

Hymn—"Stand Firm for the Lord and Right."

Reading—"Beer as Competitor of Milk," Stanley Warner.

Solo—"Where Is My Boy Tonight," Miss Thorngate.

"Amateur Night" sponsored by the Doers Class was held in the church parlors at 8 p. m., April 24. First and second prizes were given to the ones that were judged the best in music and recitations. Following the program refreshments were served.

The Ladies' Society was entertained at the home of Mr. and Mrs. Chester Stone Sunday, April 25.

A special Mother's Day service is being planned, and in the evening the Mothers and Daughters banquet will be held.

CORRESPONDENT.

BROOKFIELD, N. Y.

Mr. and Mrs. Harold Camenga are moving this week into the farm home vacated by Mr. and Mrs. C. W. Camenga. Little Marie and Myrna Camenga make the fifth generation of this family to call the old place home—it having been occupied continuously by some of them since Daniel and Lodema came here following their marriage in March, 1840.—*Brookfield Courier.*

YONAH MOUNTAIN,
CLEVELAND, GA.

The Yonah Mountain Sabbath Society continues with its work of teaching Sabbath school and having prayer meetings on Friday nights. Just recently we had twenty-one out for Friday night service and the following morning we had twenty-one out for Sabbath school, but the same persons. This is quite a stride from five children in a class last July fourth. Praise God for his blessings on the work. As the spring opens up and the weather and roads are better here in the mountains, we hope for more people to come out. In fact, many have so expressed their intentions. Pray for us in our small effort to praise God

FARMING OPPORTUNITY

A good living and exceptional opportunities for the future for two more Seventh Day Baptist farmer's families working the 75-acre Co-operative Truck, Poultry and General Farm at Sisco, Fla. A genuine opportunity for the right parties desiring to live in this delightful State. Geo. A. Main, 112 Marion St., Daytona Beach, Fla.

by establishing his truth here in the mountains of north Georgia.

—From a personal letter.

OBITUARY

HOLDREGE.—Lida Truman, daughter of Dudley and Roxana Church Truman, was born February 13, 1857, in the town of Otselic, N. Y., and died April 2, 1937, at De Ruyter, N. Y.

As a girl she attended school and church in Seventh Day Hollow. Her parents were Seventh Day Baptists and that faith remained hers throughout life. She was married on February 22, 1883, to Morrell Holdrege, who died some twenty years ago.

She had three brothers and two sisters: Albert, Rocelia Truman Finch, Anna Truman Ray, Adelbert, and Welcome who is the only one still living. She leaves one adopted son, Gaius Holdrege.

The funeral service at the home of her son in De Ruyter was conducted by Rev. Neal D. Mills, pastor of the Seventh Day Baptist Church. Burial was in Hill Crest Cemetery, De Ruyter.

N. D. M.

MAXSON.—Martin L. Maxson, born in Richburg, N. Y., February 8, 1852, died at Gentry, Ark., March 24, 1937.

He was converted to Christ and united with the Seventh Day Baptist Church in his youth, to which faith he remained true throughout a long and useful life.

He has surviving him three children: Mrs. Eva MacClain of Oregon, Mrs. Sylvia Clubb of California; and a son, Wallace, who cared for his father throughout his declining years, also a host of relatives and friends. He was a good citizen, a faithful Christian, and loyal to the truth as God gave him to see and know the truth. Farewell services by his pastor. Interment at Springtown.

E. R. L.

WHITFORD.—Allen Clark, son of Rev. O. U. and Euphemia (Allen) Whitford, born December 24, 1870, at New Market, N. J., died at his home in Westerly, R. I., March 29, 1937.

He came to Westerly in 1884, when his father became pastor of the Pawcatuck Seventh Day Baptist Church. After he was graduated from Westerly High School, he attended Milton College for two years; he then returned to Westerly and entered the employ of C. B. Cottrell & Sons Co., remaining for forty-three years.

Mr. Whitford was an active member of the Pawcatuck Church, and for fourteen years was clerk. He served as a member of the Board of Managers of the Seventh Day Baptist Missionary Society for some fifteen years.

On June 22, 1904, he was united in marriage with Miss Etta Jenks. He is survived by his wife; two sons, Kenneth C. and Allen O. Whitford; and two grandchildren, all of Westerly. There are also a nephew, a niece, and brother-in-law, Dean Alfred E. Whitford of Alfred, N. Y.

Pastor Harold R. Crandall officiated at farewell services. Interment was in River Bend Cemetery.

H. R. C.

The Sabbath Recorder

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No. 19

BEHOLD THY MOTHER

"Behold thy mother!" By these words—the shortest will ever made—the Man of Sorrows bequeathed to his beloved disciple the only inheritance which he left on earth—his mother.

"Behold thy mother!" Today, across the centuries, this summons comes again, with gentle urgency inviting all mankind's sons and daughters to consider the sweetest word the world has ever known: "Mother."

—Hon. Charles H. Tuttle.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 122, No. 19

WHOLE NO. 4,719

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Mother's Day Once more the season returns when we are reminded of life's best earthly friend—mother. One of the happiest customs of our time is the observance each year of the second Sabbath, or Sunday, of May as "Mother's Day." If any one class of people is more deserving of reverent gratefulness than another it is surely the mothers, and especially Christian mothers. Yet too often they are neglected and forgotten pitifully, their sacrifices have gone unrewarded and their teaching unappreciated.

One cannot conceive of a million—whether it be dollars, miles, or years; it is just as impossible for anyone to conceive of the almost infinite degree of self-sacrificing service bestowed upon us by those beautiful characters whom we dearly love—although we may at times forget, but who never forget us—called mothers.

Can anyone tell of the physical suffering we have caused her? Or the heart aches? Think of the times she has tied up mashed fingers, rubbed liniment on a sprained ankle;

the times when she sat all night by your side when measles, whooping cough, or pneumonia were burning you up. Think of the sacrifices and self-denials she made that you might have new clothes—like the others; or the times she washed the dishes or carried in coal while you played, or when you "forgot"; when she got up in the night to bring you a drink or put on the extra comfort; waited and watched when you were out late and she did not know where you were; wept and prayed when you seemed indifferent to the call of Christ; hurried and slaved to get you ready for some special occasion and then, perspiring and almost exhausted, got herself ready in the last ten minutes while the rest waited impatiently; listened eagerly to your enthusiastic plans when you were going to make an extended trip or going to college, yet all the while her heart was bleeding because you were going away. But, oh, the futility of human attempt to enumerate the variety of ministrations received from her whom we may well think of as our human angel—*Mother*.

Though far we may have gone from home in years and space, we never have gone beyond her love, and well we know "My mother's prayers have followed me." Mildred M. North in the *Methodist Protestant Recorder* versifies "A Mother's Prayer."

Keep those I love from harm and sin this day,
Guide busy hands and feet, dear Lord, I pray.

So many times in childhood days I'd call,
"Be careful, darling, lest you slip and fall."

And now since they have grown, to thee I call:
"O keep them, Father, lest they slip and fall!"

It is well for all to remember that what mother has done merits—if she yet lives—an appreciative letter and the realization in your life of her best ideals for you. If she has gone on to her reward, then why not resolve once and for all to live the life you know she would like to have you live?

We are living in a hard-boiled world and sometimes we hear a protest against sentimentality for Mother's Day. Well it is to think and live in the practical. Well must we insist on the training and experience of the best kind of motherhood; insist on the directing of energies toward making motherhood safe. But God forbid that we should not seize upon every occasion possible for stirring sensibilities and arousing holy memories that will be good for our souls. The following verses

may not be good poetry, but the writer is back of what it says of *Mother*:

On Mother's Day come memories
Of her, and all the bygone years,
When she would gently comfort me
And soothe my childish fears.
When older grown, she'd counsel me
And say no matter what my fame,
She wanted me to be a man,
And play an honest game.

So when the Lord of earth and heaven—
Who surely doeth all things well—
With beckoning hand my mother called,
To come with him to dwell,
She left a last and loving word
Before she crossed the tideless sea,
'Twas, "Darling be a good, true man;
My blessing rests on thee."

She fearless stepped into the waves—
Those waters deep, and dark, and wide—
Where Death stands waiting by one shore,
And Life the other side.
So blinded were we by despair
We failed to sense the mighty power
That bore her calmly o'er the flood,
Or gift, she left as ours.

In after years when wand'ring far
In careless ways, and sin was near,
Through darkened halls of memory,
Again her voice I hear:
"Have you been strong and pure, my boy,
And bravely lived a life that's true?
Let this your constant comfort be,
That mother prays for you."

And may the God who rules in heaven,
Help me to guide my feet aright,
That on the resurrection morn,
I'll meet her in the light.
Oh, may her prayers all answered be,
And ere I leave this world of care,
Would I could send a word to her,
And tell her, "I'll be there."

—Selected.

Another Sabbath Supplement The non-appearance of the Sabbath Supplement for the months past has not been due to lack of interest on the part of the RECORDER management. But there has been difficulty in securing recent and up-to-date material. In this issue will be found three papers from our theological school at Alfred, prepared by members of the junior class. Dean Bond's prefatory note gives the background of articles that follow. We are sure our regular readers will be interested not only in what is written about the vital truth of the Sabbath, but because of the young writers with their enthusiasm and sparkling young life. Others who, we hope, will read will be helped and encouraged by the arguments and points of view presented.

Items of Interest Congressional Hall of Fame recently received two new accessions. During the years, according to "Washington Observations," by Jacob Simpson Payton, in *Christian Advocate*, the state of Nebraska has been without representation in the hall, its niches unfilled. The statues unveiled last week amid impressive ceremonies were of J. Sterling Morton and William Jennings Bryan. Mr. Morton rendered eminent service to the nation as Secretary of Agriculture during Cleveland's second administration, and is famous as the founder of Arbor Day. Years ago Mr. Morton raised the slogan — "Plant Trees," and a movement was started on the treeless plains that has resulted in the need of saw mills in many parts of this western state.

His announced policy of economy in Washington was almost revolutionary and resulted in his department's returning of two million dollars to the treasury of the \$11,000,000 appropriated for the four years. For that reason, Mr. Payton suggests, "his fame should not only be perpetuated in the Hall of Statuary, but in this period of governmental spending it might be well to have three additional bronzes cast, one for the House, another for the Senate, and still a third for the office at the White House."

It is said that on his wife's death he had on the stone erected over the grave her name and the names of his four sons. Showing this to his sons, he is reported as saying to the sons: "I have brought you here to see this inscription and to warn you that if any one of you ever disgraces his mother I will have a workman come and chisel your name from this monument." Those sons lived successful, useful lives and no question ever arose concerning the removal of a single name.

As one might easily guess, the name of Bryan would be found honored by his native state. It is fitting that his statue should share a place in company with "other orators such as Henry Clay and Daniel Webster, and with reformers such as Frances E. Willard. In that day when the nation shall recover its rationality it will thank Nebraska for establishing in this place of honor a God-fearing statesman who not only was eminent as an orator, but was an uncompromising advocate of peace and national sobriety."

According to a News Release, the Moody Bible Institute is equipping its Radio Station, WMBI, for a much extended gospel ministry by the erection of a new vertical radiator to take the place of the old-type tower. The single tower is four hundred ninety feet high. The ground system called for ten and three-fourths miles of one-inch copper strip, for the laying of which the purchase of eighteen acres of additional ground near the transmitter building at Addison, Ill., was required.

The tower is of the Shunt Excited type . . . and is expected to double the service area of effective reception for the forty hour per week instruction and gospel programs of WMBI. It is interesting to note that the Moody Bible Institute, in order to keep its equipment up-to-date, is the first radio station in this district to order this type of tower, and it is hoped that it will be ready for operation by the first of June.

National Voice News Bureau of Los Angeles quotes Congressman Claude A. Fuller of Arkansas, saying, "The whiskey trust is one of the biggest monopolies ever known in this country and is rapidly becoming a national scandal," in a sensational attack in Washington, as he renewed his fight for a special investigating committee to probe the multi-million dollar liquor lobby. He charged that whiskey and bottle trusts are flagrantly violating anti-trust laws and employing federal officials for their "influence value" at fabulous salaries.

In submitting his resolution calling for a special investigating committee for the purpose of subpoenaing officials of the whiskey trust, Fuller said that nine distilleries are selling 80 per cent of the whiskey and that they maintain a "powerful lobby with millions for expense and for hiring influential executives with strong political connections."

"Among those named as in the employ of powerful liquor interests and their salaries were the following: Dr. James M. Doran, former Federal Prohibition Enforcement Administrator, \$30,000 per year; W. Forbes Morgan, former treasurer of the Democratic Committee, employed for a period of five years at \$500,000; Grover Whelan, New York politician, \$75,000 per year."

"Repeal has me all scared," the above News Bureau quotes Courtney Riley Cooper, author of "Here Is to Crime." He continues:

"I put out about \$2,000 to help the fight on prohibition and now I go into towns and find about twenty to thirty per cent of high school kids buying liquor. I am worried about repeal because they are selling liquor to minors." We wonder what Mr. Cooper could expect, and do not wonder at his worry. Sometime again the American people will rise up in indignation and wipe the traffic off the map.

Half of the 38,500 traffic deaths in the United States last year were laid to liquor, according to a report adopted by the New York Conference of the Methodist Episcopal Church, April 17. The report also urged the necessity of total abstinence, and recommended that any one renting or using property for sale of intoxicating liquor be disowned as a member of the Methodist Episcopal Church.

Two compulsory Sunday-observance bills, identical in nature, were introduced in Congress, one in the Senate and the other in the House of Representatives, compelling barbers to close their shops on Sunday. Such legislation is in violation of the First Amendment to the Federal Constitution, which forbids Congress to make any law looking toward the establishment of religion or prohibiting the free exercise of the conscience in religious matters.

To compel a barber to close his shop on Sunday or cease laboring on Sunday is an interference with religious rights and personal liberty. Sunday observance is a religious requirement, and when Congress compels a man to observe Sunday by law, it is religious legislation, and is in violation of the Constitution. The Supreme Court of the United States has interpreted the First Amendment and the limitations it has placed upon the powers of Congress thus:

The First Amendment to the Constitution, in declaring that Congress shall make no law respecting the establishment of religion or forbidding the free exercise thereof, was intended to allow every one under the jurisdiction of the United States to entertain such notions respecting his relations to his Maker and the duties they impose as may be approved by his judgment and conscience, and to exhibit his sentiments in such form of worship as he may think proper, not injurious to the equal rights of others, and to prohibit legislation for the support of any religious tenets, or the mode of worship of any sect.—133 U. S. 342.

