

every known challenge to duty. We have made an effort to meet our financial needs, for our own development as well as to allow denominational funds to go to more needy fields. The time of our annual communion meetings is near at hand, and all arrangements for them are about complete. CORRESPONDENT.

ALFRED, N. Y.

Dr. George Scott, of Westerville, Ohio, formerly professor of Latin in Alfred University, was eighty-eight years old on Monday, May 10, 1937. The surviving members of the class of 1887 wired him as follows: "Today England crowns George the Sixth, but today we affectionately crown George the Scott, eighty-eight years old, as the prince of all Latin teachers."

Signed: "Almeron Coon, Martha Avery Coon, Eola Hamilton Whipple, Orlando Jeffrey, and Edwin Lewis."

The Allen Civic-Amandine Club met at the Champlin Club House, May 6, with forty members present. A musical program of spring songs was given by Mrs. Ramon Reynolds. Mrs. Raymond Ellis and Mrs. George Williams presided at the tea table.

As this was the last meeting of the year, the following officers were elected:

President, Mrs. Major E. Holmes; first vice-president, Mrs. G. Stewart Nease; second vice-president, Mrs. Frank Lobaugh; secretary, Mrs. Murray Rice; treasurer, Mrs. L. Ray Polan.

—Alfred Sun.

DE RUYTER, N. Y.

Next Sabbath morning, May 22, is the date set for the special dedicatory service at which the old communion set will be placed in a cabinet, the gift of Mrs. Lilla Whitford, for permanent exhibition in the church. At the same time a new set of communion plates given by Mr. and Mrs. James Alexander, Mr. and Mrs. C. O. Poole, and Mr. and Mrs. H. E. Fish will be dedicated. It is hoped that several of these friends from a distance will be present and have a part in the service.

—De Ruyter Gleaner.

PLAINFIELD, N. J.

The Woman's Society of the Seventh Day Baptist Church elected officers for the coming year at its annual meeting. Mrs. Paul A. Whitford was elected president and Mrs. H. C. Van Horn, vice-president. Mrs. O. B. Whitford opened her home for the regular all-day meeting and luncheon, April 21. A

rummage sale, a spring dinner, and a flower show have recently been held for raising money to carry on the work of the society.

Mrs. H. C. Van Horn has been elected president of the Plainfield Federation of Women's Missionary Societies, for the coming year.

The pastor with several others is working on the idea of having a Vacation Religious Day School this summer. At several of our Friday night meetings the "No-Foreign-War Crusade" has been studied and discussed. Much interest has been shown, and we are learning that the time to prevent war is to begin now and line up with the work of this crusade.

Mother's Day was observed in the church service and Sabbath school on May 8. At the Friday night meeting, May 14, Professor John Reed Spicer of Alfred spoke on the work of the Conference Committee on Vocational Guidance. At the regular church service the following morning Dean Bond of Alfred presented the interests of the seminary.

Several from the New Market and New York City churches joined us in the religious institute held in our church in the afternoon of May 15, and the next morning. Dean Ahva J. C. Bond and Mrs. Bond with the three seminary students were here for that purpose. On Sabbath afternoon Dean Bond spoke on "The Present Outlook for the Christian Church" and conducted a symposium. It was a profitable meeting. Sunday forenoon we were entertained and enlightened by the addresses of the seminary young men on the subject of "The Sabbath." A very interesting panel discussion followed. Then came the luncheon with considerable fun and merriment in singing college songs, etc. CORRESPONDENT.

"The people are the masters and not the slaves of their government."

### FOR RENT

#### APARTMENT FOR THE SUMMER NEAR THE OCEAN

A furnished apartment on a quiet street in Ashaway, Rhode Island, may be secured for the summer vacation. The apartment is on the first floor, and consists of five rooms and bath.

It is located ten miles from Watch Hill and other desirable beaches.

A family without children is preferred. For particulars address Principal C. Newton Heath, Box 154, Ashaway, Rhode Island. 5-17-37

# The Sabbath Recorder

VOL. 122

MAY 31, 1937

No. 22

## HOW LINCOLN SPOKE IT

"That government of the people, by the people, and for the people, should not perish from the earth." That is the way the martyred President spoke the last sentence of his now famous Gettysburg address. He did not say "that government of the people, by the people and for the people, should not perish from the earth." An old friend, a Civil War veteran, assures me that on the memorable occasion he stood within fifteen feet of the speaker, heard every word and thrilled at the final climax in which the word "people" was thrice spoken with feeling crescendo. The prepositions were not emphasized as is done in public reading and recitation of that last sentence, but "people" was reiterated and re-emphasized with stressed vigor and power.

—Ralph Marshall Davis,  
in Presbyterian Tribune.

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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less expressly renewed.

**"Lest We Forget"** Memorial Day returns, and this season it finds the world again in turmoil, in economic conflicts, social unrest, a highly competitive armament race—and civil (?) war in Spain. All the horrors of war are being re-experienced, and grim specters of famine, pestilence, and death accompany the war god.

On the streets of the cities are the cripples of our folly, asking us to buy a man-made poppy and so help our man-made unfortunates, victims of our war. Of course we take the flowers and turn over our coin in service for those who lost eye or limb or health in what was felt to be a just cause. We must not forget the sacrifices made—and much more, we must not forget the futility of it all. As we wear the flower or decorate the grave, let us breathe the prayer that never again shall war be tolerated, and dedicate ourselves to the proposition that we shall not sanction war any more. The futility, the cost of it all is portrayed in a few lines of the current issue of *Christian Advocate*, written by Philip Jerome Cleveland. The poem is entitled "The Poppy."

Earth did not bear this poppy in sweet fields  
Where wren and throstle sail into the sun,  
No petal drowsed in pools of summer rain;  
One fashioned this whose marching days are  
done.

A man-made poppy stemmed upon a wire,  
A flash of green and bloom of paper-red,  
Bought in the market place among the throngs:  
"A poppy, sir?" These were the words he said.  
"How much?" I asked. "Give brother what you  
will

To help the boys"—he spoke as in command—  
"There is no charge; give anything at all!"

The paper-bloom lay prisoned in my hand.  
"Give anything at all!" The sentence pulsed  
In memory—long after he had gone . . .

To fling a silver coin, was that enough,  
While they made sacrifice of blood and brawn?  
I thought of sightless eyes in white-cot wards  
And deaf ears stretched to catch a night wind's  
lore;

What could I give proportionate with men  
Whose hearts were broken on the cross of war?  
If flesh be flung, and strength, upon life's field  
To arch youth's dream of peace across the  
earth,

Only to die, could that now make amends?  
God! Who can pay the price this poppy's  
worth?

**Northern Baptist Convention** The great Northern Baptist Convention, with Herbert B. Clark as president, met in Philadelphia May 20-25. It was with regret the RECORDER editor was prevented from attending. A fine convention is reported, with a program based upon the text and theme, Matthew 16: 18, "I will build my church." We feel sure that as the reports from this convention come in, encouragement and hope will be manifest. One of our pastors, at least, Mr. Trevah Sutton, was able to attend some of the early sessions and has promised to furnish us with some glimpses of the convention, next week.

**"Burning Facts"** There has just come to the editor's hands a copy of *The Torch*, for which the American Baptist Publication Society is responsible. It is the May issue, and "flames high" with "Burning Facts" about Northern Baptists, facts that must challenge the Baptists and all other Christian peoples, whose statistics if gathered and tabulated would not be far different in averages and percentages. The facts are so graphically presented that they sweep the reader along to feel something must be done about it.

We cannot present the facts graphically. Bare figures cannot do that. But there are some that should challenge us — Baptists, though not of the Northern Baptist people.

Of the membership, 39 per cent are males and 67 per cent females. Is it to be inferred that Christianity is more a woman's religion than a man's? It is shown that 13 per cent are under sixteen, 17 per cent from sixteen to twenty-three, 40 per cent from twenty-three to forty, and 30 per cent over forty-seven years of age. At least it is assuring that the largest grouping is in the middle age limit. The 25 per cent nonresident membership seems too large and suggests that more should be done to align nonresidents with churches nearer their homes.

But one of the alarming revelations is that 71 per cent of the total membership do not serve in the local church, but stand by while 23 per cent do all the work of the church. Of the members, 47 per cent are names only, 14 per cent occasionally serve, worship, or give, while 39 per cent regularly worship, serve, or give. A pertinent question is, "Why is it that 47 per cent of church members are only names on the roll; or what does it profit a man to have his name on a church roll and fail to fulfill his church obligations?"

The average church has a new pastor every three years; about 60 per cent have missionary committees, 30 per cent mission study courses, and only about 5 per cent stewardship study courses. How much of the inefficiency, it is asked, is due to average short pastorates? Another challenging question is, "In the light of the great commission, should not the mission and stewardship studies of the church be greatly extended?"

There are in the "Burning Facts" graphic presentations of the ways of giving and of gains and losses in membership. "In the face of this record of giving," it is asked, "should church members really expect God's blessing?" And again, "If the church's program is to be judged by its fruits of growth, what are we to think of it?" And once more, "if these conditions are to be corrected, how and upon whom shall we fix responsibility?"

As the secretary-editor-Conference president studies these figures and questions, he is impressed that they, on a large scale, represent us. Our figures, only, are smaller. So far as study of our own budget is concerned, our showing is not very assuring. What can we do more to produce a larger, more whole-hearted participation in membership, attendance, giving, and support?

**Items of Interest** Radio, in the early morning of May 23, informed all listeners of the death of John D. Rockefeller, at the age of ninety-seven. The end, as reported, came rather suddenly after a brief heart attack, with none of his immediate family present.

Mr. Rockefeller will be praised for generations to come as a great philanthropist and benefactor, having in his lifetime made gifts totaling more than \$530,000,000. Medical research, education, and religion shared the bulk of his benefactions. In his organized giving he manifested the same astuteness as displayed in groping his way in industrialization. His aim, expressed by himself, was "to establish efficiency in giving," that wealth might be of greater use to present and future generations. He urged that people should be educated to help themselves, and in so doing would strike at the root of many world evils. His wealth left at death is reported as the relatively small fortune of about \$25,000,000.

While his praises will be sung, there are many who will not be able to forget the ruthless competitive methods used to build up the Rockefeller fortunes, however well they may seem to have been disseminated to a needy world.

The coronation of King George VI and Queen Elizabeth, the new rulers of the great British Empire, took place according to schedule in historic Westminster Abbey on May 12, with super-elaborate ceremonies. The coronation itself was a distinctly religious ceremonial in charge of the Archbishop of Canterbury and high churchmen of the realm, and was reverential and impressive as well as colorful and ritualistic. The young king, while maintaining a proper dignity befitting the momentous occasion, manifested a spirit of sincere humility and earnestness which completely won the sympathy and admiration of his people and reassured them as to his qualifications for the high office which he has been called to fill. May he have a long, happy, and successful reign. "God save the King!"

