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MARTHA'S PRAYER

Lord of all pots and pans and things; since I've no time to be
A saint by doing lovely things, or watching late with thee,
Or dreaming in the dawnlight, or storming heaven's gates,
Make me a saint in getting meals and washing up the plates.

Although I must have Martha's hands, I have a Mary mind;
And when I black the boots and shoes, thy sandals, Lord, I find.
I think of how they trod the earth, what time I scrub the floor;
Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with thy love, and light it with thy peace;
Forgive me all my worrying, and make all grumbling cease.
Thou who didst love to give men food, in room or by the sea,
Accept this service that I do—I do it unto thee.

—Author Unknown,
Western Recorder.

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