The report was accepted.

Treasury balances were reported by the treasurer as follows:

Tract Society balances:	
General Fund	\$ 24.50
Reserved for "Recorder" supplement ..	31.00
Reserved for publication—"Free From the Law"	74.20
Reserved for second printing, Conradi tract	10.00
Reserved for "Recorder" subscription for someone	2.50
Denominational Building Fund	95.19
Reserved for Historical Society rooms ..	117.89
Maintenance Fund	350.90
	<hr/>
	\$ 706.18

Permanent Fund balance, for investment, \$4,663.58

The quarterly report of Mrs. Ethel T. Stillman, treasurer, was as follows:

Ethel T. Stillman, Treasurer,
In account with the
American Sabbath Tract Society
For the quarter ending March 31, 1937
Dr.

To balance on hand January 1, 1937:	
General Fund	\$ 59.16
Reserved for "Recorder" supplement ..	481.00
Reserved for tract publications	84.20
Denominational Building Fund general ..	113.92
Reserved for Historical Society rooms ..	117.89
Maintenance Fund	381.31
	<hr/>
	\$1,237.48

To cash received since as follows:

GENERAL FUND	
Contributions - individuals	\$ 8.50
Denominational Budget	481.02
Income from invested funds - Tract Society ..	458.31
S. D. B. Memorial Fund	1,269.08
Receipts from "Sabbath Recorder"	1,169.72
Receipts from "Helping Hand"	410.75
General printing and distribution of literature ..	24.06
Income from D. B. Egbert Trust Fund ..	1.90
Income from E. Pearce Trust Fund	1.90
Sale of battery from car, Lewis Camp ..	2.00
Special contributions:	
"Recorder" publication - individuals ..	8.00
Denominational Budget	2.50
Taxes - Denominational Building individuals ..	51.40
Denominational Budget	2.50
"Recorder" subscription for someone ..	2.50
"Helping Hand" for Jamaica	6.00
J. H. Coon, treasurer - balance due account first installment on Denom. Bldg. tax loan ..	214.27
Transferred from Dora B. Egbert Trust Fund	15.00
	<hr/>
	4,129.41

DENOMINATIONAL BUILDING FUND
Interest on note, Silas G. Burdick estate

MAINTENANCE FUND	
Publishing house - rent	\$ 150.00
Account alterations for offices	75.00
Income, Denominational Bldg. Endowment	3.62
	<hr/>
	228.62
	<hr/>
	\$5,616.51

The proposed bills compel barbers to observe either "Sunday" or "Saturday" solely because of religious beliefs. That is purely religious legislation. It establishes a most dangerous precedent, which will doubtless be followed up, leading to drastic religious legislation of every kind.

Every lover of liberty should send personal letters to his senator and congressman, protesting against this un-American religious legislation.
—From Liberty.

MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in adjourned session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, April 25, 1937, at 2.00 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Lavern C. Bassett, Nathan E. Lewis, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Asa F. Randolph, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs, and Business Manager L. Harrison North. Visitors: Mrs. L. H. North and Trevah Sutton.

The board was led in prayer by Esle F. Randolph.

The minutes of the March 14 and April 11 meetings were read.

Corresponding Secretary Herbert C. Van Horn reported as follows:

Since the last meeting of the board more than ninety letters have been written by your corresponding secretary besides a mimeographed letter prepared and mailed to sixty-two churches and leaders, the third in the RECORDER drive. Many of the above letters related to Conference matters.

Within the above time the secretary has visited and spoken in the churches of south Jersey and New England on SABBATH RECORDER, other board interests, and other denominational matters. He finds some growth in interest and concern in the churches on most of these important and vital subjects.

A visit was made by the secretary, accompanied by Pastor and Mrs. Willard D. Burdick of Rockville, on an inquiring Sabbath-keeping family in Massachusetts not far from Providence, R. I. For two or more years correspondence has been had with this family, and "tithes" received to be used by the Tract Board.

Tracts and SABBATH RECORDERS have been mailed on request of inquirers and others, and the Directories remaining on our shelves have been sent out to all churches for bulletin use.

Cr.

By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion Work	\$ 47.50
"Sabbath Recorder"	\$1,556.40
"Sabbath Recorder" supplement	330.00
	<u>1,886.40</u>
"Helping Hand"	368.26
General printing and distribution of literature	321.63
Corresponding secretary - salary	356.50
Postage, stationery, etc.	7.22
Treasurer's expenses	57.00
Annuity Gift income	313.75
Editor Emeritus - honorarium	131.63
Payment account loan from bank, General Fund	168.75
Interest on renewal note	10.78
Payment account loan, Denom. Bldg. taxes	666.67
Interest on renewal note	72.74
Real estate expenses:	
Bellevue Ave. property - taxes and repairs	112.89
Prescott Place property - taxes, insurance, and repairs	132.44
Account "Recorder" subscription, J. C. S. Kenyon	1.30
Dora B. Egbert - withdrawal from trust fund	15.00
	<u>2,046.67</u>
	<u>\$4,670.46</u>
MAINTENANCE FUND	
Coal and maintenance expenses, printing shop	\$ 210.69
J. H. Coon, treasurer - income from Denominational Building Endowment.	56.18
	<u>266.87</u>
	<u>\$4,937.33</u>
By balance on hand:	
Reserved for "Recorder" supplement ..	\$ 151.00
Reserved for "Recorder" subscription for someone	2.50
Reserved for tract publications	84.20
Denominational Building Fund - general ..	134.92
Reserved for Historical Society rooms ..	117.89
Maintenance Fund	343.06
	<u>\$ 833.57</u>
Less overdraft - General Fund	154.39
	<u>679.18</u>
	<u>\$5,616.51</u>
Total indebtedness, General Fund	\$2,768.75
Indebtedness for Denom. Bldg. Tax loan	5,818.55

ETHEL T. STILLMAN,

E. & O. E.
Plainfield, N. J.,
April 7, 1937.

Examined, compared with books and vouchers, and found correct.

J. W. HIEBELER,
Auditor.

The report was adopted.

The Committee on Distribution of Literature presented a report through its secretary, Frederik J. Bakker, which report was approved.

Business Manager L. Harrison North reported as follows for the Supervisory Committee:

The publishing house is quite busy at present, with work on hand sufficient to keep production up for the next few weeks.

The old Cottrell cylinder press, which was once used to print the SABBATH RECORDER, but which has not been operated for nearly six years, has been sold for \$100.

Charles H. McCann, who has been foreman of the plant for several years, severed his connection with the publishing house on March 29.

The report was approved.

The report of the Committee on Young People's Conferences and Summer Camps was read by Chairman Franklin A. Langworthy as follows:

Your committee would report that a meeting was held on April 25, 1937, with one member absent. The one item of particular interest discussed was in regard to Lewis Camp at Ashaway, R. I. With what information is at hand from some churches in the Eastern Association the committee is working along lines which it hopes will lead to a definite announcement in the near future in regard to plans for Lewis Camp.

The report was accepted.

The report of the special committee on a drive for funds for the payment of current taxes on the Denominational Building as requested by the Commission was presented by Asa F. Randolph, as follows:

Your committee appointed at the meeting of your board held January 10, 1937, for the purposes as set forth in the following excerpt taken from the minutes of that meeting, namely,

The minutes of the meeting of the Commission on January 2, 1937, include the following resolution which was adopted:

Be it resolved, That it is the judgment of the Commission that for the year 1937-1938 all items in the Conference Budget relating to the Denominational Building be removed from the Denominational Budget and made an item for special appeal to the denomination and that the Tract Society be asked to carry on the campaign, expense to be met from the proceeds of the campaign.

Be it further resolved, That in view of the special crisis facing the General Conference in January, 1937, we ask the Tract Society to commence a campaign immediately for raising sufficient funds to care for the taxes on the Denominational Building billed to them on January 1, 1937.

after general discussion voted that the communication from the Commission be referred to a special committee to be appointed by the chairman, such committee to study the matter and report back to the board.

This committee respectfully reports:

1. A formal meeting of the full committee was held, also numerous informal discussions of the matter referred to it have been had, both with members of the committee and also with others.

2. It appears evident from a reading of the said resolutions adopted by the Commission, that the first of the two resolutions is not intended to and does not refer any matter to the Tract Society except and unless the suggestion therein contained be first adopted by the General Conference, unless it be that the suggestion contained in the last clause of that resolution reading, "expense to be met from the proceeds of the campaign," be interpreted or intended to apply to the provisions of the second resolution.

It appears that the provision contained in the second resolution embodies the only matter contained in the request of the Commission so

OXFORD AND EDINBURGH

BY REV. AHVA J. C. BOND

The editor in a recent issue of the SABBATH RECORDER made reference to the Conference of the Universal Christian Council for Life and Work which is to be held at Oxford, England, next July. This editorial prompts me to do what I have been thinking for some time I ought to do, that is, to say something to our people through the columns of the RECORDER about this conference and the one to be held at Edinburgh, Scotland, in August.

The first conference on "Life and Work," as it is often called, was held at Stockholm, Sweden, in 1925, and was attended by President J. Nelson Norwood who made a trip to Europe that year and who consented to serve as a representative of Seventh Day Baptists at the conference.

In 1927, the first meeting of the World Conference on Faith and Order was held at Lausanne, Switzerland. Rev. A. J. C. Bond represented the Seventh Day Baptist General Conference at the Lausanne Conference, and Rev. Peter Taekema represented the Holland churches. During the years since, much has been done to bring these two movements closer together. One result has been the decision to hold the next session of the Conference on "Life and Work" at Oxford in July, and the next Conference on "Faith and Order" at Edinburgh in August of the present year. This is done in order that delegates may attend both meetings. During the brief period between the two conferences there is to be a worship service for all delegates and visitors at St. Paul's in London, accompanied by an impressive procession of Christians of many denominations and from many lands.

The important question is whether Seventh Day Baptists are to be present and take part in the discussions at these conferences where important subjects of great interest to the whole Christian brotherhood are to be considered.

The General Conference at its session held at Alfred, N. Y., in 1935, elected Rev. A. J. C. Bond a delegate to the Edinburgh Conference, with the understanding that no financial obligation was involved, and with the further stipulation that in case the appointed delegate could not attend an alternate might be selected.

directed to the Tract Society and by it referred to this committee.

3. At the formal meeting of the committee the matter was carefully considered. It was decided to prepare suggestions for a campaign as requested, including draft of a proposed appeal for funds for recommendation to your board.

4. Later, in looking up data to incorporate in an appeal for funds, your committee was faced with the conviction that because of and pursuant to the purpose and spirit, if not also the expressed intent of the General Conference, in its action in adopting the "New Forward Movement" or "Onward Movement" plan and (or) Denominational Budget, a campaign for funds such as the Commission, as embodied in its second resolution above quoted, asks the Tract Society to commence, should not be undertaken by the Tract Society, except and unless it be first authorized by appropriate act of the General Conference, although recognizing, as we do, the urgency which prompted the Commission to make the request.

Your committee feels that for the Tract Society to inaugurate a campaign as suggested, and without first having the authority of the General Conference, so to do, might properly be termed an act of insubordination, or, if not so harshly named, would at least be disloyal to and tend to demoralize the plans of the General Conference as embodied in the adoption by it of the Denominational Budget plan.

5. In view of the foregoing, this report is submitted for your consideration.

Nathan E. Lewis, *Chairman*,
Ethel T. Stillman,
Asa F. Randolph,
Committee.

Dated Plainfield, N. J.
April 25, 1937.

After extended discussion in which James L. Skaggs, Esle F. Randolph, Herbert C. Van Horn, President Randolph, Courtland V. Davis, George R. Crandall, J. Alfred Wilson, Hurley S. Warren, Everett C. Hunting, and Asa F. Randolph participated, it was unanimously voted that the report be adopted.

It was voted that the recording secretary convey to the Commission a copy of the action concerning its request.

A letter from Mrs. William M. Stillman was read by the secretary.

A copy of the Will of Catharine Y. Stillman was presented by Asa F. Randolph and certain paragraphs ordered recorded by the secretary. It was voted that the May meeting of the board be waived.

The minutes were read and approved.

Adjournment.

CORLISS F. RANDOLPH,
President,
COURTLAND V. DAVIS,
Recording Secretary.

At the Conference in Boulder last year the president of the General Conference was authorized to appoint a delegate to the Oxford Conference with the same stipulation as to financial obligation. On motion of the Edinburgh delegate the president was authorized to appoint a delegate to the Conference on Faith and Order also, since there was no prospect that the appointed delegate could attend.

My main purpose in writing this is to express the hope that someone who is going to England this summer will let that fact be known to the president of Conference. Indeed, I would earnestly urge some good loyal Seventh Day Baptist who contemplates a trip abroad soon to consider whether he cannot go this year. It would be most unfortunate, it seems to me, if we are not represented at these conferences.

The president of Conference wonders whether the seat reserved for our delegate may not already be taken at Oxford. I realize that pressure upon the secretary is great since many people are anxious to attend. I trust, however, it is not too late for us to be represented provided someone can go. The secretary wrote me some time ago asking if I were planning to attend, as was my privilege as a member of the American Section. I replied that my seat as a member of the American Section might be assigned to someone else since I was not planning to attend, but asked him to hold the seat reserved for the representative of the Seventh Day Baptist General Conference. Our delegate to Edinburgh will have no difficulty. In fact, an alternate will be seated if one is appointed and is present.

I trust I will not be considered over-enthusiastic in this matter in urging it upon the attention of Seventh Day Baptists at this time. Since 1927, I have been a member of the Continuation Committee of the World Conference on Faith and Order and for several years a member of the American Section of "Life and Work." I am somewhat acquainted with the road over which these movements have come, and the progress that has been made in their discussions, and the regard with which many leaders of the movements look upon Seventh Day Baptists. We should carry through, if possible; and if someone can go at his own expense, he will be given respectful consideration on the part of the conferences, and he will be rendering,

in my judgment, a real and very significant service to the denomination.

Alfred, N. Y.,
April 30, 1937.

MISSIONS

EVANGELISTIC CAMPAIGNS IN CALIFORNIA

A recent letter from Rev. Loyal F. Hurley brings the good news that, among other activities, two evangelistic campaigns are planned this spring in California, one in Fresno and the other in Healdsburg. In Fresno Pastor Hurley is to have the help of Brother Friesen and in Healdsburg Rev. John I. Easterly is to be his co-laborer.

It should be remembered that our church in Riverside encourages Pastor Hurley to carry on this evangelistic and missionary work. The church pays his salary and the Missionary Board bears his traveling expense except what the field supplies and Pastor Hurley contributes.