—Selected.

One of our country's greatest preachers was in Manchester at a public function. A councillor approached him and said that Harry Lauder and he were boys together and consequently during the great comedian's visit to Manchester he called on him. As they sat

by the fireside, Lauder said: "We are both getting older and I suppose our views on life are sober and settled by now. My only bairn was killed in the war. I have had my moments of bitterness and desolation. I have been at the point when a man does one of three things—he becomes desperate, or takes to drink, or turns to God. John, I have had to turn to God, the God we learnt about when we were lads together. Let's kneel down and pray as we used to do down in the Auld Kirk," and they did.—*Wm. Robinson in Congregational Monthly.*

The Temple Church, Los Angeles, Calif., is out for one thousand tithers. Dr. Ralph Walker says: "If we succeed, our financial problems will all be solved." Nearly four hundred signed up for the three-month period which ended January 31.

—*The Challenge.*

About three billion pieces of chewing gum are manufactured in the United States annually, practically all of which is made from one product of tropical America. This clearly accounts for the \$5,000,000 in *chicle* annually exported by our sister republics, and brings to light the workings of a most gigantic industry. It is now estimated that over \$30,000,000 worth of chewing gum is consumed in the United States each year, and it is also estimated that sufficient chewing gum is produced each year to supply every human being on earth with two pieces, and the daily energy expended in the consumption of this popular masticatory is equal to that necessary to light a city of 250,000 inhabitants for the same period.

—*The Challenge.*

## A MATTER OF LOYALTIES

BY G. O. RESTLE

CHAPTER VIII

VICTORY AND PEACE

"Bill," called Miss Pearson the next morning, when she saw him and Ruth go past her door. "May I speak to you just a moment? You too, Ruth."

Inside the laboratory she said hurriedly, "I'm ready to talk to your pastor now, I think. When will he be in his study?"

"Oh, I'm glad!" said Ruth, quietly.

"Pastor Nelson is usually in the study for an hour or so after school, so if any of us

young folk want to talk to him, we can find him there. You could see him then."

"Are you going home to lunch today? If you do, will you leave a note with him on the way?"

"Sure thing!"

As Miss Pearson handed him a note which she had already written, she said, "Tell him that I can come at four-thirty, and find out if it will be all right then."

"All right."

Promptly at four-thirty the teacher was ringing the bell at the parsonage. The pastor himself opened the door.

"How do you do," he greeted her. "I was expecting you."

When they were seated, Miss Pearson said, hesitantly, "I hardly know how to begin. Did Bill tell you what I wanted to talk about?"

"No," was the answer, "he just gave me your note and said you would be here at four-thirty."

"Well, I've been asking him some questions about the Sabbath. I never came into contact with Seventh Day Baptists before, and have never had the matter of the day of rest and worship brought to my attention. But since I have been here several things have led me to study the matter."

"And . . . ?" questioned the minister.

"Mr. Nelson, Bill and Ruth Stuart and I have had several studies and talks together on this subject. There is a fine pair of young people!"

"They surely are. Bill is good ministerial timber. I am hoping that he will be called of the Lord to preach."

"Well, the result of this study is that I've found that I have been observing the wrong day all my life."

"That's fine! It is always a great experience to learn new truths."

"I'm not so sure about that. This hasn't seemed to be a blessing, or given me any peace. I have been upset and dissatisfied. I haven't been able to sleep, and my work has been about half done."

"I wonder why that is?" mused the pastor. "Is it possible that you are convinced that it is your Christian obligation to observe God's holy day, and that you are refusing to do his will?"

Tears came into the teacher's eyes, and she was unable to speak for a few moments. Then

she said, chokingly, "I'm afraid that's just it. I want to do the Lord's will. I promised that I would when I accepted him. I have honestly tried to do so, and have lived the Christian life the best I know how. But this is so different!"

"Yes, I believe it is," said the pastor in a kindly tone. "Not different in kind, but in degree. I have always felt that people who accept the Sabbath take one step farther up the ladder than anyone else and it is a long, hard step, too. But those who have taken it have found a peace and joy in Sabbath observance which they never experienced before."

"Oh, I can't do it! I don't believe it will bring me peace to alienate my family and friends, and put myself so apart from the Christian world, and subject myself to the ridicule of people."

"My dear Miss Pearson, there is only one way to peace. I think that you know that. The path of peace is the path of obedience to God."

"Yes, I know that, and I'm afraid I'll never be contented in my heart until I do obey him in this matter. But . . .," and she paused and wiped her eyes. "But you don't know what all it means!"

"I think I understand," said the minister, "even though I was raised a Seventh Day Baptist. It is one of the hardest steps anyone can take."

"It wouldn't be so bad here, though I would have to stand a lot of ridicule from some of the other teachers. But there is a Sabbath-keeping church here and other Sabbath keepers, and I could have a real church home here in Fox Creek. But what about when I go back home this summer? There isn't even an Adventist church there."

"You won't have to leave your church there. Let it be known that you have decided to keep the Sabbath, and then go right on worshiping and working with your old church, just as usual."

"No, that couldn't be. Our pastor is rather bitter toward the Sabbath, and wouldn't want me to work there if I kept it. And what about that Sunday school class of girls whom I teach in the summer and who look to me for guidance? And what about the young people's society? Should I give up that good work for the Sabbath? Won't that be hindering the Lord's cause? Some of the girls, the last time I was

home, seemed just about ready to accept Christ. What would it do to them? Shouldn't I stay by them and try to lead them to him?"

"I wonder, Miss Pearson—and I ask it in Christian love — aren't you making excuses to quiet your conscience? And aren't you worrying about something that is none of your business?"

"None of my business? What do you mean? Isn't it the business of every Christian to render the best possible service to Christ?"

"Yes," answered Pastor Nelson, "What I mean is this. If God wants you to keep the Sabbath, and calls you from that church to another, don't you think that it is his business to see that his own work is carried on? Can't you leave those problems to him?"

"You are right! He can take care of his own work. I'm afraid I was just trying to find a way out. Oh, Mr. Nelson, I know I should keep the Sabbath, but I just can't give up all my old friends, and those old dear associations in my home church! Besides, I haven't told you the hardest thing yet. Maybe you'll think me silly, but I am engaged to a young man up there. He is a fine Christian, but I've heard him express himself on the matter of the Sabbath and Sabbath keepers. I know he wouldn't consider the matter at all. It would mean giving up any thought of a home with him. And oh, I love him so much!"

"You poor girl," said the minister sympathetically. "You certainly do have a hard decision to make. I wish that I could tell you to go ahead as you are, but I can't. When Christ commands, we cannot do otherwise than give him the pre-eminence. It is a matter of our love for him. It is a test of our consecration. But remember this, Miss Pearson, that whatever God asks us to give up for him, those things are not the best for us and for his cause, and he will fill the empty places with something so much more valuable and blessed that the sacrifice will soon be forgotten."

"Oh, I know. He always has made up to me everything I have ever given up. But this is so hard. Oh, what shall I do?"

"I wish that I could tell you. But you must make the decision yourself. I do know that you will never have peace in your heart as long as your will is opposed to the Lord's. As I said before, only in full surrender to him is peace to be found. I know that he will fill any vacant places your acceptance of the Sabbath will make. He may not ask you to give up this young man—or rather, after you have

given him up, he may give him back to you. But don't expect that. He may see that it is best for both of you, and for the cause of Christ, that you two walk separate paths. That is his concern. It is yours to say 'Have thine own way, Lord,' and to abide by his decision. 'You can only be blest, and have peace and sweet rest' until you yield everything. And may I say, and say it kindly, that refusal to follow his leading is the way to spiritual suicide."

"Oh, Mr. Nelson! No! I have influence with the young people up home, and with my pupils here. I can do a good work for him without accepting the Sabbath. Oh, tell me that I don't have to!"

"I wish that I could, Miss Pearson. But the place where God wants us is the place where we can render the greatest service to him. No, the decision must be yours. 'Loneliness of decision' is the way someone put it to me once. Shall we just lay it before the Lord in prayer right now?"

They bowed their heads, and the minister spoke earnestly to the Lord, asking for blessing upon the teacher, and for courage and strength for her, and that she might find the way to peace and joy. When they lifted their heads, the young woman spoke,

"Thank you, Mr. Nelson. I think you have helped me, though I'm still in a muddle."

"Well, Miss Pearson, it seems to me that the way is pretty clear before you. Are you going to follow it?"

"Oh, I don't know! I just can't say 'yes' to him!"

Knowing that her heart was too full for further talk, the pastor said sympathetically, "Well, you just keep in touch with the Lord, and I know you'll find the right answer. You are consecrated fully, or you wouldn't be bothered with this question. I feel that you will surrender to him in this matter. And when you do, rest assured that he will have a work for you to do, and that he will accomplish more through you because of this decision than he ever has before, for he works best with fully surrendered people."

"Thank you for being patient and listening to me," said the teacher.

"Not at all! That's my business, and I'm glad to try to help people with their problems. Come again any time."

"I do appreciate it. Good-by," saying which Miss Pearson took her leave.

That night, for the first time in months, the teacher went to bed without her usual season of prayer. She didn't feel like praying. However, sleep wouldn't come. Though she tried all the methods of inducing slumber of which she had ever heard, her eyes seemed propped open. The turmoil in her heart would not let her rest. Then she remembered a story she had heard in her childhood of a little boy whose brother told him the reason his pillow felt hard was because there "isn't any prayer in it." She faced the fact that she had failed to kneel in prayer because she didn't want to come into Christ's presence. Her refusal to yield, she realized, had broken her fellowship with the Christ whom she had loved and served so long. She remembered something which the minister had said that afternoon about spiritual suicide. Was this the beginning of that? Could she continue in her opposition to the will of God?

"No! No!" she thought, "I do love him! I want to do his will."

Slipping from her bed she knelt in her accustomed place and poured out her heart in prayer, closing with the words, "And so, Lord, I'm ready to surrender all. I thought I was before, but now I know I am. I will keep the Sabbath. You know how hard it is, but you have promised to see me through, and I'm trusting you to do it. Give me courage and strength and use me in your service. Amen."

Miss Pearson went back to bed and slept soundly from almost the time her head touched the pillow.

The next morning it was a radiant face with which she greeted Bill and Ruth as they paused in the doorway on the way to the study hall.

"Come in here a minute, I want to talk to you."

"I'll bet I know what it is," blurted out Ruth. "You look so happy, I'll bet you have settled it and are going to keep Sabbath day."

"Yes, Ruth, that's just what it is. Oh, I'm so happy! It's going to be hard, but 'I can do all things through Christ who strengthens me.'"

It was an affecting scene upon which Miss Sewall gazed as she opened the door a moment later. Ruth and the botany teacher were in each others arms, with tears of joy in their eyes, and Bill, forgetting that he was a foot-

## MISSIONS

### THE TIME IS SHORT!

The year's work is drawing to a close. According to the plan adopted by the General Conference and the denominational boards, June thirtieth is the end of the year. It is the time when the year's work is summed up and reports are made. It is an important time. It not only reveals how successful the twelve months' work has been, but it virtually determines plans for the future. A more important element enters in, namely, the successes and failures of the year influence in no small measure the courage with which we enter upon the future.

The achievements of the year have been both encouraging and discouraging. This is particularly true in regard to finances. The special contributions have been beyond all expectation, and for this we give continuous thanks to God and the donors; but the contributions to the United Budget have been disappointing thus far. Times are better and we had hoped they would increase, but they have not. Nevertheless, during the month remaining, it is possible for God's children to bring into the storehouse tithes and offerings which will make the year the best in a decade. Doubtless many, as usual, have neglected to do what they intended. These in the next month can make up for past neglects.

There is not space to go into details, but the needs of the work are very great on all mission fields and new fields are opening up. The Missionary Board thus far during the year has avoided a large deficit, but this has been done by extreme economy, by neglecting some fields, and by declining to answer new calls.

God and the work are calling us to great things. We must not refuse. We must get on higher ground and we must do more in every way for the kingdom of God. The time is short!

### TRAINING FOR MISSIONS AND EVANGELISM

It is apparent that this generation must train itself for mission and evangelistic work if it meets the needs of the critical hour. We have training everywhere else. Men are trained for law, medicine, teaching, preaching, statesmanship, administration, mechanics, farm-

ball hero, was gripping Miss Pearson's hand until she winced.

"What's all this tender tableau about," she inquired flippantly. "Did someone die and leave you a fortune or something?"

Miss Pearson disengaged herself from Ruth's arms, and said quietly, "It's much better than that, Edith. I have quit fighting God's will, and have decided to keep the Sabbath. You three are the first ones to know it."

The English teacher stood aghast, unable to speak. Ruth slipped her arm around Miss Pearson again. At last Miss Sewall found her voice.

"Huh!" she jeered, in a very "un-English-like" way. "So you let them make a Sabatarian of you? I supposed you had more sense! What are folks going to think of you anyway? Della Pearson, religious fanatic! Just you wait until Mr. Prince Charming from your home town hears about it! Oh, Della! You can't be serious! You surely have lost your mind. Well, if that's what you're going to do, you can cross me off your list of intimates!"

As she said this, she flounced out of the room. Bill and Ruth looked at the teacher, expecting her to wilt under the tirade, but she was smiling, sadly, with a look of glory on her face, and said, "Well, the fat's in the fire for sure, now. The whole school will know of it before night. But the sooner it is known the sooner the excitement will be over. I am sorry to lose Edith's friendship, but it says in Matthew that 'he that loveth father or mother or son or daughter more than me is not worthy of me,' and that surely applies to friends, too."

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil to you, falsely, for my sake," quoted Bill, soberly. "I guess you'll know what that means all right. God bless you, teacher."

"Thank you, Bill. You two have helped me so much and are such a comfort to me. I wanted you to be the first to know, because you have shown me the truth. Oh, I have peace and joy, now! Will you take a note to Pastor Nelson this noon?"

Naturally Bill agreed. When the minister opened the note all that he saw, was:

"I surrender all, I surrender all,  
All to thee, my blessed Savior,  
I surrender all."

DELLA PEARSON.

The End.

ing, and many other things. Even Bible schools, which in methods have been about as far behind as anything, are beginning to see the need of teacher training and are pushing it with more or less vigor. Perhaps missions have been the slowest of all to recognize the need of especial training, but more recently many people have come to feel the necessity in this field, with its colossal tasks and multitudinous problems freighted with human weal and woe.

Many young people and some not so young, wishing to be in the conflict with and for their Master, are asking, "What preparation is needed?" One is sometimes led to believe that successful missionaries and evangelists are born, not made. We acknowledge that artists, musicians, and poets are born. There are those who seem to be able to play almost any instrument without instruction, while others are able to play only after most laborious effort; the former were born musicians, the latter were made musicians. One sometimes wonders if the same is not true in the field of missions and evangelism, and upon due consideration one concludes that it is. Inherited tendencies and natural endowments are to be recognized here as in other fields, but even with those highly endowed with the gifts of a missionary and evangelist, training is of incalculable value.

With those who are longing to fit themselves as missionaries and evangelists, the question as to what direction the training should take is a vital one. All general training can be of great use here. Furthermore, it is agreed that a missionary should be versed in the history of the Christian Church, for the past throws light on the present and future which can be secured from no other source; that he should be familiar with the history and polity of his own denomination, otherwise he will be working at variance with his co-laborers; that he should know the present world conditions with their political, economic, religious, and racial problems; that he should specialize in the history of missions and worldwide evangelism; that he should inform himself in the principles and spirit of the Christian religion as taught in the Bible; and most needed of all, that he should have a Christian experience resulting in surrender and in love for his Savior and his fellow men. Preparation along these lines is possible and is commended to all young people and any others who would share in the glorious triumph of missions and evangelism.

A new day has arrived in missions. Whether it is better or worse than other days is to be seen. This question is to be decided by those now living. The present may be made the brightest day missions and worldwide evangelism have ever seen, or it may be the darkest. It depends on Christ's followers. The hour has struck. All things are ready. God is waiting. We must act quickly!

### WORK IN CALIFORNIA

Pastor Loyal F. Hurley reports on the work in Fresno. The campaign in that city was not as successful as he had hoped. He and Brother Friesen found several conditions which were not anticipated and among them was the fact that some of the people whom they wished to reach were not familiar with the English language. Notwithstanding the fact that the meetings did not get in touch with the number of people that it was hoped the effort would reach, it is evident that much good was accomplished. We are commanded, "Cast thy bread upon the waters for thou shalt find it after many days." "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper this or that, or whether they both shall be alike good." A series of gospel meetings is always a help. The influence cannot be measured. Even if one life is lifted to higher ground the good is beyond estimation. We should not be discouraged if a whole city is not turned by one campaign.

The time for holding the campaign in Healdsburg is changed. This is done because it is found that much more favorable arrangements can be made later. The campaign in this city will be pushed by Pastor Hurley and Rev. John I. Easterly with vigor when the time is ripe.

### A PERSONAL WITNESS

BY LINCOLN PAN, M.D.

I am assigned to write about my education, conversion, and the present work in connection with the hospital here. Alas! personally I don't have anything to tell you except my gratitude to God our Father, the Father of all people of different tribes, nations, colors, and classes (if there are classes on the earth), who has everlasting love toward his children in spite of the fact that they often disobey him by strife and division among themselves. O

God, forgive us for our sin against our brothers and sisters, and help us to live for your glory.

Years ago I went to the States for the purpose of getting some education. Yes, education is looked upon as something outside ourselves, and something which can be delivered and transferred as the merchandise on our modern market. What education! I regret to say that I erred on that vital point then. Nevertheless, I still cherish the memory of those years which I spent in the States, especially the one single year at Milton. The kindness of the former president, Doctor Whitford, in meeting me at the lonely depot on that dark evening has captured me ever since. It was in Milton where I observed the high ideals and clean living which have contributed most to the greatness of the American people.

The old saying that travel gives one knowledge and wisdom is a truth. One can never see himself more clearly than by casting his own image into the mirror and observing it objectively. I would like to emphasize the word objectively. Put one in a different environment from that in which he was born and reared, and he will see objectively just where he stands. We cannot shake off our prejudices unless we have the courage to look at ourselves objectively. Our beauty as well as our ugliness could not escape our detection, if thus observed. Even so does one discover himself. Now I have found an even greater truth: that if we expose ourselves entirely to Christ, and let him look at us face to face, his penetrating eyes will search into the depths of our very being and again discover ourselves through his interpretation.

It is much easier to be a Christian for one who is born or reared in a Christian home or educated in a missionary school. But I am inclined to consider myself more blessed that I chose him (or rather he chose me) as my guide while I did not have the above advantages. Before I went to America I was once a member of a Sunday school class and the local Y. M. C. A., but I did not join the church because I had a notion that I ought to find out all about Christianity before I made the decision. I had the fear that as a Christian I would be prejudiced in observing things in America, like one who puts on a pair of red spectacles, and thus declares that everything is red. Thank God that I can now clearly see that what this world needs most

is Christ who is Truth, Love, the Way, the Light, and the Life.

My wife and I were baptized here by Rev. H. E. Davis on June 2, 1934, about a year and a half after my return. We were grateful for Mr. Davis' remarks when he wrote to me a few days later that our home will be a Christian one. We shall live up to this. About three days previous to our baptism, I confessed to him that I was going to join the church so that I should openly and formally follow Christ's guidance. I knew not any divisions among the churches. I shall worship God in any other church, wherever there is no Seventh Day Baptist Church. I hope there will be a unity among the churches of this land.

About our medical work here, we hope that we shall be able to do more work along various lines, if we have means to carry out our plans. Doctor Crandall has been planning for a new building of private rooms, and also a dispensary unit with a surgical floor. We wish to have X-ray apparatus for fluoroscopic work. Certainly we look for Doctor Thorngate's early return. All is in His hand, we trust.—Taken from the China Bulletin.

### MAKE KNOWN THE SABBATH

From a letter written by the Easterlys at Healdsburg we read: "We were made happy March 27 to have Brother Russell's wife join us. They are the dearest elderly couple. The first time we met them, over a year ago, he joined us when he learned that we were Seventh Day Baptists. He had been a Sabbath keeper for years, also his wife. Years ago he said, if he ever found any Seventh Day Baptists out this way he would join them." Why are we not letting the Sabbath light shine throughout all this country, and the name of Seventh Day Baptists be known all over the earth? We have a mission and a responsibility that cannot be discharged by merely nourishing the things that remain. Let our history, splendid as it is, greatly encourage us to rise up and, under inspiration, go forth with a whole gospel to evangelize America and the rest of the world.

EDITOR.

A government that destroys individual initiative must be prepared to hand out a dole to its citizens.—Liberty.

PROMINENT LEADERS IN THE EASTERN ASSOCIATION

BY CORLISS F. RANDOLPH

"Let us now praise famous men, and our fathers that begat us." *Ecclesiasticus*, 44: 1.