The campaign in Fresno is to commence May 2, and will be in session when these words reach the readers of the SABBATH RECORDER. The meetings in Healdsburg will follow those in Fresno as closely as can be arranged. Pastor Hurley and his co-workers are depending much upon prayer and ask that praying people remember these meetings especially. True intercessory prayer is one of the chief means given Christians of bringing things to pass in their own lives and of establishing the kingdom of heaven. Regardless of distances, all can help in this way if in no other.

AN INSPIRING CAREER IN THE FIELD OF EVANGELISM

The career of Rev. Charles L. Goodell, D.D., whose death occurred the twenty-seventh of last month, has been an impressive example of a life dedicated to evangelism. Very few men in the last generation have won as many to Christ as has Doctor Goodell, and it has been his the last seventeen years to do much to create interest in evangelism among all Protestant churches in America.

From 1917 to 1935, he was executive secretary of the Commission on Evangelism of the Federal Council, holding this position efficiently till he was eighty-one years old. He led

in the planning for nation-wide evangelism and he stirred the churches with his addresses. The last eight years he has been the radio preacher for the Commission on Evangelism.

Perhaps Doctor Goodell's most signal work in the field of evangelism was as a pastor in Providence, New York, and Brooklyn. Very few pastors have been as successful in this field as was Doctor Goodell. One of the churches which he served in New York had one thousand members when he became pastor, and in the first ten months the number was increased to two thousand, on the average of one hundred a month. In one day he received into the church 364 members. His preaching was simple, searching, and compelling, but it is said that his success was the result of his personal work more than his preaching. Some one reported that he wore out the back steps of the apartments in his section of the city calling on the people who needed his ministrations.

Doctor Goodell worked in his own way, but certain things stood out in his marked career in evangelism. He had a passion for men, he prepared himself thoroughly, he worked hard, he avoided sensational methods, he did not sound a trumpet before him to be seen of men, he shunned fads in doctrines, he did not engage in stupid disputations, he preached the simple gospel of God's love and man's great need, and he considered that the chief business of the minister of the gospel is to win men to Christ and give them Christian nurture. By virtue of these things he was, in his generation, one of the foremost preachers in America and able quietly to lead multitudes into the kingdom of heaven. These things made his ministry great in achievements, and the same things will make the career of any minister or missionary efficient.

A UNIQUE BOOK IN THE FIELD OF MISSIONS

Many books appear every year in the field of missions. The mission book which interests and helps one person may not be of the same service to another, this point depending somewhat on one's general knowledge of the subject.

One of the outstanding mission books, if not the foremost, in this field the last year is one by Dr. Stephen J. Corey, entitled "Beyond Statistics—The Wider Range of World Missions," published by the Bethany Press, St.

Louis, Mo. Doctor Corey is president of the foreign mission society of the Disciples of Christ. For twenty-five years he was the executive secretary of this society and visited their work and that of many other boards in mission lands.

This book is described as, "A new book from a different viewpoint, the uncatalogued results, the intangible effects, the vast outreach, the profound influence, the imperishable impact of the missionary enterprise in building the kingdom of God on earth." It describes what missions have accomplished, as will be seen from the titles of some of the chapters: Uplift, Better Living, Health, Education, Good Will, Miracles in the Vernacular.

The interesting pages of this book picture graphically what the missionary enterprise has accomplished in the reconstruction of human society and what the world would be had it not been for the self-sacrificing work of missions. This is seen from the following quotations selected at random from scores found in the book:

One of the most striking results of Christian missions has been the uplift of women. We have in our home a huge brass neck-ring, weighing eighteen pounds, taken from the neck of an African woman during a visit to our own mission in the Congo, twenty-four years ago. I never look upon that ornament of torture that I do not think of what Christianity has done to break the bondage of those helpless jungle women. The trembling, naked woman, on the porch of the missionary bungalow, asking to be relieved of the pagan ornament which her owner had hammered around her neck, and taking her first steps as an humble inquirer after truth, is a symbol of the beginning uplift of Christianity as it touches womankind and the home around the world. That woman represented the ignorance, the fear, the superstition, the slavery of body and soul which sadly characterize hundreds of millions where the redemptive power of Christ has not gone. What a contrasting condition Christianity has brought to the same woman—a Christian faith in the place of animistic fear; a Christian husband, home, and children, instead of polygamy and the status of a slave; education of mind and hand and heart, and a song of joy for the present and hope for the future upon her lips.

In the wider reaches of helpfulness, the missionaries have advised governments on peace, added inventions for human good, introduced new ideas for commerce and agriculture, overcome hurtful customs, taught industry, put value upon human life, and created an appreciation of personality. When a savage has been converted he has immediately wanted a stool, a suit of clothes, and a book. The first gave him a sense of domestic felicity, the second a consciousness of decency and virtue, and the third began his edu-

cation. Someone has wisely said, "Nobody but an intellectual provincial, a moral agnostic, or a dogmatic quack can be cynical about these great results of missions." It would be intellectual dishonesty to ignore the great social uplift which the versatile and tireless work of missions has brought to the world. Any religion must be judged by the test of its practical application in the daily lives of its followers.

Some mission books treat one phase of the subject and others present other branches of this great work; but Doctor Corey's book, "Beyond Statistics," will be helpful to all interested in missions. It will do more. It will stir those who are indifferent to the Master's Great Commission.

THE GOOD WORK ADVANCES IN JAMAICA

DEAR FRIENDS IN U.S.A.:

The month of March proved a very interesting month in the work in Jamaica and I want you to share our joy. We visited several small fields and encouraged the work among the struggling brethren, and in these places there would be hope of building churches if we were multiplied several times instead of being only two.

We had been urged to come to an old field for some months, so decided to send Brother Isaac Smith to prepare the field for a visit. On March 7, before daybreak, I headed my car toward a community near Lluidas Vale, about fifty miles from Kingston. The fog was so heavy that I was compelled many times to get out of the car and wipe the windshield dry, and on reaching the place of baptism the fog was still a fine rain. The brethren assembled at a stream bed that, because of the drouth, had only pockets of water in it. This is very unusual in Jamaica and I may say this spot was the poorest I have ever baptized in because of the stagnant condition of the water, and in this mountain area we could not choose because the people had already come over five miles. We baptized ten candidates before a good audience and there was much joy as we headed for their new church location. This return trip was largely upgrade to a spot where I parked the car. They had a horse waiting for me, because it was miles inland to Brother Patrick Perkins' home, up and down over a trail impossible to drive over. I declined the horse and walked with many others. The heat was sufficient to make us all dripping wet on arrival at a beautiful booth, the

home of the new church and also the home of our Brother Perkins. Years ago Pastor Mignott started a work in this area, but it fell away; yet Brother Perkins remained faithful, and today he is the leader of this new church. The crowd filled the booth and, after praise and thanksgiving, the new Tidixon Church was organized with twenty baptized members. This was followed by the communion and, with Brother Smith, I rode back to the highway in time to reach Kingston for the evening service. Much credit is due Brother Smith in fusing into this church a live-wire spirit, and recent echoes come that another class of ten is awaiting baptism and that they are determined on building a new church near the highway.

On Sabbath, the thirteenth, I visited the Bowensville Church and found them courageously planning to complete their church building. At vesper time I drove to Guys Hill Church and spent the closing hours of the Sabbath there. I remained all night, and at seven-thirty we went to the valley to the nearest stream, three miles away, and baptized six candidates. Pastor Mignott went with us in the car, but did not get out because of his inability to see. He has labored faithfully in this field and we are sorry he is unable to participate in all services. Brother Grant is a genial and capable leader in this church.

March 21 found me clear across the island at Wakefield. Brother Lyons has a splendid church and a most promising field. I spent Sabbath with them and on Sunday morning I baptized five. Again we traveled about three miles to the stream, the majority of the people walking. In the afternoon there was a "Harvest," when the members and friends of the church bring in fruits of all kinds to be sold for the church, and I learn that they received nearly seven pounds (\$35). I preached to a church well filled, and when I left, the yard was full of people.

This made a total of twenty-one baptisms in March and the organizing of one new church. There is much work that I cannot do because we are handicapped by lack of time, strength, and money. I am anxious for more native workers, but they must be trained and paid a nominal sum. Brother Connolly and family left for Grand Cayman in late February and that leaves the Kingston Church without pastoral care. We shall miss the Connollys because he was a capable leader and his wife

GERARD VELTHUYSEN, JR.

September 27, 1865 - December 1, 1936

BY CORLISS F. RANDOLPH

Gerard Velthuysen, Jr., was the second child and elder son of Rev. Gerard Velthuysen, of Haarlem, Holland. His only sister, Sarah, older than he; and his younger brother, Peter, both had preceded him to the Better Land.

Gerard (the old Dutch form, rather than the modern one of Gerhard) was born at Haarlem, Holland, September 27, 1865. His father, who had conducted a prosperous business in Haarlem until he finally decided to devote his entire time to the gospel ministry, gave all three of his children a good education. His sister, Sarah, became a school teacher, specializing in English, and accompanied her father on the occasion of his first visit to this country, in order to perfect herself in that language, as well as to make the acquaintance of American Seventh Day Baptists. This visit, by father and daughter, was made in the late summer or early fall of 1882, at the earnest invitation of Messrs. George H. Babcock and Charles Potter, corresponding secretary and first vice-president, respectively, of the American Sabbath Tract Society, both of whom were visiting in Holland at the time the invitation was extended. This visit to America was made at the time of the annual meeting of the General Conference at Ashaway, R. I., with the First Hopkinton Church. Sarah possessed literary ability of note. Of special interest to Seventh Day Baptists is the "Baptismal Hymn" which she wrote. It has been in constant use by the Holland churches from its writing up to the present time.

Gerard, Jr., was educated for a teacher; and, at the age of twenty, or thereabouts, was possessed of a teacher's diploma and was duly accredited to enter that profession. Had he made this his life-work, doubtless he would have won distinction in that field, for he was born to be a leader. However, he was early impressed with the evils of the Napoleonic Social Code, which at that time prevailed throughout Continental Europe, and Holland was no exception. The seaports of Rotterdam and Amsterdam were flagrant examples of the evils fostered by this code. After long and prayerful consideration, and with the encouragement and co-operation of his father, he decided to abandon teaching, and devote his life to this phase of social reform in his own coun-

a splendid help in the church work and life. The family are now at home in their native island, and Brother Connolly promises that he will start a work for Seventh Day Baptists there. The maintenance of this family in Jamaica for years is almost entirely due to contributions made by the Riverside Church and Mr. and Mrs. N. O. Moore. I am trying to fill this lack of leadership as best I can, but we are decidedly short handed. "Pray ye the Lord of the harvest that he will send forth laborers."

Pray with us for the guidance and help that we need so badly in this island that needs Christ as much or more than other parts of the world.

Yours in his service,

MR. AND MRS. G. D. HARGIS.

Jamaica, B. W. I.,
April 15, 1937.

WHAT THEY SAY

MY DEAR H. C. VAN HORN:

There is no doubt that young people today are facing problems that are based on creeds, ideas, opinions, and theories which come from tradition rather than from truths that were spoken and taught by our Savior, the embodiment of truth and righteousness. No one takes every passage in the Bible literally. But there is enough truth in Christ's own statements so that the "way-faring man, though a fool, need not err therein." . . . Christ said—"ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Too many are prone to listen to scientific opinions . . . and it has made sad inroads in the underlying principles of our Lord. . . . We as Seventh Day Baptists need to look well to our attitudes . . . and practices if we expect to maintain our principles and the truth and teaching of . . . Jesus Christ. For he was the Lamb slain from the foundation of the world, by whom all things were created. He was divine for he said he and his Father were one. . . .

No doubt we are living in critical times and it behooves us as Seventh Day Baptists to look well to our principles lest we get sidetracked with preconceived opinions and traditions.

Respectfully,

F. G. MONROE.

Battle Creek, Mich.

try. At the outset, there was associated with him his very dear and intimate friend, Joh. van der Steur, likewise a member of the Haarlem Church. Bound together by ties of affection, like unto Jonathan and David, they entered upon this tremendous task with the zeal of the fiery old Prophet Amos, and that, too, with unconquerable souls. And such equipment they sorely needed; for this campaign was to be one of war, that of war with the knife to the hilt. They carried their attack to the very doors of the houses of the plague; and there they took their stand and used their powers of persuasion to dissuade both patrons and would-be patrons, alike, from entering. Naturally, the keepers and inmates of these houses hotly resented the interference of these reformers, and spared them no indignity, even of the grossest kind, in their futile efforts to drive these apostles of decency away; but they had enlisted for life, and sturdily stood their ground. This conflict was almost identical with that which was waged by General William Booth when he began his notable campaign in East London. But the weapons of earnest and persistent persuasion made their power felt here, as they did in London. This movement soon became known as the *Middernachtzending*, or *Midnight Mission*. Other young men of their acquaintance became interested, and enlisted in the campaign for social purity.

The movement gained headway, slowly at first; but it did gain. When the present writer was first in Holland, nearly thirty years ago, the mission was under full headway in Rotterdam, as well as in Amsterdam, and Heer Velthuysen had removed his office to the latter city, whence he directed the activities throughout Holland. In those days he wore a rather long, full beard. This, with his massive physical proportions, made his a striking presence.

As the mission grew in magnitude, it became clear that a strong supporting organization was imperatively needed. Accordingly, the *Middernachtzending* was formally organized with a number of well-known men of character and influence as its board of directors, with the founder as its executive officer-secretary. The movement grew in power and influence, creating wide-spread public sentiment in its favor, and a well-nigh universal demand that these licensed dens of iniquity should be abolished. This end was effected through a new law, drafted by a commission

appointed for that purpose. Of this body, the founder of the *Midnight Mission* appears to have been the leading spirit; and when the commission had completed its work, and the new national law enacted, he was decorated by Queen Wilhelmina for his distinguished service to the state in this respect.

Meanwhile, other phases of this social canker drew his attention, and elicited his sympathy; and he became the secretary, also, of the National Committee to Combat the White Slave Traffic. As a delegate from the organizations which he represented, he attended international conventions, convened for mutual consideration of the numerous problems involved in the world-wide struggle against licensed and quasi-licensed immorality.

In the meantime, his devoted friend and efficient ally, van der Steur, consecrated to a new mission by the Haarlem Church and with its blessing and protection, had gone to Java for social work among families of soldiers whose acquaintance he had made in the *Midnight Mission*. The departure of his faithful co-partner was a sad loss; and, if the subsequent breaking of home church ties by this former companion in arms brought pangs anew, as it surely did, to him, Velthuysen closed his heart and sealed his lips.