"Let us now praise famous men"—  
Men of little showing—  
For their work continueth,  
And their work continueth,  
Broad and deep continueth,  
Greater than their knowing.  
—*Rudyard Kipling.*

Thus wrote the ancient Hebrew sage of thousands of years ago, and thus was sung a *School Song* by a poet of a generation that is but just past. All types of history constitute a source of inspiration and courage and hope for both the present and the coming generations; and the most appealing feature of history is that of the lives of the men and women who have participated in, and contributed to, the onward sweep of mankind to its loftiest and most remote goals, whether these goals be those of certain circumscribed groups, bounded by common ties of religion, of profession, of learning, of business or civic life, or groups of a world-wide sympathy with, and interest in, the universal uplift of mankind.

Such a programme as is presented in these days of this session of the Eastern Association, a programme of which this paper is a component part, is intended to make as full and complete a record as the limitations of such a programme will permit, not only of the Association as an organization, but also to give glimpses, fleeting though they be, of a few of the more prominent men and women whom the Association has in some manner fostered or sponsored. It is to such a task that this paper is addressed.

Pastors

Above all others, the one class of leaders who have contributed to the life and growth of the Association and the churches which compose it, is that of the pastors of the churches; and it is not only appropriate, but inevitable, that the names of all of them should be recorded here. To that end, the following table of churches with their respective pastors has been prepared:

Churches and Pastors

This list of churches, with their respective pastors, has been compiled with care, from such sources as are readily available, and is believed to be correct. The churches follow the chronological order of their constitution, respectively, as nearly as may be.

- NEWPORT, R. I.  
(Constituted, 1672)  
*Pastors*  
1. William Hiscox  
2. William Gibson  
3. John Crandall  
4. John Maxson  
5. William Bliss  
6. Henry Burdick, *Acting*  
7. Lucius Crandall, *Acting*  
Other ministers connected with the church were:  
Ebenezer David  
Joseph Maxson  
Arnold Bliss

- NEWTOWN, PA.  
(Constituted, 1677)  
*Pastors*  
1. Abel Noble  
2. William Davis

3. Thomas Martin  
4. Thomas Rutter  
5. William Beckingham  
6. Philip Davis  
7. Lewis Williams  
8. John Bryman  
9. Enoch David  
10. Ebenezer David  
(From available records, it seems impossible to distinguish between the pastors of the Newtown, Pennepek, Nottingham, and French Creek Churches.)

- PENNEPEK, PA.  
(Constituted, 1694)  
*Pastors*  
(See Newtown, above)

- PISCATAWAY, N. J.  
(Constituted, 1705)

- Pastors*  
1. Edmund Dunham  
2. Jonathan Dunham  
3. Nathan Rogers  
4. Henry McLafferty  
5. Gideon Wooden, and John Watson  
6. William B. Maxson  
7. Walter B. Gillette  
8. Halsey H. Baker  
9. Lester C. Rogers  
10. Lewis A. Platts  
11. Leander E. Livermore  
12. Earl P. Saunders  
13. Judson G. Burdick  
14. Frank E. Peterson  
15. Martin Sindall  
16. Herbert L. Polan  
17. Willard D. Burdick  
18. Willard D. Burdick  
19. Theodore J. Van Horn  
20. Herbert C. Van Horn  
21. Neal D. Mills

FIRST HOPKINTON, R. I.  
(Constituted, 1708)

- Pastors*  
1. John Maxson, 1st  
2. John Maxson, 2nd  
3. Joseph Maxson  
4. Thomas Hiscox  
5. Joshua Clarke  
6. John Burdick  
7. Abram Coon  
8. Matthew Stillman  
9. Daniel Coon  
10. Charles M. Lewis  
11. Joshua Clarke  
12. Alfred B. Burdick  
13. Arthur E. Main  
14. Wardner C. Titsworth  
15. Ira Lee Cottrell  
16. George J. Crandall  
17. Clayton A. Burdick  
18. William L. Burdick  
19. Herbert C. Van Horn  
20. George B. Shaw  
21. D. Burdett Coon  
22. Alva L. Davis  
23. William M. Simpson  
24. Carroll L. Hill  
25. Everett T. Harris

FRENCH CREEK, PA.  
(Constituted, 1725 (?))

*Pastors*  
(See Newtown, above)

SHILOH, N. J.  
(Constituted, 1737)

- Pastors*  
1. Jonathan Davis  
2. Jonathan Davis  
3. Nathan Ayars  
4. John Davis  
5. Azor Estee  
6. Solomon Carpenter  
7. Samuel Davison  
8. Giles M. Langworthy  
9. William M. Jones  
10. Walter B. Gillette  
11. Abram Herbert Lewis  
12. David H. Davis  
13. Theodore L. Gardiner  
14. Ira Lee Cottrell  
15. Edward B. Saunders  
16. D. Burdett Coon  
17. James L. Skaggs  
18. Erlo E. Sutton  
19. Eli F. Loofboro  
20. Leon F. Maltby

SHREWSBURY, N. J.  
(Constituted, 1743-45)

- Pastors*  
1. William Davis  
2. John Davis  
3. Jacob Davis

BROAD RIVER, S. C.  
(Constituted, 1754)

- Pastor*  
1. Israel Zaymore

TUCKASEEKING, GA.  
(Constituted, 1759)

- Pastors*  
1. Richard Gregory  
2. Clayton

NOTTINGHAM, PA.  
(Constituted, Ante 1770)

*Pastors*  
(See Newtown, above)

BERLIN, N. Y.  
(Constituted, 1780)

- Pastors*  
1. William Coon  
2. Asa Coon  
3. William Satterlee  
4. William B. Maxson  
5. Halsey H. Baker  
6. James L. Scott  
7. James H. Cochran  
8. Amos W. Coon  
9. Varnum Hull  
10. Solomon Carpenter  
11. James Summerbell  
12. Benjamin F. Rogers  
13. William Calvin Whitford  
14. Gideon H. F. Randolph  
15. George Seeley  
16. Martin Sindall  
17. Eugene H. Socwell  
18. Judson G. Burdick  
19. Jesse E. Hutchins  
20. Herbert L. Cottrell  
21. E. Adelbert Witter  
22. Luther A. Wing

WATERFORD, CONN.  
(Constituted, 1784)

- Pastors*  
1. David Rogers  
2. Jabez Beebe  
3. Lester Rogers  
4. Lester T. Rogers  
5. Halsey H. Baker  
6. Edmund Darrow  
7. Judson G. Burdick  
8. Boothe C. Davis  
9. Andrew J. Potter  
10. S. Duane Ogden  
11. Carroll L. Hill  
12. Everett T. Harris  
13. Albert N. Rogers  
(Nathan Rogers, Henry H. Rogers, and Benedict Westcote were assistant ministers.)

OYSTER POND, N. Y.  
(Constituted, 1791)

- Pastor*  
1. Elisha Gillette

MARLBORO, N. J.  
(Constituted, 1811)

- Pastors*  
1. Jacob Ayars  
2. David Clawson  
3. Phineas S. Crandall  
4. George R. Wheeler  
5. Walter B. Gillette

6. Joseph M. Morton  
7. Lewis F. Randolph  
8. O. D. Williams  
9. Joseph C. Bowen  
10. Gideon H. F. Randolph  
11. Leon D. Burdick  
12. Nathan M. Mills  
13. Samuel R. Wheeler  
14. Mrs. Minnie L. G. Churchward  
15. A. G. Crofoot  
16. Wilbert Davis  
17. L. D. Seager  
18. James H. Hurley  
19. Rolla J. Severance  
20. Herbert L. Cottrell

PETERSBURG, N. Y.  
(Constituted, 1829)

- Pastors*  
1. Orson Campbell  
2. William Greene  
3. Joel Greene  
4. Bethuel C. Church, *Licentiate*  
5. Azor Estee  
6. Sherman S. Griswold  
7. Jared Kenyon  
8. Thomas A. Maxson  
9. James Summerbell

SECOND HOPKINTON, R. I.  
(Constituted, 1835)

- Pastors*  
1. Amos R. Wells  
2. John Greene  
3. Sherman S. Griswold  
4. Henry Clarke  
5. Daniel Coon  
6. D. Forbes Beebe  
7. Samuel R. Wheeler  
8. Lewis F. Randolph  
9. E. Adelbert Witter  
10. Paul S. Burdick  
11. Willard D. Burdick

ROCKVILLE, R. I.  
(Constituted, 1835)

- Pastors*  
1. Christopher Chester  
2. A. B. Burdick  
3. Charles M. Lewis  
4. Joel Greene  
5. Phineas Crandall  
6. Stephen Burdick  
7. Lebbeus M. Cottrell  
8. Charles A. Burdick  
9. James R. Irish  
10. Uri M. Babcock  
11. Joshua Clarke  
12. Alexander McLearn  
13. Erlo E. Sutton  
14. A. G. Crofoot  
15. Ira Lee Cottrell  
16. Paul S. Burdick  
17. Willard D. Burdick  
(Lucius Crandall, Stillman Coon, and Horace Stillman were supplies.)

FIRST WESTERLY  
(Constituted, 1837)

Pastors

1. Henry Clarke
2. Jacob Ayers
3. Christopher C. Stillman
4. E. Adelbert Witter
5. Horace Stillman
6. Arthur E. Main
7. Nathan M. Mills
8. Madison Harry
9. Horace Stillman
10. E. Adelbert Witter

PLAINFIELD, N. J.  
(Constituted, 1838)

Pastors

1. Lucius Crandall
2. Samuel Davison
3. James H. Cochran
4. James Bailey
5. A. R. Cornwall
6. Thomas R. Williams
7. Darwin E. Maxson
8. A. Herbert Lewis
9. Arthur E. Main
10. George B. Shaw
11. Edwin Shaw
12. James L. Skaggs
13. Ahva J. C. Bond
14. Hurley S. Warren

PAWCATUCK, R. I.  
(Constituted, 1840)

Pastors

1. Alexander Campbell
2. Isaac Moore
3. Alfred B. Burdick
4. Thomas R. Williams
5. A. Herbert Lewis
6. Nathan Wardner
7. George E. Tomlinson
8. Lewis A. Platts
9. Oscar U. Whitford
10. William C. Daland
11. Samuel H. Davis

12. Clayton A. Burdick
13. Harold R. Crandall

WOODVILLE, R. I.

(Constituted, 1843)

Pastors

1. Alfred B. Burdick,  
*Supply*
2. Lebbeus M. Cottrell,  
*Supply*
3. Solomon Carpenter
4. John Greene
5. Horace Stillman

GREEN HILL, R. I.

(Constituted, 1843)

Pastor

1. Henry Clarke

NEW YORK CITY, N. Y.

(Constituted, 1845)

Pastors

1. Thomas B. Brown
2. Lucius Crandall
3. William B. Maxson
4. A. Herbert Lewis
5. Lucius R. Swinney
6. Wardner C. Titsworth
7. O. D. Sherman
8. O. D. Williams
9. Ira Lee Cottrell
10. Darwin E. Maxson
11. William C. Daland
12. Earl P. Saunders
13. Judson G. Burdick
14. George B. Shaw
15. Eli F. Loofboro
16. R. Bertrand Tolbert
17. Edgar D. Van Horn
18. Harold R. Crandall
19. James L. Skaggs

GREENMANVILLE, CONN.

(Constituted, 1850)

Pastors

1. Sherman S. Griswold

2. Leander E. Livermore
3. Charles A. Burdick
4. Alfred B. Burdick
5. Theodore L. Gardiner
6. O. D. Sherman

(Oscar U. Whitford and George B. Utter served as supplies.)

SECOND WESTERLY, R. I.

(Constituted, 1858)

Pastors

1. Henry Clarke
2. Horace Stillman
3. E. B. Saunders

ROSENHAYN, N. J.

(Constituted, 1870)

Pastor

1. William M. Jones

DAYTONA, FLA.

(Constituted, 1884)

Pastor

1. Uri M. Babcock

CUMBERLAND, N. C.

(Constituted, 1887)

Pastors

1. R. Newton
2. D. N. Newton
3. J. H. Biggs
4. J. Franklin Browne
5. W. J. Fillyaw

Note: in the foregoing lists, it may be noted that if a pastor serves a church more than one term, his name appears but once; nor is the succession followed in order, always; and, at least in some instances, the pastor is probably not an ordained minister, or more than a stated supply, though not so noted.

Thomas Hiscox

In addition to his pastoral and other ministerial duties with the Newport and First Hopkinton Churches in the first half of the eighteenth century, Thomas Hiscox was a prominent man of his day as a man of affairs. He enjoyed a widespread public confidence as a leading citizen of southern and south-western Rhode Island. He was treasurer of the Town of Westerly for sixty years, besides serving a term as justice of the peace, an office held in high repute in his generation, as is that office held in England today.

James L. Scott

A unique incident in the life of James L. Scott, when he conducted a series of revival meetings in the "Union Meeting House" in Westerly, R. I., is recorded by Dennison in his *Westerly and Its Witnesses*, p. 104, as follows:

"During the winter of 1842-3, occurred the notable religious interest commonly spoken of as the 'Scott Revival,' as the Rev. James L. Scott, then a Sabbatarian preacher, was the principal speaker. The interest deeply affected all the churches and added greatly to their numbers. The banks of the river were often visited for baptismal occasions. Even the excellent Episcopal minister, Rev. William H. Newman, practiced immersion, and in this manner received a large number of adults to his communion. Many people flocked from the adjacent towns to share in the great and gracious spirit that prevailed."

George B. Utter

Of the ministers of the Association, George B. Utter was a preëminent figure; but his activities were of a business character, notably as an executive, rather than as a preacher or pastor. His activities in connection with the *Sabbath Recorder* and other denominational publications, the New York Sabbath Tract Society, the Missionary Society, and other denominational relations, belong to other parts of this programme, and are not included here.

Abram Herbert Lewis, D.D., LL.D.

Aside from his efficient service as pastor of three leading churches of the Association, and as Professor of Church History in the Theological Department of Alfred University, for more than a quarter century, he waged an intense campaign in behalf of "Sabbath Reform," both upon the public platform and through the printed page in its various forms—tracts, periodicals, and books. Probably no other man did as much as he to remove the idea of sanctity of Sunday as the Sabbath from the minds of non-Sabbath-keeping Christian church people in this country. In so doing, he accomplished one of the purposes of his campaign. But that, in so doing he failed at the same time to bring these church people to the observance of the Sabbath of Christ—in which he was sorrowfully disappointed—does not minimize the fact that he made an important contribution to the revolutionary change which has been in course of progress in the religious life and general social structure of this country for the past fifty years and more, the end of which is not yet.

George E. Tomlinson and Wardner C. Titsworth

The names of various other pastors are naturally treated in other papers presented as a part of this Centennial Programme; but I can not refrain from mentioning those of two others in this connection; namely, those of George E. Tomlinson and Wardner C. Titsworth. The former, with an unusually keen, penetrating, and brilliant mind, was a distinguished leader among us in the modern Sabbath school movement of three score and ten years ago. The latter, a younger man, with an unusually keen insight into human life, was a sane, sympathetic, and wholesome interpreter of the life and teachings of the Master of Life to eager listeners, whether young or old. Death called both these men when leadership such as theirs was most sadly needed among us.

(To be continued)

THINK OF THIS

"Perhaps our most inspirational religious concept is 'God is my partner'—he is my partner—I am his partner. If a man lives constantly under the impression of this tremendous consciousness, it will hold him up to his every test. When the Lordship of Jesus Christ has been really accepted and practiced, a stewardship will result that will reveal itself in all the way of life."—*Disciples of Christ pamphlet.*

"The budget toward which your canvass is directed is not a list of bills payable. It is rather a catalog of lives released in part or in whole. It is a roster of people functioning in a high way for people, and as you contribute from week to week, you also release your own life and substance."—Rev. H. C. Weber.

"For giving is living," the angel said, "Go feed to the hungry sweet charity's bread." "And must I keep giving again and again?" My selfish and querulous answer ran.

"Oh, no!" said the angel, piercing me through, "Just give 'til the Master stops giving to you."

The Conference year will soon close. Workers on the field are bearing the heaviest burdens of denominational work. Added burden caused by inadequate funds can be avoided if during the remaining weeks of this Conference year the amount given for the budget is increased. As is stated in the quotations above, what we give for the Master's work is an honor to the Master himself.

HARLEY SUTTON.

## WOMAN'S WORK

"Send peace in our time, O Lord"; but first send peace into our hearts—the peace that was the bequest of our Savior to his friends. Amen.

### THE HOME OF PEACE

LET THE PEACE OF GOD RULE IN YOUR HEARTS

READ COLOSSIANS 3: 1-17

International peace is perhaps the world's greatest present political issue. To some of us who are pondering the theme, it is noteworthy that the Bible says so little about peace between nations. Its concern is with peace in the individual human heart.

That is primary peace. Out of it is born all the other forms of peace for which we hope. When a heart is at peace within itself, and with God, it cannot breed war with its neighbor.

Thus the Scripture goes to the root of problems. It is concerned with the relationship between man and God. When this is right, everything else becomes right.

—*The Christian Herald.*

### A WARNING

At what point shall we expect the approach of danger? By what means shall we fortify against it? Shall we expect some trans-Atlantic military giant to step the ocean and crush us at a blow? Never! All the armies of Europe, Asia, and Africa combined with all the treasure of the earth in their military chest, with a Bonaparte for a commander, could not by force take a drink from the Ohio or make a track in the Blue Ridge in a trial of a thousand years.

At what point, then, is the approach of danger to be expected? I answer, if it ever reaches us it must spring up amongst us; it cannot come from abroad. If destruction be our lot we must ourselves be its author and finisher. As a nation of free men we must live through all time or die by suicide.

I hope I am over wary; but if I am not, there is even now something of evil omen amongst us. I mean the increasing disregard for law which pervades the country — the growing disposition to substitute the wild and furious passions in lieu of the sober judgment of courts, and the worse than savage mobs for the executive ministers of justice. . . .

The answer is simple. Let every American, every lover of liberty, every well-wisher of his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. . . . Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in seminaries, and in colleges; let it be written in primers, in spelling books, and in almanacs; let it be preached from the pulpits, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars.—*Abraham Lincoln.*

### THE EXILE

BY PEARL S. BUCK

This is the biography of an American woman in China. It is the life story of Pearl Buck's mother. Everything in it is true except that the names of the people are changed. Much of it the author learned from her mother's lips and diaries; the rest from her own observation.

The early scenes are in Holland, from which her ancestors came to America to find freedom of worship. Her childhood was passed happily in the hills of West Virginia, from which she went, the bride of a missionary, to spend a rigorous life in the interior of China. There, with warmth and vigor and understanding, she taught and served a strange people, spending her strength upon them. Of the seven children she bore, only three of them lived

to grow up; only one, the author herself, was born in America, in the stately house which to the exiled mother was always home. But even in a far country, the dauntless woman made an American home with an American garden and held always before herself and her children the remembrance that they were American, and in the face of all danger and grief and bewilderment kept to the end a flaming spirit and stout heart.

"Merely as a story this book is as absorbing as any novel; it has suspense and excitement in its happenings, development, and conflict in its characters, beauty and horror and strangeness in its changing background.

" . . . Though it tears the heart with pity again and again, it is no tragedy. And it is in the deepest truth American. Clear, incandescent, gripping in its interest, written in a style of beauty and unerring rightness, 'this portrait of an American mother' is an epic of our country. It is one of the noblest epics of our day."—*New York Times.*

—(From the Book's Jacket.)

### WHAT THEY SAY

From Cleveland, Ga., a few weeks ago, a letter came from Brother J. B. Conyers, who is a member of the Piscataway Seventh Day Baptist Church, New Market, N. J. He deplores our affiliation with the Federal Council of the Churches of Christ in America. The larger part of it is given, to stand on its own merits. An article clipped from a Southern paper, referred to in the letter, is too long for publishing here.—EDITOR.

He writes:

This is another angle, which I also heartily concur in. My idea was that if we sincerely believe, we obey God by keeping his Sabbath, by the same logic those who do *not* keep his Sabbath disobey him. There is no other alternative. If our position is right (and I personally believe it is, with my whole heart and soul), then we are "particeps criminis" with those who flagrantly, knowingly and willingly flaunt God's command. We lend them our moral support and influence in continuing to flaunt it, and disobey God by our affiliation with such an organization. We lose the *power* of God's truth and are thereby weakened as a denomination, for without our belief and practice of Sabbath observance, there is absolutely no necessity of our separate denomination. By being a member of an organization that disobeys God (as I believe they do) we become accessories before the fact and also acces-

sories after the fact of a crime against God, namely, willful disobedience of his Law.

I wish that you could publish this article as a copied one; I would even be willing to have it published along with this letter, and take full responsibility for it. Undoubtedly the ultimate aim of both the Federal Council and also their preaching mission was and is to try to amalgamate all denominations into a sort of super-church or denomination, or American Church. If such a purpose is even remotely possible, it seems to me that we as a denomination should withdraw for that reason alone, for we will *have* to withdraw if such a purpose were consummated, would we not?