But the work moved forward with increased momentum; and, at one time, it looked as if his social purity activities might demand his presence in India for a season. But other plans were matured, and he was spared the strain of that mission.

His seventieth birthday, September 27, 1935, was the occasion of a jubilee, participated in by numerous officers and other friends of the *Middernachtzending* and other similar organizations throughout, not only Holland, but England, France, and Switzerland, as well, all of whom united in a common acclaim of praise of the magnificent work done by this man. *De Getuige*, the organ of the Netherlands *Midnight Mission*, devoted its entire issue for the month of September of that year to this celebration. Its issue for December, 1936, is "*In Memoriam* our friend G. Velthuysen, Jr." And here again, amid its profound grief, appears the same heartfelt tribute of praise and appreciation that characterized the jubilee number of scarcely more than a year before. Another journal, *Timotheus*, of December 12, 1936, contains an article by one of his friends, entitled "*Des Heeren Werken Zyn Zeer*

THE SABBATH RECORDER

SUPPLEMENT

SABBATH PROMOTION

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AMERICAN SABBATH TRACT SOCIETY

May 10, 1937

INTRODUCTION

BY REV. AHVA J. C. BOND

Three Seventh Day Baptist middle year students in the School of Theology of Alfred University studied together during the first semester under the leadership of the dean the origin and nature of the Sabbath. At the end of the course, each student was required to write a paper. While this requirement was made known to the students early in the semester, no particular subject was assigned, it being understood only that the paper should include the convictions of the students, at least with reference to certain phases of the subjects studied. When the papers were handed in it was discovered that they together covered the field of study quite completely. Each student had produced a paper in harmony with his own particular bent, perhaps, and reflecting his own emphasis.

The result of this study of the subject and its treatment in these rather carefully prepared papers is hereby offered to readers of the *SABBATH RECORDER*.

The first paper, entitled "Origin and Durability of the Sabbath," has sought to discuss understandingly the current theories concerning the origin of the Sabbath, to appraise their respective values, and to give them what credence they may merit in the minds of reasonable and informed students of history. Having gone along with these theories as far as a reasonable mind may be expected to go, the writer finds no convincing evidence that either history or logic supports the substitution of another day for the time-honored Sabbath, the seventh day of the week.

The second paper admirably sets forth the view that Christ is our authority for the observance of the Sabbath, and our interpreter and exemplar in the matter of Sabbath keeping. The authority of the Old Testament is preserved inviolate, at the same time that the new spirit which came into religion with the coming of Christ is breathed into the ancient

and holy Sabbath of the decalogue and the prophets.

The third paper approaches the subject from the more practical point of view, and raises the question as to what we should do about this important truth which faces us every week and demands recognition. How can this Sabbath of history and of the Christ take its place in the life of the Christian today, helping him to a richer experience of fellowship with God and of helpfulness to his fellow man is the question for particular consideration.

Doubtless what is written in these papers does not represent in any final sense the last word on this subject, even for the young men themselves. The discussions do give evidence of careful, sympathetic, and conscientious study, of a disposition to be perfectly fair in the consideration of opposing viewpoints, and of personal Sabbath convictions based upon sure foundations and adequate for the building of a Christian life and a Christian social order.

ORIGIN AND DURABILITY OF THE SABBATH

BY LUTHER W. CRICHLAW

One thing is sure to be obvious to an observer of the history of the Sabbath, and that is its amazing persistence and vitality—in a word, its durability. Despite the fact that its beginnings go back to the dim long ago, it persists to this age as a holy day of rest and worship. In other words, there is a durability about the Sabbath that has made it an institution that has lasted despite the wear and tear of time and worldly-minded men, while other lesser institutions have gone by the board.

There are at least two theories as to how the Sabbath originated. One is the traditional Christian view that God instituted it "in the beginning" when he created the world by divine fiat. The other theory is that it grew out of the mores developed by primitive man just as any other great social institution grew. The former is descendent; that is, it postulates

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that the Sabbath came down from above at the same time the divine fiat made the world. The latter is ascendent; that is, it postulates that the Sabbath evolved upwards as man left the migratory stage of his development and took to the settled life of agriculture.

Regardless of which theory accounts satisfactorily for the fact of the Sabbath, it remains an established institution. And when we first find it, it is already flourishing in the Mesopotamian valley in a developed civilization, among the early Semitic inhabitants of that area, as the Assyrians and the Babylonians. It seems to be inseparably interwoven with the idea of septenary time; that is, with the idea of the seven-day week. Suffice it for our purpose that civilization as we know it was cradled among these early peoples who had, when we first have record of them, a seven-day week and a weekly day of rest and worship to their gods. These two institutions are found among many historical traces we have of the Akkadians, the Assyrians, the Babylonians, and the Egyptians.

But it is from the Hebrews that we directly get the Sabbath. Whether they got it from those civilizations which preceded them and were contemporary with them, the Babylonians or the Egyptians, it is hard to tell, but it is entirely probable that they got it from one of the two. That they in all probability did, does not destroy for us the value of the fact that we got the Sabbath from them. They took this institution from their neighbors and, possessing "a genius for religion" and a gradually developing concept of one God, they made of it an entirely new thing. They made of it a bridge to span everlastingly the vast abyss between God and man, an institution which, as often as man reflects on it, helps him to realize definitely the presence of his God.

But the Sabbath, symbol of the worship of the one God, has always had a rival institution to compete with. In early Hebrew history it was Baal-worship, which was finally stamped out in Israel and the Sabbath definitely established in the land. When Judah was taken into captivity the Sabbath was the one thing the captives could take with them that would help to keep them faithful to their God. It was strong enough to bring many of them back, after they were freed, to re-establish themselves in the land of their fathers.

"Time marches on." The Hebrews were made subject to the Romans, who had prac-

tically conquered the whole known world. Such sects as the Pharisees and the Sadducees arose. Then Jesus Christ was born, grew to manhood, and finally started preaching his revolutionary doctrines, which were so distasteful to the Pharisees and Sadducees. These latter had their own very definite notions as to what constituted genuine Sabbath keeping. When Jesus wished to make Sabbath keeping less a burden and more a thing of love, they objected. Jesus was finally crucified; and out of the facts of his life, his teaching, and his death Christianity grew.

Soon there arose a conflict between the Sabbath and the Sunday which has not been settled to this day. There were those among the early Christians who objected to the Sabbath because they felt that it was too Judaistic in its origin, and they wanted nothing to do with anything that came from the despised Jews. Thus the Sunday found a prepared place in their life. But the Sunday had already found a place in the civilization of the time side by side with the Sabbath. It came in by way of the Greek philosophies and religious sects having their origin in various oriental cults. The worship of the sun, serpent-worship, and the phallic cults, were all more or less common during this period and all flourishing to a lesser or greater degree. In fact, it was a serious question in the minds of some Sabbath keepers at least whether their day of worship was not going out. Then, too, the Sunday had the support of those Roman emperors who were more desirous of keeping their empire together than of preserving a particular day of worship.

But despite all this and in the face of every hindrance, the Sabbath has always found a warm place in the hearts of a faithful few. Then, of course, the Roman Catholic Church has thrown the great weight of its official sanction to the support of the Sunday. Among the church fathers there is a great deal said in favor of the Sunday and little or nothing in favor of the Sabbath. When the Reformation came one would naturally expect that the new, Protestant sects that arose would take to the observance of the Biblical Sabbath, since the foundation of their faith was the Bible and literal acceptance of it as supreme authority. But this was not so.

Instead, by curious processes of reasoning, many of the Protestant leaders of the period immediately following the Reformation attempted to show how the Sunday was sub-

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stituted for the Biblical Sabbath by the coming of Jesus and his "doing away with the law," and this despite indisputable evidence that he was himself a Sabbath keeper. This attempt to justify the setting aside of Sunday as the sacred day of rest is in obedience to that strange quirk of human nature which demands that all new systems and institutions shall be built on the old regardless of whether that old is or is not in accord with truth. This peculiarity of human nature in the main works fairly well, but in a few cases it leads to results that retard truth and the progress of mankind for a long period of time. The arguments used in favor of this substitutionary theory appear to one who is definitely Sabbatarian in his leanings as being decidedly an afterthought.

In England, soon after the Reformation became an accomplished fact, there arose a powerful group of Christians who were interested in seeing that Sunday keeping was carried on despite the separation of themselves from the authority of the Roman Catholic Church. There gradually arose a Sabbatarian, or legalistic, movement to force observance of the Sunday. This, of course, as is always the case when efforts are made to force universal acceptance of custom by law, led to the coming to light of groups of independent-minded folk who felt that the seat of final authority should be in their conscience rather than in any legal power; so here the English Seventh Day Baptists got their start. This is not the whole tale, but there is enough here to give one an idea of the drift of the thing.

In America the story is somewhat similar to that found in England. There have been strenuous efforts made by such societies as the Lord's Day Alliance to enforce the keeping of Sunday by law throughout the land. In this they have not been very successful, due to the inherent spirit of religious tolerance that is strong among Americans. Also there have arisen those Sabbatarian groups who have opposed pro-Sunday laws so strongly that much proposed legislation in favor of the idea has not got onto the statute books.

And what has all this to do with the durability of the Sabbath? Just this: Except in the days of the ancient Hebrews when the Sabbath reached its highest stage of development in ancient times and became an accepted religious institution, and possibly in the days

of early Christianity, those people who clung to the Sabbath have never been in the majority, and quite often have been in weak minority. Yet there have always been Sabbath keepers in all ages. We often find traces of them in the most unlikely places, and when least expected. The Abyssinians have held to both Sabbath and Sunday keeping. There are traces to be found among the Scots of Sabbath keepers. Despite vigorous persecutions at times, and at all times strong public opinion against such practices, the Sabbath has survived.

We are justified in drawing a few conclusions from this brief study. *First*, regardless of whether we hold to the descendent or to the ascendent theories of the origin of the Sabbath, we can justly conclude that its beginning is grounded in God. There is something divine in its origin, else it never would have lasted to this day through all the stiff opposition it has met. *Second*, there is some strength to be derived from the keeping sacred of the seventh day of the week that is not to be derived from the observance of the first day. There is a certain vitality and sacredness about the day itself that is not found in connection with the observance of any other day; that is, there is something divine connected with the day that makes it perpetually vital in the lives of its observers. True Sabbath keeping cannot be legislated. It is a spirit that grows out of love for the idea itself. One can grow in the way, but one cannot be forced to take the way. All attempts to legislate this institution out of existence have failed, and will fail until such a time as the Maker of this world chooses to change the order of things, or until man learns at long last that true happiness lies in doing the will of God. *Third*, the Sabbath will be kept as long as there are men left who have their wills developed to full strength. It has in itself those qualities which wear well over centuries and millenniums. And always there are apt to be those men who will keep the Sabbath out of a deep love for it, as Jesus meant it should be kept. And *fourth*, it seems to some thoughtful people that the Sabbath is possibly a solution to many of the most pressing problems facing mankind today. The Sabbath must grow on men or in the long run there will not be left any men who live vitally. Perhaps the coming of all men to the observance of the Sabbath will usher in that desired state some men call heaven.

IV.

THE SON OF MAN IS LORD EVEN OF THE SABBATH DAY

BY MARION C. VAN HORN

It is our purpose to approach the idea of the Sabbath in its relation to the Christian teaching and the attitude of Jesus. It is only fair that we first consider his teaching and attitude toward the Old Testament law as a whole. Jesus regarded the revelation of truth as coming about through a gradual process. He builds upon these laws but he reaches out far beyond to further development, supplementing and completing them at many points. There were imperfections there that had to be taken out. Jesus said emphatically that "an eye for an eye" was not the highest law. He also declared that Moses had allowed wives to be put away because of the wickedness and hardness of heart in humanity, but that it was not so from the beginning. He did not intend to abrogate the Old Testament. He says, "I came not to destroy, but to fulfill"; and he continues, declaring that a jot or tittle shall not pass till all be fulfilled. All must pass through the process of readaptation, and is thus fulfilled in the gospel.

Jesus' own life is one of the elements of the fulfillment of the law. His character was that ideal which the law contemplated. He was the personification of perfect righteousness which the law demanded. He penetrated deep into the inner meaning of the Old Testament precepts and brought to the surface the true ideal requirements that were couched there. The moral and religious significance of the ceremonies is conserved in his comprehensive principles. The highest ideals of the great prophets are realized in him and the hopes and aspirations of the nation were realized in his mission on earth.

The process of fulfillment necessarily involves a passing away of the Old Testament system as such. Just as the fulfillment of the dragon fly involves the passing away of the larva, so does the new system replace the old. This abrogation is not destructive but constructive. Jesus tells us that his system is not like a patch sewed on an old garment, but is an entirely new garment. He also shows however that into the texture of this garment are woven all the elements of Judaism which are adapted to become parts of its permanent and perfect structure. Since Jesus is our highest revelation of truth, and since it is through his uni-

versal statement of these truths that they are continually unfolding to us the knowledge of an eternal and perfectly good God, we turn to his teaching and example for instruction in Sabbath truth. Jesus revered the Sabbath as he did all the other religious institutions of his people; but he also had a freedom of inspiration which put new life into his interpretation of the Sabbath law.

As Jesus and his disciples walked through the fields on a Sabbath the disciples picked handfuls of grain. The grains they rubbed in their palms to loosen the hulls which they blew away before eating the kernel. According to the teaching of the Jewish leaders, here was a series of acts—reaping, threshing, winnowing, and grinding—each of which involved a separate sin and punishment and a sin offering. Each was an unnecessary Sabbath labor. Jesus answered the accusation. David of old did eat of the shew bread from the temple, which was only for the priests to eat. David was justified because the necessity of life supercedes the Sabbath law, as indeed it does all other legal obligations. But Jesus pointed out that that was the external application of the law. The real reason for David's justification was the fact that he was doing a work of the Lord and needed the strength to carry on. The Sabbath law is not merely a law of rest, but of a rest for worship. The disciples were following the Lord and doing his work, ministering to him. The Lord was greater than the temple; therefore ministering to him was greater than ministering to the temple. The disciples needed the strength from the grain and were thus justified in eating.

There is a traditional saying of Jesus which is not found in the Scriptural canon. This saying of Jesus was spoken to a man plowing in a field on a Sabbath and bears the marks of genuine tradition, and is valuable as such. It is: "Man, if thou knowest what thou art doing, thou art blessed; but if thou knowest not, thou art cursed, and the transgressor of the law." In other words, if you are doing this work, knowing full well that this is the Sabbath, and are thoroughly assured that the work is a work of the Lord, ministering to him; if you are certain that you have gone below the externalities to the spirit of the law and are still in the right, then blessed art thou. But, if you are working against your conscience; if you have a lurking fear that there is ought amiss, then you break the law.

V.

When Jesus healed the man's hand, he was reprimanded and accused of Sabbath breaking. Here again Jesus digs beneath the surface of the law. If a man is in danger of losing his only sheep in a pit, would he not rescue it? Would he not be justified? Was not a man better than a sheep that his life should be saved? Said Jesus: All these outward observances count for nothing with the heavenly Father. True, he desires Sabbath keeping; but such, without love, sympathy, mercy, and fairness are nothing.

The Sabbath was made for man. It was therefore subject to the ideal man. This ideal man was Christ, and he represents the race, having authority to say what is the most profitable way in which Sabbath may be observed for man's benefit. Christ taught that the Sabbath was a memorial, an ordinance for good for all the human race. In its deeds of kindness and mercy were proper. For a man to let pass a chance to do good to a fellow being was a sin. Thus was taught the sacredness of human needs. Safety and comfort of men and even of animals may be secured on the Sabbath, and harmony with the sacredness of the day still be maintained. Man is not required to serve the Sabbath and thus to suffer unreasonably or to allow such suffering to exist when it could be relieved. In such conduct the Sabbath becomes the object of worship. God is forgotten. Man becomes a slave to the letter of the law and loses sight of the ultimate, the ideal which the law strives to accomplish.

Jesus shows that relationship of man to the Sabbath is different from his relationship to the law of love and mercy and service. To this law of love, man is servant. But the Sabbath is man's servant. The Sabbath was made. It is a necessity to man. It is a provision for religious, moral, physical, and social benefit. If it is not used to produce mental, physical, and spiritual blessings to people as individuals and groups, it is desecrated even though the formalities of its observance are exact.

Jesus teaches a freedom of man in regard to the Sabbath law, but requires a reverence for the freedom that makes it sacred. When Jesus healed the sick man and told him to take his bed and walk, he was criticized. His answer was, "My Father worketh even until now, and I work." From the beginning God, through his revelation, had been working for

the salvation of man from sin, sorrow, and death. These works of love know no desire for rest. To stop work on the Sabbath is not necessarily keeping it. Surely to refrain from doing good when mercy calls to service, is breaking rather than keeping the Sabbath. Holy Sabbath never stopped the work of redemption that God carries on for his children; neither did it hinder Jesus who came to minister to the poor and needy in the name of the Father. The sacredness of the Sabbath should not stop us, but rather should impel us to follow the example and keep faith with the spirit of our Lord and Master as he went about doing good.

The Sabbath is a subject today that is just as much alive as it was in the time of Christ. The pent-up life that throbs there will some day break forth and bloom anew, and a spacious garden of spiritual beauty and social and moral uplift and peace of soul will be man's reward as he follows the Master in Sabbath keeping.

FROM EVEN UNTO EVEN SHALL YE CELEBRATE YOUR SABBATH

BY ELMO F. RANDOLPH

The sacred beauty of the Sabbath as a time for rest and worship is a priceless heritage given mankind by God at the dawn of history. In the twilight hush of sunset hour beginning each new Sabbath it is our happy privilege to cease all labor and refresh our bodies, minds, and souls in the "peace of God which passeth all understanding." But when we have accepted and fully shared the joys of the spiritual heritage that truly belongs to all Christ's followers we have yet to fulfill a duty to God and to our fellow men. Ours is the duty and the opportunity of spreading the seed of Sabbath truth in fertile soil, where it will burst into new life and grow into full harvest for future generations who see the glory of God. The Sabbath takes on new meaning and greater spiritual depth as its central purpose is enhanced by every worthwhile experience of humanity.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!"

In the memories of childhood that flood my mind, Sabbath observance with all its associated impressions is delightfully vivid and happy. Yet there is no time to which I can point as the awakening of my mind to Sab-

VI.

bath consciousness. The true beauty of the Sabbath is shown to the child of a happy Sabbath-keeping home by much the same process as that which brings him into an awareness of the fragrance and beauty of a lovely rose that has unfolded into full bloom during the night.

Is it not possible that the Sabbath consciousness of the children of Israel may have developed just as naturally as does a rose? There is no more ground for discounting the value of the Sabbath because its origin is enshrouded in the dim vistas of pre-Hebrew tradition than we would find in refusing to cherish and appreciate the sacrificing love of our mother because we are unaware of a particular time when we became definitely conscious of her love.

As Christians who accept the Hebrew race as having had a genius for religion—a keen insight into God's plans—we take the Old Testament as a history of the spiritual development of that people. By the very nature of such a history, recording the successful approach of a nation to God, we are able to use that history as a guide book and a source of faith and inspiration in our own quest for the kingdom of God.

How important is the role played by the Sabbath in this Old Testament drama that is God's? It is important enough to climax the "act of creation"; to serve as the symbol of God's guiding and protecting hand in the tumultuous "act of nationalization"; and to motivate each individual "prophet actor" as he takes the stage in the fervent interest of greater godliness. The Sabbath has its roots so firmly set in the legalistic soil of Judaism that it occupies a central place in the greatest of all moral codes, the Ten Commandments, from which position of prominence it permeates every phase of Hebrew life throughout the entire history of that nation.

God could show no greater love for any people, or any deeper appreciation of the religious development exhibited by that people, than by choosing them as the race into which his Son should be born—a divine Teacher and the Savior of mankind. Jesus was a Jew, trained meticulously in the rich traditions of his people, always at home in the synagogue on Sabbath. In fact, he was conscious enough of the divinely appointed significance and value of the seventh day of each week to make several special attempts to place a new emphasis on

the Sabbath as a gift to man from God. "The sabbath was made for man, not man for the sabbath." The religion of Christ, it is true, is free from the paralyzing formality of legalism as practiced in the Jewish law of his time; but Jesus did not in any sense abolish the law—he reinterpreted and fulfilled it. And the process of that reinterpretation brought the beauty and value of the Sabbath out into a light in which it had had no opportunity to shine before. Perhaps there is no Jewish law or practice which adapts itself so completely and so perfectly to the "Gospel of Love" as does our time-honored Sabbath as it was interpreted and observed by our Lord and Master.

"O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity,
Interpreted by love!"

The book of Sabbath history is by no means closed at the death of Christ. Bible scholars teach consistently that the immediate followers of Christ were observers and lovers of the Sabbath—the seventh day of the week. And Paul? There is certainly strong evidence in all of his writings leading us to believe that he never broke with the Hebrew day of worship nor advocated any change of rest day as a symbol of a new type of Christianity. Again and again there are clear references testifying to the fact that Paul took advantage of the opportunity to worship and to preach to the people, both Jews and Greeks, in the synagogue on the Sabbath.

The period of the Christian Church from the time of the change of the worship day to the first day of the week, or Sunday, to the present time is not without a history of Sabbath believers and Sabbath keepers outside the pale of Judaism. A belief in the seventh day of the week as a God-appointed time for cessation from labor and of spiritual refreshment has been the issue responsible for the persecution and martyrdom of more than one loyal Sabbath keeper. How worth while is our faith and our religion when it can prove heroically that

"Stone walls do not a prison make,
Nor iron bars a cage!"

What of the present in relation to Sabbath keeping? How does my life fit into the scheme of modern society as I hold fast to the faith

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of my fathers that continues to hold truth for me today? These problems are really of vital importance to Seventh Day Baptists, and to all Sabbatarians as we face modern life in all of its complexities and its social and economic demands.

It is true that those of us who keep the seventh day of the week find ourselves often embarrassed by necessity. The Sabbath is very often not an expedient tenet. But despite the difficulties that may fall in the pathway of him who would follow the dictates of his own conscience and keep the day of rest that is "in harmony with the Bible, religious history and experience, and reason," there are definite advantages that obtain for the man who first serves God, and then chooses to walk with men.

Too often we are apt to make the serious mistake of looking for the benefits that fall naturally in the realm of spiritual things to manifest themselves equally with things observed in the realm of the physical realities as we see them in our every day living. If we conceive of the Sabbath as an institution by the observance of which we may expect material reward, then the fault is not with the Sabbath, but rather with our narrow, unintelligent concept of its significance and meaning.

Has it ever occurred to you that possibly we have been putting so much emphasis on the hashing and rehashing of the Sabbath question, and upon the Sabbath-Sunday discussion, that it has been a hollow re-echoing of much abused doctrinal material, for lo! these many years?

Let us, as Sabbatarians, wean ourselves from what may be called a minority-group complex that tends to bring us away from the lofty beauty and spiritual truth of our Sabbath into a pettiness of trite discussion. Is it not probable that we may find the fullest value and meaning of our Sabbath by dismissing as much of the discussion as can be done gracefully? Perhaps we would come nearer to the true Sabbath spirit if we were to follow the example of the ancients who left no room in their thinking of God for idle speculation.

I would plead for a Sabbath observance that would stand on its own merits—without need of defense or proof. Let us plan our Sabbath so that we will always look forward during the week to the sunset of Friday eve-

ning as a time when we will come into a peaceful consciousness of God's presence as we sing:

"God of the Sabbath, unto thee we raise
Our grateful hearts in song of love and praise.
Maker, Preserver, all to thee we owe:
Smile on thy children, waiting here below."

WHAT DAY OF THE WEEK DO THE SCRIPTURES DESIGNATE AS THE SABBATH?

To this question it might be supposed that every person who has any acquaintance with the subject would readily reply — "The seventh." We are aware, however, that efforts are made to render this a difficult point to determine. We shall therefore make a few remarks upon it.

It is plainly recorded that the Creator, after laboring the first six days, in which he completed the work of creation, rested the following day, which was the seventh in the order of creation. This particular day God therefore sanctified and blessed. "And God blessed the seventh day." When the law was given at Mount Sinai, the seventh day was commanded; and the manner in which the fourth commandment is expressed shows beyond a doubt that one particular and definite day was known to Israel by this name. Consequently, they needed no instruction as to which day was intended. This is observable in Exodus 16: 22, where the sixth and seventh days of the week are mentioned by their ordinal names, as a subject with which the people were familiarly acquainted. In this place, also, the seventh day is declared to be the Sabbath. There can be no reasonable doubt but that the day which in the time of Moses was known as the seventh day was the same in its weekly succession as that which is called the seventh day in Genesis 2: 3. If the seventh day mentioned in the fourth commandment was not the same day of the week mentioned in Genesis 2: 3, as some profess to think, it must be perfectly inexplicable that no intimation is given in the history of those events that another seventh day was intended in the fourth commandment than the one mentioned in the institution of the Sabbath, especially since both are recorded by the same appellation in a direct series of events. But what removes all obscurity from the subject is, that God has positively declared that the day which he

commanded to be observed in Exodus 20, is the same on which he rested at the close of creation. "Remember the sabbath day to keep it holy." "The seventh day is the sabbath of the Lord thy God." "For in six days the Lord made the heaven and the earth, the sea and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it." This language is definite; and while it assures us that the day here commanded to be observed is the same in its weekly returns as the day on which God rested, it assures us against any derangement of the week, or loss of time which might have been produced in the long lapse of time from the creation, by the general apostasy from the true worship of God. Had the true Sabbath been lost, it was certainly restored; and the day then known as the seventh day received the divine sanction. The same remark is applicable to the subject during the succeeding history of the Jewish nation. Had the weekly Sabbath fallen into total neglect, and the day of its regular recurrence been forgotten, our Lord Jesus Christ, by giving his divine example in favor of the day known by the Jewish nation as the proper seventh day of the decalogue, has settled the question conclusively, down to that time; so that the day known in the New Testament as the Sabbath was the seventh day in regular succession from the creation of the world. A perfect uniformity among all the nations in the known world as to the days of the week, both before and since the advent of Christ, is a further testimony that no derangement of the days of the week has ever taken place. Indeed, it will not be pretended that the account of time has been lost since the introduction of Christianity. Since that period, the Jews as a people have maintained a perfect uniformity in the observance of the ancient Sabbath, though scattered through every nation of the globe; and the Christian Church, in all its divisions, has been known to observe either the seventh or the first day of the week; and for a considerable length of time, both of these days. So that we are as certain that the day now known as the seventh day of the week is the same with that enjoined in the fourth commandment, as we are of any fact for the knowledge of which we are dependent on the testimony of mankind.

In this connection, we would remark that the sabbatical law does not appoint a seventh

day, but *the* seventh day. It is but a flimsy subterfuge to pretend that the fourth commandment enjoins only a seventh part of our time to be kept holy. The people of Israel never so understood the law of the Sabbath; and their uniform conduct ever since shows that they understood it to mean the last day of the week, and that only. It will be admitted that had the Jews, in the days of Moses, profaned the rest of the seventh day, under the pretext that they had rested on one of the preceding six days, they would have paid dearly for their presumption. If, then, their sense of this precept was correct, no person in any age has a right to understand it in a different sense, for a law cannot have a contrary or a double meaning. While the terms of that precept remain the same, its meaning must continue the same. It is true that the law which enjoins the observance of the last day of every seven, does as a consequence enjoin the seventh part of our time; but it is still *the* seventh day in its order that it requires, and not merely *a* seventh part. And it should be remembered that Christ hath said, "not one jot or tittle shall in any wise pass from the law"; and that the most awful penalty is denounced on him who dares to explain away its proper meaning. It is obvious, also, that if *a* seventh day, or any *one* day after six of labor, be all that is required by the law of the Sabbath, the seventh or last must still be that day, from the fact that to change it without divine authority would be to change the length of the week and violate God's established *order*. And as in the first instance it would be sin, time would never change the character of that act. A *wrong* never will become *right* by our persisting in it. As it could not be changed without sin, so the sin must ever remain until repented of and retracted. It should be remembered, likewise, that by an admission that *a* seventh day or a seventh *part* of our time only is required, all argument for a change is effectually silenced, for if any good reason existed for one day more than another, the *mere* seventh part must be abandoned.

—The Sabbath Vindicator.

THE SABBATH RECORDER

HERBERT C. VAN HORN, D.D.,

Editor

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

Groot." (The works of the Lord are very great. Psalm 111: 2.) This was Gerard's favorite Biblical quotation; and, inspired by this text, the writer of the article succinctly reviews the half century's heroic struggles of his dead friend, and characterizes the work as gigantic. So it was; but when accomplished, the worker said *Soli Deo Gloria* (To God alone be the glory).