Our Yonah Mountain Sabbath Society continues. We now have prayer meetings on Friday evenings as well as the Sabbath morning services that we have been having. God is working and his truth is marching on! Praise his holy Name!

Best wishes to you and yours,

Sincerely yours,

J. B. CONYERS.

Brevity, clearness, compactness, and force are not gained by leaving out necessary words, but by eliminating unnecessary ones. The boiling down process has an important bearing upon *obituary notices* (italics ours.—ED.) Such notices ought not to be catalogues of the names of friends of the dead who are living.—(From an editorial by Dr. A. H. Lewis, SABBATH RECORDER, February 3, 1902.)

The Richmond *Christian Advocate* declares: "Drink first dims, then darkens, then deadens, then damns. It injures a man internally, externally, and eternally; for if you get the best of whiskey, it will get the best of you!"

### A LETTER FROM CHINA

Mr. Herbert C. Van Horn,  
Sabbath Recorder,  
Plainfield, N. J., U. S. A.

DEAR SIR:

It is interesting as well as a pleasure to read the news of our Lord through your RECORDER, so allow me to write you this letter with the hope of telling you my experience I had under his roof—the Grace Hospital, where kindness, helpfulness, and his blessings to hundreds of suffering souls, I for one, turned torture, pain, and sorrow into joy and laughter.

I am a victim of the deadly "T.B." with severe hemorrhage for more than ten years, during which time I had relapses almost every year, due to over exertion, and every time the first thing my wife reminds me to do is, not



send for the doctor, but keep to my prayers, and the most miraculous thing about it is I am always "cured" as soon as I return here.

I am glad to say that one cannot help admire and respect such beloved, unselfish, and loyal workers as Doctor Crandall, Miss Shaw, and others who are constantly bringing Christ's comfort and cheer to all suffering patients; and that with his power and guidance, the hospital is now growing bigger and better every year.

While I spend my days in a hospital, I am very fortunate that our Lord is giving his love and help to my wife who is now working under Miss Ruth L. Phillips, who is also very, very kind and helpful to us with her unselfish efforts in the true spirit of Christian life. I must also thank him for my three children who are now studying in the Grace School, where our kind friends, Rev. H. E. Davis, Miss Burdick, and the Wests are giving their greatest help and assistance, which is another most gratifying gift from our Lord.

I can truly say that what the Lord has done for me and my family is wonderful, marvelous; and although I know I am safe, for as the Psalmist said, the Lord is my helper, to him only I depend, but still I wonder that I, of so little worth and a sinner, should deserve the kind of help which he has so generously granted.

We are, especially the writer, very glad indeed to learn that our Lord is contemplating the return of our beloved Dr. G. Thorngate to Liuho. This is a blessed, joyful news and we pray that our Lord will see to it that the Thorngates are back to China, where he has done magnificent and unforgettable work, and where all of us, even those who never saw him before, are anxious for his early return here.

The foregoing is my conscience, from my heart, thanking the Lord, our heavenly Father, for his love and help.

Yours very truly,  
LEE SING KU,  
(C. H. LEE)

I've about made up my mind that our preacher would have better luck pleasing the people if he paid no attention to them, and centered his attention on trying to please the Almighty with his preaching.

—*Christian Advocate.*

## YOUNG PEOPLE'S WORK

### PLAINFIELD RELIGIOUS INSTITUTE

A party of five, made up of Dean and Mrs. Bond and the three theologs of the seminary, made a trip to Plainfield, N. J., the week-end of May 15 and 16 for the purpose of helping to conduct a religious institute there. We were very hospitably entertained both in various homes and in the church. Pastor Hurley Warren, with the aid of a committee under the chairmanship of Mrs. L. H. North, did a fine job in planning and carrying out the necessary details for such an institute.

On Sabbath morning Dean Bond presented the interests of the seminary to the local people, which was received with interest by those of the church. We of the seminary were privileged to have small parts necessary to the worship portions of the service. Pastor Warren presided at this service in a manner befitting the dignity of his office.

On Sabbath eve the "seminary fellows," as Pastor Warren refers to us, conducted the regular worship of the New Market Church at the request of Pastor Trevah Sutton. Elmo Randolph gave the talk of the evening, using as his main idea the thought that we ought to tear down those walls in our lives which would prevent us from being good Christians and to build up those walls that help us to live better Christian lives.

On Sabbath afternoon the first of the two sessions of the religious institute was held. Again Pastor Warren presided. Marion Van Horn conducted a brief worship service, after which Pastor Warren introduced Dean Bond, who gave a pointed talk on "The Future Outlook of the Christian Church." He stressed the fact that, despite changing social conditions, the Church is not dead yet, nor is it dying. On the contrary, the future is full of promise for Christians who believe that God is alive and who are not afraid to buckle down to some real hard work in order to accomplish the realization of that for which they so earnestly long.

Present at the two sessions of the religious institute, in addition to the local people, were persons from the New Market and the New York City churches. We were sorry that the young people from Shiloh were not able to attend, but circumstances made it impracticable. After the dean's talk, several of the group presented their views of what the future

outlook for the Christian Church is, among them a promising young man, Claude Neagle, of the Plainfield Church. The consensus was, for the most part, in agreement with the thought presented by Dean Bond.

The second session of the institute was held Sunday morning at ten-thirty o'clock. Dean Bond presided at this session, and Luther Crichlow conducted a brief worship service. After a few necessary remarks by the dean, the three seminary fellows presented three brief talks on various aspects of the Sabbath. The last named young man above spoke of "The Origin and Durability of the Sabbath"; Marion Van Horn spoke next on "Christ and the Sabbath"; Elmo Randolph gave the final talk using as his theme, "Practical Aspects of Sabbath Keeping."

A round table discussion was next with Dean Bond leading, and with three local people, Mrs. L. H. North, Mrs. A. W. Vars, Frederik Bakker, and the three seminary fellows as members. The discussion went forward smoothly, with various members of the leading group discussing various questions connected with the Sabbath and with members of the audience interjecting a thought every now and again. The discussion had to be cut off, in order that the group could adjourn to the next room where a luncheon was served. We fellowshiped one with another. Elmo Randolph, a song leader of parts, led us in several group songs, which were enjoyed by all present young and old. With the singing of "We Are Climbing Jacob's Ladder," the religious institute was brought to a close and it was time for us to separate after a thoroughly enjoyable and profitable session. Such meetings as this religious institute help us all more than is at once apparent.

### COMMENT FROM SHILOH YOUNG PEOPLE

The Shiloh Intermediate Christian Endeavor society during the last few weeks has been having a RECORDER reading contest. We have been especially interested in the Young People's Page. We were shocked at some of the statements in the article, "Credo," of March 22, and surprised at the favorable attitude of the editor. Because the society was aroused, a committee of three was appointed to express our attitude toward it.

We believe that a creed should state, first of all, its maker's attitude toward what the

Bible is. We believe the Bible is the word of God. Its teachings reveal the only true way in which we may be saved. We believe that Christ's mission on earth was to bring salvation from sin. Evolution has no place for a concept of sin, salvation, the Church, or evangelism, we believe.

We believe that the Bible teaches that Christ is divine and that it is the only place that tells of his character, and that in it Christ himself claims to be the Son of God. If Christ is not divine, we as Christians are following the biggest impostor in history. We believe that no Christian can be agnostic as regards a belief in the eternal life. We believe that to limit the eternal life to "eternality of influence" is preposterous and non-biblical.

We believe that the Sabbath was made for man and not by man, and that we will find blessings in keeping holy the day God has sanctified. We believe that we as young people ought to know what we believe, and that we ought to base our belief on the Word of God. Our personal beliefs are expressed in the revised Articles of Faith, which our Church has recently adopted.

#### THE COMMITTEE.

##### ARTICLES OF FAITH

###### God

1. We believe in one God, the creator and sustainer of all things, manifest in three persons: the Father, who is perfect in justice and love; the Son, who is eternal God manifest in the flesh; the Holy Spirit, who is the regenerator and guide of men.

###### Bible

2. We believe that the Scriptures of the Old and New Testaments are the Word of God, inspired by the Holy Spirit, and that they are the perfect rule of faith and practice.

###### Sin and Salvation

3. We believe that man is by nature and by disobedience a guilty sinner in need of salvation, but unable to save himself; that in order to be saved he must be born again, repenting and accepting by faith Christ's sacrificial atonement for sin.

###### Baptism

4. We believe in the baptism of believers only, by immersion, symbolizing burial with Christ and resurrection to newness of life, and the washing away of sins; and that it is a necessary qualification for church membership.

###### Lord's Supper

5. We believe that the Lord's Supper commemorates the suffering and sacrificial death of Christ, was instituted by him for the Church, and is intended only for his followers.

*Sabbath*

6. We believe that the seventh day of the week is the Sabbath of creation, of the ever-binding Ten Commandments, of Christ and of the Apostolic Church, and that it should be observed as the Christian's day of rest and worship.

*Resurrection*

7. We believe in the miraculous resurrection of Christ, and that both the just and the unjust shall be raised when he comes again in judgment, cutting off eternally from the presence of the Lord those who are unrepentant in this life, and receiving into the fulness of eternal life those who are his true followers.

*Covenant*

1. We agree to take the Bible as our guide, both in matters of belief and of practice.

2. We agree to keep the commandments of God and to make Christ the Lord of our lives.

3. We agree to watch over one another prayerfully, to assist and admonish each other kindly, that we may grow in grace, be built up in Christ, and become instrumental in bringing others both at home and abroad to a saving knowledge of him.

4. We agree to cheerfully attend the appointments, bear the burdens and expenses of the church, according as God has given us the ability.

**MY FAITH**

BY JAY DAVIS

("One who believes in the old time religion")

My belief is based on the word of God which is the Seventh Day Baptist's only guide of faith and practice. This word tells plainly that God made man in his own image and gave him dominion and power over every living thing that moveth upon the face of the earth (Genesis 1: 27, 28). It is a great comfort to me to believe that Jesus Christ is the Son of God, born of the Virgin Mary, and that he gave his life that poor mortal man like me might receive forgiveness of sins and thereby obtain eternal redemption from the grave to an inheritance incorruptible and undefiled, that fadeth not away. Any other doctrine tends only to lead us to unbelief. Faith comes by hearing the word of God (Romans 10: 17).

The Scriptures are our guide (John 5: 39). "Whatsoever is not of faith is sin" (Romans 14: 23). Paul wrote to the Colossians (2: 8, 9), "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." And to others he wrote, "What concord hath Christ with Belial? or what part hath he that believeth with an infidel" (2 Corinthians 6: 15).

I surely believe in and love the Sabbath of the Lord and Savior, Jesus Christ, and there is no other. Christ made it the crowning work of creation and kept it himself, as did his immediate followers. What a glorious thing to be able to believe with the beloved John that these things are true who said, "We know his testimony is true" (John 21: 24).

Ericson, Neb.

**ISAIAH 53**

BY BEATRICE SKAUGERUD

Who hath believed our report?

And unto whom is his arm revealed?

For he shall grow up as a tender plant

And nothing shall be concealed.

He hath no form nor comeliness

And when we see his face

No beauty will we desire more—

Beauty or gentle grace.

He is despised and rejected of men,

A man of grief and sorrows.

We hid as it were our faces,

Never thinking of the new tomorrows.

He was despised and not esteemed

And sadly he bore our woes,

Yet we esteemed him stricken of God

So sadly, the story goes.

For our transgressions he was wounded

And buried with all our sins—

The chastisement of our peace was on him,

And the God of us all wins.

All we like sheep have gone astray,

We have turned to go alone;

And the Lord laid our sin on his own dear Son,

So let us, my friend, atone.

He was oppressed and was afflicted

But he murmured not a word.

He was brought as a lamb to the slaughter,

Still no crying could be heard.

He was taken from prison and judgment

And who his friends will be?

He was cut off from the land of living

By the sins of his people, was he.

And he made his grave with the wicked

And with the rich, when he died,

Because he had done no violence

Nor deceit in the words he cried.

Yet it pleased the Lord to bruise him,

To put to grief his Son—

And when thou shalt offer his soul for sin—

Thy will, O Lord, be done!

He shall see of the travail of the soul

And satisfied will he be,

For he shall bear their iniquities

And knowing this, will be free.

I will divide him a portion with the great

And with the strong divide the spoil,

Because he bore the transgressions

Of the people on earthly soil.

**CHILDREN'S PAGE****OUR LETTER EXCHANGE**

DEAR RECORDER BOYS AND GIRLS:

I am still hoping, looking, and begging for more letters, but still they do not come. Only two letters have I received since I began my last edition of begging letters, and those were from new RECORDER friends. What, oh, what has become of my old friends so tried and true? And of course I am still looking for more new friends. Here's hoping I'll have a perfect deluge of RECORDER letters next week. And where are my story writers? For you I am looking.

Did you ever get up early on a spring morning, just at daybreak in fact, when all the little birds were beginning to chirp and the robins were calling, "Cheer up, cheer up"?

That's just what I did a few mornings ago, and a lovely morning it was. The early peeping sun was so cheery, the grass and trees looked so softly green, and the air was so sweet and fresh that I wondered why I did not get up that early every morning. To tell you the truth, what really got me up was Skeezics scratching the bedclothes near my face, tapping my chin, and finally biting my nose, because he was aching to get out of doors. And then I happened to remember, what I had forgotten the night before, that this was the morning I was to get my gladioli bulbs ready for planting. By the way, I heard on the radio, a lady call them gladioli corns instead of bulbs. She must have meant the tiny ones that form on the large ones.

I found others beside myself out enjoying the beautiful spring morning. There was Pastor Greene, ready to put in my bulbs, and a neighbor on each side of us digging in the garden; then several dogs appeared, perhaps looking for an early bone, which sent Skeezics scurrying for the back porch. He doesn't like dogs as you can guess. When I had driven away the dogs the neighbor's cat appeared, causing more excitement.

I think I'll have to tell you about a little niece of ours who spent a summer with us when we were in Brookfield. I had a bicycle which she was very anxious to learn to ride. One morning she got up at five o'clock, before any of the rest of us were awake, took the bicycle and slipped quietly out of the house. All by herself she learned to ride that bicycle. Many times she fell off, but back on she would

get and never gave up until she came riding home. She was covered with black and blue spots and was so lame she could hardly walk, but she was smiling happily for she had succeeded in her purpose.

"How did you ever do it, Hilda?" I asked her. "Why, Aunt Mizpah," was her answer, "I kept saying over and over to myself, 'If at first you don't succeed, try, try again.'"

That is a lesson in patience and perseverance for all of us, isn't it, children?

And I'm going to have patience and perseverance in asking and hoping for RECORDER letters until they begin to come.

Sincerely yours,

MIZPAH S. GREENE.

**MORE ABOUT LITTLE HARUKO**

(Adapted from "The Rainbow Bridge," by Florence Crannell Means)

Their new home in a large Colorado city seemed very strange to the three little Japanese children, Haruko, Jiro, and Saburo Miyata. It was in a crowded furnished apartment over a Japanese novelty shop and was reached by a long, closed stairway. It was not a very pleasant place and was in one of the poorest parts of the city.

Their friend, Mr. Kioto, told them that this was where most of the Japanese in the city lived, for many Americans did not like to have Japanese neighbors.

They found everything in the apartment very dirty and untidy and Mrs. Miyata had to scrub and scrub before she thought it was a fit place in which to live. She was very much disturbed because the windows were so small that she could not air out the rooms as she was in the habit of doing in Japan.

It made the children homesick to look out the windows, for instead of seeing beautiful flowers and trees as they did in Japan, they were looking down on dingy stores in front and untidy alleys, the backs of other buildings, and dirty gravel roofs in the back.

None of the family liked their new home but Father explained that it was pleasant to have Japanese neighbors and that they would have to be contented here until they knew how long they were going to stay in America. Then Haruko and Jiro smiled knowingly at each other, for they were thinking of the happy secret they were keeping from Father. They hoped he would learn all about it soon.

"I wish we had a little flower garden," sighed Haruko. "Then I wouldn't be so homesick." She was looking in the window of the little novelty shop downstairs. And then what did she see but a Japanese dish-garden with a little mirror pool, a toy fisherman, tiny trees, and a tea house.

"Oh, I wonder if they have any little bridges," she said to herself. And sure enough, when she went into the store and looked along the counter where the dish-garden figures were kept, there was a tiny copy of their own Rainbow Bridge in Japan.

With shining eyes she hurried out of the store and up the long stairs. "Oh, Mother!" she cried, "may I buy some of the cunning dish-garden figures in the store and have a dish-garden? Oh, please, please."

"Yes," said Mother, "as soon as we are settled."

And so not many days later, the whole family worked together to make a garden as much like the one in Japan as they could possibly make it. They planted seed so that they could have real green grass and the tiniest live cactus that looked like a tree; and in their garden they placed toy cherry trees and a bridge arched like their own Rainbow Bridge. One edge of this dish garden the little girl called Japan and the other she called America. "Perhaps our Rainbow Bridge will lead us back to our own Japan," she whispered to Jiro.

Father heard the whisper and said that perhaps it would be a bridge to bind Japan and America together—a bridge of understanding; that every bridge leads both ways, and they must learn to understand America, just as America must learn to understand them.

DEAR CHILDREN:

Next week you will hear of the Miyata children's next adventure—going to school.

M. S. G.

## OUR PULPIT

### WAR, WEALTH, AND THE WAY

A SERMON BY REV. NEAL D. MILLS

"Sirs, ye know that by this business we have our wealth . . . and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account."—Acts 19: 25, 27.

The Apostle Paul had been very successful in Ephesus. He had gone about unmolested

preaching the Jesus Way and adding large numbers to the faithful company of Christians so appropriately referred to in those days as "people of the Way." But just when the cause seemed to be going smoothly and successfully forward "there arose no small stir concerning the Way." For the new religion which was becoming quite popular was affecting the profits of a certain business, and that could be tolerated no more in those days than in our own day.

Demetrius the Silversmith had built up a very profitable business in the manufacture and sale of silver shrines of the goddess Diana, or Artemis, as the Greeks called her. But if many people were to continue joining the followers of the zealous missionary, Paul, it would mean a serious loss of customers to buy silver statues of Diana. So Demetrius lost no time in gathering together his fellow tradesmen and said to them, "Sirs, ye know that by this business we have our wealth." How little the world has changed in nineteen centuries! Men are still reasoning that religion is a fine thing in its place, but when it reaches out into industry and says, close up the sweat shops, pay an honest, living wage, take the little children out of the factories and put them in school, stop the traffic in liquor, and stop the manufacture and export of war implements to the very nations we call enemies, then religion is going too far. And the people whose profits are endangered cry out in protest, "By this business we have our wealth." As Demetrius thought so many think today, that religion has no right to interfere with personal profits.

That was the first consideration. And then Demetrius had a second thought, "And not only is there danger that this our trade come into disrepute, but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshipeth." What a loyal believer in Diana Demetrius was! But of course he kept religion in its place as a secondary matter. And how ardently all the silversmiths shouted, "Great is Diana of the Ephesians!" We have many people like them now who are loyal church members and faithful Sabbath keepers until there comes a chance to make some money. Then "making a living" comes first.

If we change the silversmiths in this story to manufacturers of war implements and mu-

nitions or those who profit through war trade, and the worship of Diana to national patriotism, we have a perfectly modern true story. In still another way it fits our times quite strikingly. If our demands won't stand the test of reason, we resort to the mob spirit. We get a little more excited and shout a little more loudly and that adds weight to our argument tremendously. To the charge of Paul that gods made with hands are no gods at all, the only reply was, "Great is Diana of the Ephesians!" A few years ago when President Roosevelt sent a message to an American Legion convention in Miami, asking that in its deliberations it keep the interests of the whole country at heart, the reply was, "We want our bonus!"

Twenty years ago our country entered what we called "a war to end war" and to "make the world safe for democracy." In an atmosphere of shouting excitement and flag-waving hysteria Congress passed the fateful resolution that sent many boys to their death. Senator La Follette blocked the vote an entire day and a little band fought valiantly against the measure. Congressman Kitchin said, "Let me remind the House that it takes neither moral nor physical courage to declare a war for others to fight." Senator George W. Norris of Nebraska pointed out the course by which we had been drifting toward war, showing that we had not been neutral from the beginning, and that we were about to fight Germany for interfering with our commerce, the very thing that we had allowed England to do. "We are going into war upon the command of gold," he declared. "I would like to say to this war god, 'You shall not coin into gold the life-blood of my brethren.' . . . I feel that we are about to put the dollar sign upon the American flag."

But hissing and booing silenced reason in 1917, and how easily the war fever kindled at the sinking of the Lusitania, a British ship carrying ammunition from "neutral" America to the Allies! Twenty years have amply vindicated the wisdom of those far-sighted pioneers who refused to be stampeded by the war profiteers. Most of us did not know the facts in 1917, or they would have had more company.

We thought when the war ended that the major problems of the world were settled or would speedily be settled. But now we realize that neither the war nor the Treaty of

Versailles settled anything. The war demonstrated dramatically and conclusively that war cannot settle anything but as Napoleon said, "It unsettles everything."