Consecrated as he was to this special type of service to a special human need, he had never given any thought to the ministry, as another service which he might render; but upon the death of his father, the church of which he had been pastor, fully aware of the son's facility in public speaking and of his deep spiritual life, turned to him to take up the pastoral labor which his father had laid down; and the call was not unheeded. The annual report of the Missionary Society to the General Conference in 1910, after recording the death of the father on June 1, preceding, and the consequent loss to the church thereby, continues, as follows: "The Haarlem Church has extended a call to Brother Gerard Vel-

thuysen, Jr., to become its pastor. He has accepted conditionally for six months to see if it is possible for him to combine pastoral and extensive editorial work [of *De Boodschapper*] with his duties as secretary of the Midnight Mission."

His broad shoulders and his great heart proved equal to the added burden. He was a worthy successor to the mantle worn so long by his father, and continued to serve as pastor of the Haarlem and Amsterdam churches, as well as to exercise a general pastoral care over those at Rotterdam and The Hague, as long as he lived. Rev. Pieter Taekema became pastor of the new church at Groningen in the north of Holland, and other ministers assisted at other points. The editorial care and general management of *De Boodschapper*, also, fell to the son's lot; though for several years, more recently, Rev. Pieter Taekema performed the actual editorial work. But down to the end, that, as well as all other Seventh Day Baptist and Sabbath promotion work in Holland, lay close to Brother Velthuysen's heart.

(Continued Next Issue)

HISTORY OF THE EASTERN SEVENTH DAY BAPTIST ASSOCIATION

BY REV. WILLIAM LEWIS BURDICK, D.D.

XI. CONCLUSION

One hundred years have ticked off second by second. They are a thing of the past and now belong to the ages. What of the future? That rests with us. It rests with us and God. God is willing. He will do his part. He will help us do ours. Are you willing to do your part? If so, now is the time to do it.

Again my mind turns to the men and women who, in the midst of hardship, privation, and adversity, have wrought through the century. I wish they were here today that we might greet them and they us. But though absent in body, they are here in spirit and their achievements are ours. They are witnessing from the land of everlasting victory this centennial celebration. It is theirs, I feel their presence. My mind runs over the list, many of whom I have seen and known. As we stand on the threshold of a new century, their achievements should inspire us to do our best till we join them in the Church Triumphant.

XII. PRESIDENTS, SECRETARIES AND ENTERTAINING CHURCHES

[Names omitted for lack of space.—Ed.]

WILLIAM M. STILLMAN

Scholar, lawyer, citizen, churchman, Christian, friend.

For sixty-five years a follower of Christ and a member of the Seventh Day Baptist Church of Christ, thirty-two years a faithful trustee, staunch defender of the faith, teacher of life and principles of Christian faith in its Bible school, liberal supporter, advocate

and promoter of the Sabbath truth, has gone to his heavenly reward.

He leaves a vacant place that will be hard to fill.

It is for us who remain to carry on in the faith that inspired him, to do our part in loyalty and love of our Christ in whom he believed.

We here record, in this brief minute, our appreciation of his life and devotion, together with this inadequate expression of our personal loss in his passing from our midst.

We will cherish his memory and long be encouraged by the recollection of his good life and deeds.

(Read and adopted at annual meeting of the Plainfield Church.)

WOMAN'S WORK

GOD MAKES A PATH

God makes a path, provides a Guide
And feeds in wilderness!
His glorious name while breath remains,
O that I may confesse.

Lost many a time, I have had no guide,
No house but hollow tree!
In stormy winter night no fire,
No food, no company.

In him I have found a House, a Bed,
A Table, Company;
No cup so bitter, but's made sweet,
When God shall sweet'ning be.

—Roger Williams.

STORY OF PRUDENCE CRANDALL

The people of Hope Valley, R. I., point with pride to the site of the home of Prudence Crandall. The old house, one of the oldest in the village, was recently torn down. On its foundation stands a modern home.

There she was born in 1803. After being educated in the Friends' School, Providence, and after returning to her home, she moved to Canterbury, Conn., with her father. There she opened a school, and when she allowed a Negro girl to enroll, a storm was let loose. Negroes were not to be educated if the people of that community could stop it. That was in 1833.

When her white patrons threatened to withdraw their pupils, she allowed them to do so. The school then became a school for "young ladies and little misses of color."

The community was aroused. It became necessary for new legislation at Hartford. Then Prudence Crandall was arrested and arrested again. She was sent to prison. All sorts of persecutions were heaped upon her. Her house was set afire. Further resistance

was useless. Then she abandoned her enterprise; later she married and moved to Kansas where she died at the ripe age of eighty-seven.—*Old Westerly*.

WOMAN'S BOARD LIBRARY BOOKS

LISTED ACCORDING TO AUTHORS

- Applegarth, Margaret T.—Going to Jerusalem (for junior study)
Buck, Pearl—East Wind West Wind; Sons; Good Earth (fiction)
Curry, Bruce—Jesus and His Cause
Duggan, Stephen—The Two Americas
Gollick, G. A.—Sons of Africa
Guiraldes, Ricardo—Don Segundo Sombra (fiction)
High, Stanley—Today's Youth and Tomorrow's World; Looking Ahead With Latin America
Hodgkin, Henry T.—Living Issues in China
Hulbert, Winifred—Follow the Leader (junior)
Kagawa, Toyohiko—Christ in Japan
Laubach, Frank C.—Seven Thousand Emeralds
Mackay, John A.—That Other America
Mathews, Basil—The Clash of World Forces; Roads to the City of God; Consider Africa
McConnell, Francis J.—Human Needs and World Christianity
Means, Florence Crannell—Rainbow Bridge (very good - junior)
Miller, Margaret Ross—Women Under the Southern Cross
Montgomery, Harriet—From Jerusalem to Jerusalem
Morrow, Honoré—Splendor of God (fiction and biography or biographical novel)
Palmer, Albert W.—Orientals in American Life
Rojas, Ricardo—The Invisible Christ
Ross, Emory—Out of Africa
Russell, A. J.—For Sinners Only
Schweitzer, Albert—Out of My Life and Thought (autobiography)

Also:

- Re-Thinking Missions, A Laymen's Inquiry
Re-Thinking Missions Examined, by Robert E. Speer
Annual Report of the American Bible Society for the years 1933-34-35-36
The Seeker, a pageant, 12 copies

Any of these books may be borrowed by writing to the editor; she will send the books to the borrowers who will find printed instructions on the books' pockets.

ESSAY CONTEST

The Essay Contest Committee of the Woman's Board are hoping that a large number of essays will be sent to the corresponding secretary from each association. The contest rules appeared in the RECORDER of December 21, 1936.

A MATTER OF LOYALTIES

BY REV. LESTER G. OSBORN

CHAPTER VI

"REMEMBER"—"KEEP IT HOLY"

It was just after Christian Endeavor meeting on Sabbath afternoon, and the usual "visiting" time, with little groups scattered here and there throughout the room. Two girls, arm in arm, came to the pastor.

"Why does the fourth commandment start with the word 'Remember,' Pastor Nelson?" asked one of them.

"None of the rest of them does," added the other.

"Well, girls, what do you think?" he replied. "You evidently have been thinking about it."

As the girls hesitated, Ruth Stuart, who had overheard, asked, "Isn't it because the Sabbath was known before that time?"

"That's one reason," said the pastor. "When was the Sabbath instituted?"

"At the creation," answered Ruth.

"Sure," said Mary, the one who had brought up the subject first. "It says so right in the commandment. Is that the reason?"

"One of them, as I said," replied Mr. Nelson. "But I think there are deeper applications we can make to the word. Did you ever stop to think which commandment is easiest to forget?"

"Hm-mm-mm. Let's see," replied Mary. "I remember last summer when I was up in Michigan that I darned a pair of stockings, and never realized until that night that it was Sabbath day."

"I expect most of us have had similar experiences," mused the pastor. "I remember when I was at a Christian Endeavor convention in the city one time, that I was waiting for a street car and bought a newspaper. I never will forget how queer I felt some time later when I remembered that it was Sabbath day. I think that Sabbath keepers should stay away from the noise and bustle, the un-Sabbath-like rush after business and pleasure, and the worldliness of the crowd as much as possible on the seventh day, for these things are not conducive to 'remembering' the Sabbath day."

"It sure doesn't seem like Sabbath day in a city, or even down-town here," said Sarah, the other girl.

"What's all the argument?" asked Bill, strolling over, taking his place beside Ruth.

"We were just asking Pastor Nelson why the fourth commandment begins with 'remember,'" said Mary.

"And he says that one reason is that it was an old institution, beginning long before at the creation, and another is that it is the easiest commandment to forget."

"What do you think, Bill?" asked Ruth.

"Yes, Bill," said the minister, "give us your idea."

"Well," he said, "I always thought it was because they had known it before, and God gave it to them with a new meaning or for a new purpose. And I guess that's part of it. Our pastor up in New York used to say that it was because the reason for Sabbath observance wasn't as plain as for the other commandments, and God had to call their attention to it especially. He said that Sabbath meant physical rest, but it meant more than that, the true purpose being to minister to our spiritual lives, and spiritual things are harder to discern."

"You have put it very well, Bill," said the pastor. "And I'm glad to hear that someone else feels about it as I do. I'm afraid we forget the spiritual side of it too often. You have heard me say plenty of times that I consider the desecration of the Sabbath to be the entering wedge to loss of spirituality."

"Just how do you mean that, pastor?" queried Sarah.

"Well, Sarah," he answered, "you just think of someone who used to be active in the church, who attended meetings, took part in different things, but who is indifferent now, and almost never comes, and has very little to do with any of the church work. Don't mention any names. Each of you think of someone. What is the attitude of these people toward the Sabbath?"

"I can't think of anyone like that who cares very much for the Sabbath," said Sarah thoughtfully.

"Same here," came from someone else.

"Now, do you know when and how these people started to lose interest?" he asked.

"I can tell you about a fellow out in New York," said Bill. "He was a teacher and out there the teachers' meetings are always on Sabbath day, and attendance is a requirement. He argued that he wasn't teaching just for money, but for the good he could do in that profession as a life work, and that he needed the association of the others of the state, and the addresses and discussions to

help him to do his life work better, so he went. I heard him tell somebody that he felt queer the first time he was there on the Sabbath."

"That sounded like a good argument, didn't it?" interrupted the pastor. "Go on, tell us the rest of it."

"Well, before long he didn't think anything about it," continued Bill. "Then one Sabbath the football team was playing in a neighboring town, and the teacher who usually went with them was sick, and the principal asked this fellow to go in his place. He said he'd rather not, but there seemed to be nothing else to do, and it was school work, part of his job, so he finally went. Well, pretty soon he was going to every game, and now he has lost interest in the church entirely, and doesn't come once in a blue moon."

There was a hush for a moment, then the pastor spoke feelingly. "That's why I get so in earnest when I'm talking about Sabbath observance," he said. "People think sometimes that I'm harsh. They feel like a little fellow who said after church, 'Mother, that preacher sure did get mad, didn't he?'"

There was a hearty laugh at this, then they sobered again as the minister began to speak.

"That's just what I mean, young people, when I say that disregard for the Sabbath is the entering wedge to the loss of spirituality. I think that a good many of our indifferent Seventh Day Baptists began just there—by doing things that seemed to be all right, but which led to others that weren't."

"Say," blurted out Mary, "Remember commencement time two years ago when they wanted the girls' glee club to practice for bacalaureate service at the auditorium on Sabbath afternoon, and we wouldn't go, Ruth? Remember how disgusted Miss Mills was? And how silly Jane thought we were because we were so picky about it?"

"Yes," said Ruth, "and now she's working in a store every Sabbath, and doesn't care about church."

"And Margaret married a Sunday man, and joined his church, saying she would keep Sunday. But she doesn't care anything about the day," contributed Sarah.

"Well girls," said Bill, "let's each of us be careful of our own attitude toward the Sabbath. I know I'm careless myself once in a while."

"Amen!" said Pastor Nelson, fervently. "And let's pray for each other and for those others too, more earnestly than ever. Well, let me give you just one more reason why I think the word 'remember' is there at the beginning of the fourth commandment. Do you know that a person can break the Sabbath without the pangs of conscience that breaking the other commandments involves? I know church members who wouldn't even dream of taking anything which didn't belong to them, yet who steal God's time for personal pleasure or material gain. A person who would recoil in horror at even the thought of killing someone, will trample upon God's holy day carelessly. One who would not even think of violating the sacredness of the marriage relation by committing adultery will prostitute sacred time to unholy ends without compunction."

The group was silent, deep in thought. His voice continued after a moment, very quietly. "We need to remember in this connection that the same God who spoke the other commandments, spoke the fourth. The same hand that wrote 'Thou shalt not kill,' 'Thou shalt not commit adultery,' and 'Thou shalt not covet,' engraved on the same tables of stone the words, 'Remember the Sabbath day to keep it holy.' It is just as much a sin to break the Sabbath as it is to kill, or steal, or covet."

"Sort of makes a fellow think hard, doesn't it?" commented Bill.

"I'll say!" said Mary.

"Well, well!" remarked the minister heartily. "I didn't intend to preach you a sermon. But you asked for it!"

"And thank you a lot," said Sarah and Mary together.

"I didn't realize it was so late," said the pastor. "I must go over and call on old Mrs. Brown. She has been shut in all winter, and misses church so. Why don't the four of you come along and sing two or three songs for her. I know that she would enjoy it."

"Say! That's an idea!" said Ruth. "There are Carl and Sue over there. Get them too."

"All right. Let's go! Somebody shut the door so the church will be warm for the meeting tonight."

And out they went, to spend the rest of the Sabbath in bringing joy and brightness into a life which had reached the evening stage.

YOUNG PEOPLE'S WORK TO MOTHERS

Sunday was Mother's Day; and Sabbath was for Sabbath-keepers Mothers' Sabbath, the special day out of the whole year when we try to express to all our mothers, living and deceased, something of the deep love and gratitude which we feel towards them at all times. It is entirely fitting that we should thus honor our mothers, those sweet souls who have smoothed many of life's rough spots for us and spurred us on when we would lag.

Below, along with another article expressing its author's creed, are two poems written in honor of mothers. On Mother's Sabbath and on Mother's Sunday we wear carnations in honor of our mothers, a red one if she is living and a white one if she has departed this life. Kipling's "Mother O' Mine" can represent the red carnation, for it is addressed to living mothers; and Anna N. Reed's "A Message" the white carnation, for it is addressed to mothers who are not.

FOR ME - A SAVIOR

BY MISS LILA STEPHAN

What is life? I hear this question on every hand. Many people are puzzled by it, and many think it is an impossible question to answer. To me, life is love, God's love, the love that sent his Son to die on the cross that we might have a more abundant life.

Would life be worth living if there were no Savior? Not for me! If Christ were only a man, divine as we are, but not the Son of God, God incarnate in human flesh, then there is no hope in life. I live for the hope of his coming again, as he promises in the Bible.

A previous article found in this paper speaks of Christ as only an example to follow, a pattern by which to shape our lives. Of course, it is our duty to try to be as nearly like him as we can possibly be, but is that all there is to it?

I remember a time when I doubted the truth of the Bible, but that time is gone forever, thank God for it! I wondered if there was anything to what the Bible said, if there was really any foundation to the stories in the Bible. I reasoned this way: "What is the use of following the Master and believ-

ing in the Bible if there is no ground for it?" Perhaps some of you young people have wondered the same thing. Here is my answer.

When the Holy Spirit reached me, made me realize that I did need a Savior, then I found that everything in the Bible is true; I understood that the Bible was for me, and all in it was indispensable to me; I could not afford to miss it! I could not have a happy life without it!

And young people, neither can you afford to miss the joy which comes with knowing that you are a child of God, a member of his holy kingdom. My testimony may be small, because I am only a "little babe" in Christ as yet, and cannot speak my views in exactly the way I should like, but I can assure you of this: "I know whom I have believed, and am persuaded that he is able to keep that which I've committed unto him against that day." Try it, young people, give God a chance in your hearts, and I am sure that you will find the same happiness I have found in his service.

As to the theory of evolution—I could not bring myself to believe in a God which would make a man one way and then tell men in his book that he had made him another. It wouldn't be God! It makes God out to be a liar, but man is the one who has made the error! The Bible states very clearly that God made the earth and all in it in six days, and rested on the seventh day. It gives a very detailed account of the making of man, and there is nothing there about any one-celled animal from which man sprung. Man has changed a great deal since he was first created, in fact he has degenerated, but this change does not give any grounds for the idea that he was originally an amoeba. He was created with a soul, a mind, and in the "image of God," and no animal living, nor any one-celled animal, could develop into the creature which our Lord Jesus Christ was! Man is a distinct being, made so from the beginning of time, and no man-made theory can change the fact!

Science can develop some of the strangest ideas possible to human-kind, but there is always something behind it which they cannot explain. The previous article called this something "energy." Is God only energy; was the Creator of this universe only energy? One almost shudders to think of the thing we

would be if only "energy" created us. Only those who are really seeking the truth through faith will realize that these theories are only man-made, and nothing upon which to ground our lives.

I often wonder why men can't take God at his word, the same as they do other men. Don't we have faith in our everyday life? Don't we believe when someone tells us that he will give us something, that he will do it? Take a check, for example. We take one in good faith, believing that the person who hands us that check has money in the bank to back it; otherwise we would say, "No, I cannot take that—I am afraid you might not be honest." Would we say that to a man? Faith makes up our whole life. Of course we would not say that to a man, but yet we say, "I can't believe in God! I can't prove him!" It is as Christ says, "Oh ye of little faith!" Why don't we accept him on the same grounds we take our fellow men? Are we afraid we will lose something which we want very much, or will have to give up some of the joys of this earthly life? If you will only give him a chance! Just open your hearts to him and ask him to come in! He will give you a joy beyond compare, the joy of being a Christian! There is no doubt of it in my mind.

I have known many times of extreme loneliness, times when it seemed that the bottom had dropped out of everything. But Christ, when I thought of him, brought me back out of the "dumps" and made me see again his promise, not of a life of ease and plenty, but of hardship and struggle. It may look hard, but it is truly much the happier life in the long run. It is only a lack of faith that makes us have loneliness, and we must all say with the nobleman, "Lord, I believe. Help thou mine unbelief." It must be our prayer. We must pray for strength, for the forces of the devil who are seeking to ruin our whole lives are working stronger every day. Let him have the way he wishes in your heart! It pays!

Why do I keep the Sabbath? I have been asked this question by many people, and have been ridiculed for doing it many times. It is much easier to keep Sunday, even in a community where there is a great number of Sabbath keepers. I am a senior in high school, and have been thrown out of many school events because of the Sabbath. Ath-

letics, of which I am very fond, and scholastic events, which constitute the greatest portion of my school life, have excluded me from their ranks because of the Sabbath. If I did not believe that the Sabbath is the day appointed by God, set aside for his worship, I should turn to Sunday quickly. It is not because of our services at the church. True, they are beautiful, but many churches have just as beautiful church services, and the young people in those churches have just as much fun as those in our church; but I know that the Sabbath is different. It was made for me, to rest and worship God in a different way than on the other days, and I believe that there is no other possible day to keep and be a Christian.

I hope you young people, and older people as well, who have read this testimony will gain something from it which will lead you directly to the Savior, not letting you take any "by-paths" which seem easier, but lead to destruction in the end. Remember, "There is no other name under heaven whereby ye must be saved." Faith is the thing we must have if we expect to follow Christ! Just give him a chance!

Nortonville, Kan.

MOTHER O' MINE

If I were hanged on the highest hill,
Mother o' mine, O mother o' mine!
 I know whose love would follow me still,
Mother o' mine, O mother o' mine!
 If I were drowned in the deepest sea,
Mother o' mine, O mother o' mine!
 I know whose tears would come down to me,
Mother o' mine, O mother o' mine!
 If I were damned by body and soul,
 I know whose prayers would make me whole,
Mother o' mine, O mother o' mine!

—Rudyard Kipling.

A MESSAGE

If there is any way, dear Lord,
 In which my heart may send her word
 Of my continued love,
 And of my joy in her relief
 From pain—a joy not even grief
 And loneliness may rise above,

Reveal it to me . . . for I long
 To keep intact the tie so strong
 Between us, from my birth,
 That when we meet (as meet we must)
 There shall be naught but perfect trust,
 Such as we always knew on earth!

—Anna Nelson Reed.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is the first time I have written to you. I am ten years old and in the second grade. I am attending the Baptismal Class, and I go to church almost every Sabbath, and for the thirteenth Sabbath a little sister of mine, named Geraldine, and I sang number 17 song in the opening of the service. We had a nice time, too.

This is only my first letter. I will try to send you a better one next time.

Your RECORDER friend,

RACHEL ENGLISH.

Henrietta Cecelia,
 Pomeroon River,
 British Guiana,
 11-4-37.

DEAR RACHEL:

I am pleased to gain a new RECORDER friend in British Guiana. Yours is only the second letter I have received from there, but I hope you will encourage other boys and girls to write soon. Your country does not seem quite so far away since I have friends there.

I am glad you are in the Baptismal Class, for that means that you will soon be joining the church, one of the most important steps anyone can take. May you find great joy in your service for the dear Savior. I am glad you are able to praise him in song, for that is one way of serving him.

I'm hoping to receive many more letters from you.

If it were not for the duty and pleasure of answering your letter I would be tempted to go out for a walk, for the air is very springlike, the sun is shining brightly, the lawns and fields are growing greener every day, and early spring flowers are peeping out. Last evening some of the neighborhood children were out hanging May baskets and hung a beautiful bouquet of wild flowers at our front door. They hung it, rang the doorbell so loud that it made me jump, and then ran away. So the only way we could guess who they were was by their merry giggles as they skipped away in the darkness. But today the pretty lavender and white blossoms beautify our diningroom table. Do you ever hang May baskets?

Our kitty, Skeezi, too, must feel spring in the air for he has spent most of the time out of doors today, only coming in for his meals except once, when five dogs suddenly appeared in our back yard. Then he scampered into the house in a hurry. One dog makes him run for shelter; but think of five at once!

Your letter is the only one I have received this week so I'm writing you an unusually long letter. In your next letter I hope you will tell me something about the country in which you live; its climate, its customs, its schools, etc.; yes, and about the games and other pleasures children enjoy there.

Your sincere friend,

MIZPAH S. GREENE.

Andover, N. Y.,
 May 3, 1937.

DEAR RECORDER BOYS AND GIRLS:

I am sure you have been pleased to read this letter from a RECORDER girl in another country. Don't you think it's time you were all sending more letters for her to read? I'm still looking for them.

Now I will keep my promise by preparing another story for you. Let me see; this time I was to send you a girl's story, wasn't I?

Sincerely yours,

M. S. G.

MARIAN'S PLAYMATES

Marian Burton lived on a large farm in one of our western states, and her home was fully a mile from the nearest neighbor. She was an only child and it was not often that she had other children to play with, except at school and even there she had no playmates of her own age; but don't think for a moment that she did not have plenty of playmates, for she did, any number of them. There was Chucky, the pet woodchuck, her daddy's gift to her when he was just a baby chuck with a very sore foot. She nursed him until his foot was well and he became tame and very much of a pet.

Then there was old Tabby, the black cat and her four frisky kittens, and wonderful playmates they were; and no playmate could have been nicer than Prince, the big collie dog. He went with her every day to drive the cows to and from the pasture. The cows, too, she called her playmates. And of course there were birds and cunning squirrels, many

of whom were so tame that they would eat out of her hand; and Blacky and Whitey her pet rabbits; oh, I couldn't begin to name all her playmates.

But the playmate she loved best of all was Toby, her little brown pony. She was very careful to feed him just what a pony needed and took the best of care of him. She brushed his pretty coat until it was as glossy as silk, and he in return was a very faithful friend. Many were the fine rides she had on his back and he always carried her to and from school.

One day she was sure Toby saved her life. She was riding home from school when she saw a large bull just ahead of her, which had escaped from a neighboring pasture. She put her arms around the pony's neck and shouted, "Go it, Toby!" Like the wind Toby flew along the road and Marian was soon safe at her own door. The bull had been too astonished to stir out of his tracks. Toby had earned an extra good supper that night and best of all the confidence of the whole family.

"You never need be afraid to trust our little girl with this brave little pony, Mother," said Daddy, with tears in his eyes, as he stroked the glossy brown coat.

Not only did Marian love her many playmates but they were all very fond of her and I am sure it is very easy to tell why. Was it not because she was always kind and gentle with them and always gave them the best of care?

Perhaps some day I'll tell you more about Marian and her playmates. M. S. G.

A CORRECTION

In the RECORDER of April 26, 1937, page 330, an error occurs in the report of the China Committee in the item regarding the return of Dr. George Thorngate to China. The item reads "and allowances of \$50 per year for each child between the ages of six and eighteen." This should read "and allowances of \$150 per year for each child between the ages of six and eighteen."

HAROLD R. CRANDALL,
Chairman of China Committee.

"We may be wrong, but it seems to us that the farmers were more prosperous in the days when the politicians weren't taking care of them."

OUR PULPIT

A QUESTION OF FAITH

SERMON BY REV. T. J. VAN HORN

"And he said unto them, Where is your faith?" Luke 8: 25.

There is a dangerous storm on an inland lake. Down through the gorges of the hills that surround the lake the wind has swept and lashed the waves into foam. Out there in the middle of the sea a little boat is struggling in the tempest. The sailors are in despair, for the waters are dashing across the deck of the vessel and the boat is rapidly filling.

In the hold of the ship there is One who is calmly sleeping. The sailors at first hesitate to waken him; but they now, in terror, rush to the room where he is sleeping, and in excitement cry, "Don't you see the danger we are in? Don't you care if the ship sinks and we are drowned?" Jesus calmly goes out on the deck and without sign of fear, rebukes the wind and the sea, and immediately the waves are still.

I have recited as simply as I could a beautiful story that has come down to us in a very old Book. The word picture I have drawn has been the subject of artists for hundreds of years, and we never tire of what they have wrought, in their effort to make the story vivid.

Just a few words out of that story as it comes to us out of the Bible will be sufficient to claim our attention now. It is a question that Jesus asked of those who had awakened him—"Where is your faith?"

Jesus' questions are always pertinent ones. Why did he ask that question? It clearly implies that they had faith. The fact that they were disciples of Jesus was proof of it. At one time during their association with him they prayed, "Increase our faith." We know, then, that it was not a question of no faith, but the exercise of what faith they had. It is possible to find here a rebuke to the disciples for not allowing him to keep on with his much-needed rest. "Where is your faith at such a time as this, that you should disturb me when I stand in need of sleep?" Far from that, I think Jesus must have been pleased that they should come to him in their fear. But it was the terror and despair that called forth the question.

Faith not only saves us but makes us fearless and calm in the face of danger and even death. But in the faces and manner of these disciples there was pallid terror. They rushed to where the Lord was and cried, "Master, we perish."

We are reminded of Elisha's faith in a moment of great danger when, calm and confident, he prayed for the panic stricken Gehazi, "O Lord, open the eyes of the young man that he may see."

I have discovered in this question of Jesus, "Where is your faith?" and the circumstances that prompted it, a message that will be valuable for us. That question, "Where is your faith?" seemed to imply a force, in possession, but not functioning. At least one of its vital elements was not in evidence when most needed. In its absence the minds of the disciples were as turbulent as the waves. They were almost paralyzed with fear. I am reminded that fear has lost many an army that might otherwise have been saved. A prophet of old wisely said, "In quietness and confidence shall be your strength."

I would like for us to take that question to heart; discover again a latent power, perhaps long hidden and unused; study and analyze it to see if there is wanting in it a most necessary part that would give greater effective force, more intelligent energy to our struggle against the evil that threatens so violently. It will be well for us, in the first place, to remind ourselves of the little considered truth that fear is one of our worst enemies. I suspect that fear has lost as many battles as courage has won. When faith goes out of the life, fear enters as a destructive force, and there is no strength left for fighting. God once said of his people that "The sound of a shaking leaf shall chase them, and they shall flee as fleeing from a sword." The law that fear is disintegrating and contagious was well understood in the long ago. That is why the officers were directed to speak to the people before a certain great work was to be undertaken—"What man is there that is fearful and fainthearted let him go and return unto his house lest his brethren's heart faint as well as his heart." Back there in this old Book the question is asked, "How should one chase a thousand and two put ten thousand to flight?" The answer is easy enough when we consider the weakening effect of fear. There were faith and courage in the heart of

the one, and fear in the hearts of ten thousand. The three hundred of Gideon's army were chosen for the great battle against the Midianites, while 31,700 were sent back home as worthless because they were afraid. Multiplied instances illustrate the Bible statement. "The wicked flee when no man pursueth, but the righteous are bold as a lion."

There is little need of illustrating the truth that fear is physical as well as psychological in its effects. The physical, as well as the mental and moral fiber, is demoralized by fear. That is recognized in the familiar expression, "Paralyzed with fear." Such a shock is experienced that the heart misses a beat and the pallor of death overspreads the face.

Now this malady of fear has always been a serious handicap to the best service for men to render. Jesus recognized the malady and his power was exercised to cure. How often you hear him saying to those who are thus afflicted, "Fear not."

It is interesting to observe the evolution of faith in the experience of the disciples and to witness the elimination of fear. One of Jesus' first words to Peter was, "Fear not." A process of subtraction must be carried on in every life before much good can become operative. In the lives of these men it was a slow process, and it took a long time for this stalwart specimen of manhood, Peter, to get free from its hindering influence. His faith went on crutches for painful years before he became the victor. Faith finally broke the handicap of fear. You see that cowardly Peter on the day of Pentecost standing before that same crowd of Jesus' enemies and boldly charging them with his death. You see the disciples brought before the officers of the law and commanded not to teach about Jesus again. The story goes on to say that Peter and John replied that they themselves ought to know that God ought to be obeyed rather than men, and that they could do nothing less than to tell the things they had seen and heard. During all the years of bitter persecution there is no show of fear in all their conduct. For the record says "they saw the boldness of Peter and John." Finally, faith divested of all fear, with what gladness we read, "with great power gave the apostles witness of the resurrection of the dead."

As we read the old story our hearts are stirred with the longing that the twentieth

century Church may show the same vigorous, fearless energy that was so manifest in the first century of our history. There are some who think that this is the age of which the Savior prophesied, "men's hearts failing them for fear." However that may be, we will make no mistake to meet the challenge that is for us in this text, "Where is your faith?" Let us see if there is fear that hinders its functioning in a vigorous and effective way. There is probably as much in the moral and social conditions of today to cause terror as there was on the Sea of Galilee that stormy night. We are sailing a mighty stormy sea. The Church of Jesus Christ with all the rest of humanity is being tossed on its raging billows. You can hardly pick up a magazine without detecting this feeling of fear on the part of the people. Recent events reveal how the old ship of Zion is being blown by the winds of agitated labor on the one hand and the wild threats of intimidation by capitalists on the other. The voice of the Master in the midst of that Galilean storm, "Where is your faith?" needs to be heard.

You know what I mean when I say that we have serious problems to face. You know what I mean when I say that unbelief or, at least, faithlessness is threatening us. We are in the storm. What is needed? We need to have our fears allayed so that with calmness of spirits we may hold the vessel steady in which we are making the voyage. Let us not repeat the panicky conduct of Jesus' disciples, and come saying, "Master! Master! we perish." The old ship is not going down, but we are in danger of being thrown overboard unless we prove ourselves of value in the present crisis. We cannot do anything effective with excited nerves. Let me commend to you a book entitled *The Conquest of Fear*, recently written by Basil King. Let us hush our clamor and hear the voice of Jesus, "Peace be still." David has the word for us, while terrors were about him, "I will fear no evil, for thou art with me." Some of us still remember that terrible disaster in the mid-Atlantic more than twenty-five years ago, when that monster the "Titanic" was sunk, not in a storm but on a calm sea. Two heroes of that disaster leave the inspiration of their example for us all. They were Major Butts and John Jacob Astor. Major Butts was to have been married soon to a beautiful girl, with life held out to him in joyful anticipation of that happy event. But he brave-

ly faced death instead. He with Mr. Astor helped the women into the waiting life boat as the great ship was slowly but surely sinking. The boat would hold no more. Then he gallantly threw his own great-coat over the shivering form of Mrs. Astor, calmly stepped back onto the sinking vessel, and with a smile bade his friends good-by as the life boat drew away from the fated vessel. None of us will ever be able to show such calmness and self possession as that, because the chance will not come to us. But in our little sphere we can show as fine self-forgetfulness in the service of others, and in loyalty to our Master whose life and teaching are the inspiration of our faith.

"Where Jesus reigns there is no night,
For he is wisdom, love, and light;
No raging sea nor tempest dread,
But calm and quietness instead;
No anxious care, no blind unrest,
No heavy heart by guilt opprest;
No discontent, no gloomy days,
But brightest hope and sweetest praise;
No stumbling oft, no galling chains,
No shame, no sin, where Jesus reigns."

Let us not miss the message, "Where is your faith?" Shall we not bring it out into the light and discover any defects that may be there. Faith is the great essential in our religion. If there is anything the matter with our faith we ought to know it, and the sooner we know it the better. Faith can be best demonstrated when you do not know and cannot see the way.

There is a flashlight in our house. It is of little use at midday where the sun shines. If you want to find the value of it you must press the button in the darkness. Just now there is something the matter with that light. I took it out the other night in the dark, and its light was unsteady and dim. It will have to be taken to the electrician and be recharged. Contacts must be readjusted. There must be closer connection with the battery. Is our faith operating feebly? Let us bring it to the great power house, and pray, "Lord, increase our faith."

Now fear has come in between us and God. Is it not so? We are afraid to trust God. We fear the consequences of doing all that he asks of us. Where is your faith when he asks us to make confession of our faults one to another? You fear it will be beneath your dignity. Where is your faith when the call comes to go and tell others

about Jesus and the way of salvation. Oh, how we tremble at that! We hesitate, we fear. We distrust ourselves, and what is worse we distrust God.

We are living in a commercial age, and that unfeeling god of mammon stands threateningly in our road. Where is your faith when God says, "Remember the Sabbath day to keep it holy"? This threatening monster stands in the way and says, "You can't make a living and do that." And so we often cower before him. Where is your faith when we feel the divine call to rally all our forces in the special campaign for the salvation of precious souls, the salvation of our children, and the making strong the walls of our beloved Zion? Fear is paralyzing our efforts and faith is handicapped.

You recall the fight that Christian had with Apollyon in *Pilgrim's Progress*. The giant struck Christian a blow that brought Christian to his knees, but valiantly he struck about him with the sword of the Spirit, and shouted, "Though he slay me yet will I trust him." At that Apollyon fled in utter defeat. The devil never could stand a thrust from the sword of the Spirit, the Word of God.

As a remedy to our fears, as a mighty tonic to our faith, there is a valuable suggestion in this story. It is a closer contact with God in prayer and in an understanding of the power of his Word. "This is the victory that overcometh the world, even our faith." It must be a faith devoid of fear. It is written that "perfect love casteth out fear." A supreme love for God is what will make us bold and fearless to undertake any task, however difficult. And a faith without fear gives calmness in danger so that, with every faculty alert and functioning, we shall stand, confident and serene, in the raging storm.

DENOMINATIONAL "HOOK-UP"

COUDERSPORT, PA.

Rev. Clifford Beebe has been called to the pastorate of the Ritchie Seventh Day Baptist Church located at Berea, W. Va. Mr. Beebe was pastor of this church several years ago when the new house of worship was erected. He was active in the local and state Christian Endeavor work of West Virginia, successfully organizing the work in Ritchie County and was its first president. Following his several years' pastorate at Berea he was a missionary pastor at Little Prairie,

Nady, Ark. Among other interests he has for several years published a little paper, the "Bible Witness." For some time he has been foreman on one of Coudersport's leading papers. He is proficient in writing and in the printing business, but his heart is in the gospel ministry, and he returns to his earlier work and pastorate with cheer and vigorous hope. He expects to move with his family to West Virginia early in June.

FELLOW-WORKMAN.

BROOKFIELD, N. Y.

Mrs. Ben R. Crandall of Wasco, Calif., has been elected president of the seventh district, California Congress of Parents and Teachers. Mr. and Mrs. Crandall were visitors of Rev. and Mrs. H. L. Polan and called on other friends here, last summer, and are well known to many of our readers.—*Brookfield Courier*.

SALEM, W. VA.

Dr. Marie Linthicum, head of the department of English of Salem College, was hostess Sunday evening to a group from the sophomore and junior classes of the college at her apartment, 234 West Main Street. She was assisted by Miss Dorothy Long, a sophomore. A delicious buffet supper, carrying out a color scheme of rose and gold, was served at six-thirty, and the evening was spent in informal discussion of college life and curricula.

Among the guests were Misses Ruth Sarah Davis, Dorothy Long, Lucille King, Marjorie Zoe Johnsen, and Messrs. Wayne Rood, Ford Lewis, Walter White.

Doctor Linthicum's hospitality to students to whom she is adviser has been a very pleasant addition to their social life, and her genuine, individual interest in their work and welfare has been of great influence on the campus.—*Salem Herald*.

MILTON JUNCTION, WIS.

Mrs. A. M. Paul, Milton Junction, entertained for Miss Anna West, Shanghai, China, Tuesday at one o'clock luncheon. Thirty old schoolmates and teachers of Miss West were invited, some coming from Madison, Whitewater, Milwaukee and Janesville to renew old acquaintance.

During the afternoon Miss West gave a talk on China and exhibited articles from that country. She gave each old friend a Chinese

souvenir and they united in giving her a remembrance.—*Milton News*.

ALBION, WIS.

Last Sabbath, April 24, was very pleasantly and profitably spent with Miss Anna West and her mother. Miss West had charge of the morning service and gave a very thoughtful and helpful sermon on Prayer. The junior choir and adult choir each sang an anthem and the whole congregation joined in singing with great fervor all four stanzas of the hymn, "We've a story to tell to the nations." A picnic lunch had been arranged by the committee in charge of the whole service, Mrs. C. S. Lawton and Mrs. L. J. Green, which was served to a large company. In the afternoon Miss West talked informally and explained and demonstrated her large assortment of Chinese articles. Mrs. West and Miss West also assisted in the Sabbath school classes. They were accompanied from Milton Junction by Deacon A. B. West.

The Missionary Society of the church sponsored a miscellaneous program at the town hall Wednesday evening, April 21. Each member had been given about six weeks to save or earn one dollar by April first, and the poems telling of the methods by which these dollars were obtained were a feature of the entertainment. There was also music by the junior choir, Albion quartet, and a vocal duet by Mrs. C. S. Lawton and Mrs. J. J. Noble. A short play was given by the ladies on "Gossip," directed by Mrs. C. S. Sayre.

The Home Benefit Society turned out in a body with many guests to celebrate Mrs. D. L. Babcock's birthday at the home of her granddaughter, Mrs. Charles Saunders.

CORRESPONDENT.

OBITUARY

CHESEBRO.—Ada Leora Chesebro was born at Buffalo, N. Y., August 11, 1862, and died at her late home in Brookfield, March 23, 1937.

She has been a member of the Seventh Day Baptist Women's Missionary Aid society for twenty-five years. Her loyal support has been appreciated and her presence and support will be very much missed in the days to come.

Services were conducted by Pastor H. L. Polan, at the home. Burial was made in the Brookfield cemetery. H. L. P.

KAGARISE.—Susan Rebecca (Wolfe) Kagarise was born at Salemville, Pa., June 8, 1877, the daughter of John and Susan (Berger) Wolfe, and died at Eldorado, Pa., April 24, 1937.

On October 1, 1898, she was united in marriage with William F. Kagarise, who survives with the following children: Sherman, John and Willard, Mrs. Ora Walter, Mrs. Dorothy Guyer, and Mrs. Mae Imler. There are thirteen grandchildren, and one brother, Charles C. Wolfe. She was a member of the Seventh Day Baptist Church of Salemville.

Funeral services were conducted by Rev. L. M. Maltby, assisted by Rev. Frank King. L. M. M.

LEWIS.—Mrs. Edwin Herbert Lewis died at the family home, 358 Tennyson Avenue, Palo Alto, Calif.

Before her marriage to Doctor Lewis she was Elizabeth Loxley Taylor. She was born in New York, a daughter of Mr. and Mrs. James Manning Taylor. Her girlhood was spent in New York City and Plainfield, N. J. With Doctor Lewis, who was for many years a member of the University of Chicago faculty, and later dean of the faculty of Lewis Institute of Technology, she lived in Chicago from 1890 until her removal to Palo Alto.

She is survived by her husband and two children: Herbert Taylor Lewis of Chicago; and Mrs. Arthur Yvor Winters of Los Altos.

Dr. D. Elton Trueblood, Stanford chaplain, was asked to take charge of the funeral service because of his friendship with Doctor Lewis' sister, Mrs. B. F. Langworthy of Chicago, president of the National Congress of Parents and Teachers. Interment in Alta Mesa Cemetery.

—*Palo Alto Times*.

STILLMAN.—Lamont, son of Deacon Ransom T. and Eunice Crandall Stillman, was born in Leonardsville, N. Y., September 11, 1857, and died March 5, 1937.

In 1895, he was baptized and united with the Leonardsville Church, remaining a member to the time of his death. He was married February 25, 1892, to Miss Nettie Hibbard, who survives.

Farewell services were conducted by Pastor H. L. Polan, assisted by Pastor Paul Burdick. Burial in the West Edmeston cemetery. H. L. P.

STILLMAN.—Mary Clarine Coon, daughter of W. H. and Harmina Burdick Coon, was born at Utica, Wis., October 17, 1862, and died at Milton April 2, 1937.

Her early years were spent in Utica and she attended Albion Academy and Milton College. She was married December 31, 1883 to Adelman B. Stillman. Mr. Stillman died January 9, 1933. To them were born seven children. Surviving are four sons: Claude D., Clair L., James I., and D. Theodore; and two daughters: Ruth A., and Rose H. There are eleven grandchildren. She is survived also by one brother, James H. Coon of Milton.

Mrs. Stillman was a member of the Milton Seventh Day Baptist Church, circle number two of the Benevolent Society, and of the Woman's Christian Temperance Union.

Funeral services were conducted by Pastor Carroll L. Hill, assisted by Rev. Edwin Shaw and Rev. M. G. Stillman. Interment was made in Milton cemetery. C. L. H.

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LET US PRAY

(A Prayer for Every Sabbath-keeping Baptist. Mark 11: 24)

By REV. THEOPHILUS A. GILL

Oh! God—In Christ's dear precious name,
I claim his blood for my sin and shame;
Now let it be applied to me—
From every sin I would be free.

I've been baptized in Christ my Lord,
Have put my faith in his holy Word;
I have no hope in self at all.
Oh! God, now hear me as I call.

I'll keep thy Sabbath, though many wonder,
And say to me, "You've made a blunder!"
The Holy Spirit and thy Word agree,
What-e'er men think and say of me.

Do help me souls to win for thee,
That they make heaven successfully—
Oh! Grant me this for Jesus only,
With passing days lived true and holy.

Asked in Jesus' name. Amen.

Los Angeles, Calif.

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