More has been done for world peace in the last twenty years than in twenty centuries before, and yet the whole world is in a state of tension. Experts say that another war is coming and nothing can stop it. There are all the old occasions for war plus many new ones. The same troubles over territories, trade rivalries, suspicions, jealousies, hatreds, and fears are still with us. Yet there is some encouragement in the fact that we are not at war, even though there are far more occasions for it than there were in 1917. The war fires cannot be fanned into flame nearly so easily as they could then.

The most appalling sight of our times is the momentum which the old preparedness race has recently taken on. Preparedness to fight makes bullies, and bullies always get into trouble. From the beginning of history nations have been preparing for war, and invariably got what they prepared for. Back in the twelfth century there was some plausibility in the preparedness argument. There were the Turks and other half-civilized nations who threatened the more peace loving nations. Now the most civilized and peace loving nations are threatening each other, each one declaring that it does not want war, but is preparing only in self defense. It is a conservative estimate that there are over a million more men under arms now than in 1914. As Sir Edward Grey said in Europe in 1914, the whole world now is "an armed camp, every nation feeling impelled to measures of defense and every measure of defense by one nation construed by some other nation as prospective aggression."

A great disturbing force in the world is nationalism—patriotism which finds expression not so much in love of one's own country as in hate of every other country. It is a spirit that creates suspicion and distrust among the races and countries. It is a poison in the blood, a disease that must be cured or the world is doomed and mankind will be consumed.

Another cause of irritation is the mental strain under which we have to work. It has been hard to live since the war. We thought when things settled back to normal there would be peace and quiet. But the old tensions are still here and new ones have come.

When the strain of the depression was tightest there were those who advocated war as a means of escape, and in Italy Mussolini did yield to that temptation. But thank God that strain is lifting.

On the other side of the picture are the forces that make for peace. The Kellogg-Briand Pact needs to be backed by public opinion, and having made that declaration the nations need to co-operate in abolishing the whole war system and strengthening the machinery for the settlement of disputes by pacific methods. Another great force for peace is the Christian Church. Almost every branch of the Church has declared against war and its influence for peace is becoming more effective. And there are many thousands of individual war resisters in the world, some in every country.

Our geographic isolation makes the armament race in America more absurd than in any other country. We have lived over a century without any foreign army ever attempting to cross our border. There is little possibility that any nation either would or could make an attack upon our shores. Our strategic location, our economic strength, and our place of leadership in world affairs would clearly indicate that we ought to take the lead in abolishing war and establishing peace.

Our American flag is too fine to be dragged through the blood of battle, and the ideals for which it stands are inconsistent with war. The red stands for *courage*. War calls for physical courage but it withers moral courage. The white is for *purity*. Ask anyone who was in the last war if purity thrives in war. The blue symbolizes *truth*. No one who remembers the restrictions of the press and of speech, and the flood of war propaganda of twenty years ago will deny that truth takes a vacation in time of war.

I can see no place for the dollar sign on our flag, for neither courage, purity, nor truth can be bought with money, and I am not willing that the Stars and Stripes shall ever again be sold for profit. But courage, purity, and truth do accord with the teachings of him who said, "I am the Way, the Truth and the Life." What could be more glorious than to see the most beautiful flag on earth waving over a nation vigorously intent upon leading the world in the Way of the Prince of Peace!

De Ruyter, N. Y.

Unfurl the flag! Its folds release  
To winds that float it free;  
Not martial strains, but songs of peace  
Our salutations be.

Let those who boast a selfish right  
To traffic in its name,  
Be shorn of priced and shoddy might,  
And stripped of shallow fame.

We pledge our flag to Brotherhood;  
True friendship shall increase  
Till nations, freed from strife and blood,  
Live in abiding peace.

A. J. C. BOND.

## RELIGIOUS EDUCATION

### SPECIAL MEETING OF THE SABBATH SCHOOL BOARD

A special meeting of the Sabbath School Board was held in the office of Coach G. H. Crandall, at the Milton College Gymnasium, on Wednesday evening, February 24, 1937, at 7.30 o'clock. There were present President J. F. Randolph, Edwin Shaw, L. C. Shaw, C. L. Hill, J. W. Crofoot, G. H. Crandall, R. E. Greene, A. L. Burdick, J. N. Daland, and D. N. Inglis.

Pastor C. L. Hill offered prayer.

President J. F. Randolph stated that the meeting had been called to consider the financial conditions of the board with special reference to the situation in which Mr. Sutton finds himself on the eve of moving to Denver. Mr. Sutton has not received sufficient remuneration from the board, due to insufficient income from the United Budget, to meet the moving expense.

Dr. A. L. Burdick, chairman of the Finance Committee, explained the financial condition of the board and the reasons that had brought about such a situation . . . due to decreased income from the United Budget.

A full discussion was had in which various suggestions were made by members of the board as to how this situation might be met.

A motion was made that the board borrow temporarily the sum of \$100 that had been given by Dr. A. S. Maxson, Milton Junction, for use in promoting religious education, with the understanding that this sum was to be replaced as soon as funds will permit. The motion was carried.

On motion, the treasurer of the board was authorized to borrow from what sources he

may, if the money cannot be secured otherwise, the sum of \$100, the same to be applied to the salary of the director of religious education.

On motion, the Finance Committee was authorized to use Building and Loan stock as collateral for loan, if necessary.

It was suggested that the treasurer and president of the board might well interview Doctor Maxson, to inquire if he were willing to allow the above mentioned fund to be used as a temporary loan.

The minutes were read and approved.

Recorded by D. N. Inglis,  
Secretary pro tempore.

### REGULAR MEETING OF THE SABBATH SCHOOL BOARD

The March meeting of the Sabbath School Board was held in the Milton Seventh Day Baptist church parlor, Sunday evening, March 21, at eight o'clock. The following trustees were present: President J. F. Randolph, G. H. Crandall, L. A. Babcock, Mrs. L. A. Babcock, Mrs. Edwin Morse, A. L. Burdick, and D. N. Inglis.

A. L. Burdick offered the opening prayer.

In the absence of the secretary, R. W. Burdick, D. N. Inglis was appointed secretary pro tem.

President Randolph made a statement about the notices of the meeting.

The minutes of the December meeting were read.

There were no reports present from the Publications Committee or the Field Committee.

Dr. A. L. Burdick, chairman of the Finance Committee, made an informal report for that committee.

The treasurer then presented his quarterly report which, on motion, was received, approved, and filed with the secretary. The report showed total receipts of \$573.83, which included a balance brought forward of \$25.39, and a temporary loan of \$100. Disbursements were \$572.13, and the new balance was \$1.70. The treasurer stated that Doctor Maxson of Milton Junction had made a gift of \$100 toward meeting the expenses of the board.

D. N. Inglis reported that the resolution adopted at the December meeting had been presented to the Commission, and that following its presentation there had been action taken looking toward the reduction of the

Conference Budget and also an attempt to be made to produce a general United Budget whereby the most essential features of all boards would be assured a support and that other items would participate as funds would be available.

Correspondence was read from H. C. Van Horn, Conference president, stating the time for the program for the Sabbath School Board at the Conference and asking the board to arrange for the same. The board appointed the president and the secretary as a committee to prepare the program.

Correspondence was read from Miss Nora Gardiner of Adams Center, in which she offered the suggestion that there was need for lesson material suitable for young children, which would be edited and published by Seventh Day Baptists, and which would contain only such material as would be in keeping with our peculiar views. She suggested that such material could be incorporated into the *Helping Hand* and the publication used jointly by adults and children. This correspondence was referred to the Committee on Publications for study and report.

The secretary, R. W. Burdick, having requested that the board provide a new record book, preferably a loose-leaf book, the board voted to authorize the secretary to purchase a suitable record book.

The secretary was asked to write to Dr. A. S. Maxson and express to him the appreciation of the board for his timely gift in the hour of need.

The minutes were read and approved.

R. E. Greene offered the closing prayer.

D. N. INGLIS,  
Secretary pro tempore.

### DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

Miss Elizabeth Fitz Randolph arrived home Tuesday, from Florida. Accompanying her were Mr. and Mrs. Leo Parrish of Sisco, Fla. Mr. Parrish will enter the theological seminary. They expect to make their home here for some time.

—Alfred Sun.

SALEM, W. VA.

From a personal letter from Dr. George B. Shaw we learn that the reports concerning his resignation from a long and fruitful pastorate at Salem, W. Va., are authentic. Pastor

Shaw's resignation was made on April 1, 1937, and has been accepted by the church to take effect September 30, 1937. Plans for the future are rather uncertain and are somewhat contingent upon the return of Dr. George Thorngate and his family to China. Mrs. Shaw, the pastor writes, "is now able to be about the room a little with the use of one crutch. She is recovering, but slowly."

EDITOR.

BROOKFIELD, N. Y.

Friends of Mrs. H. L. Polan are glad to hear that her condition is improved. She is in Memorial Hospital, Utica, where it is expected she will soon be operated on for goiter.

—Brookfield Courier.

DE RUYTER, N. Y.

The May twenty-second Sabbath service was a unique and impressive one. It took the form of a fourfold memorial to faithful members who were, many years ago, promoted to the Church Triumphant.

On a table directly in front of the pulpit stood a beautiful glass cabinet containing the old communion set which had been presented to the church many years ago, together with a photograph of the givers, Deacon Charles J. York and his wife, Elsie Irish York. The cabinet is a gift of Mrs. Lilla York Whitford, niece of Deacon York, who with her husband, Professor E. E. Whitford, was present at the service.

At the top of the cabinet gleamed two new communion plates bearing the inscription, "In Loving Memory of E. Everett Poole and Elsie Lou Poole." These plates were presented by their children, Mr. and Mrs. J. S. Alexander, Mr. and Mrs. C. O. Poole, and Mr. and Mrs. H. E. Fish. In her presentation address Mrs. Mary Poole Alexander gave tender tribute to her parents, and Deacon L. A. Coon's acceptance speech emphasized the enduring quality of their lives.

An appreciation of Deacon and Mrs. York was given by Deacon L. J. Parker.

The entire service was in keeping with the memorial idea. Paul's words in 1 Corinthians 11: 25 formed the basis for the pastor's sermon, "The Cup of Memory," which included incidents from Joshua's life. The choir rendered fine selections. A solo by Mrs. Mildred Blowers was greatly enjoyed.

In closing, the congregation joined in a dedicatory ritual conducted by the pastor.

The attendance was larger than usual and included several from outside of town.

CORRESPONDENT.

DODGE CENTER, MINN.

Our spring weather has been making all the outdoors fresh and new again, and to coincide with the outdoors the Ladies' Benevolent Society have redecorated the parsonage. They co-operated with the Christian Endeavor to repaper and paint the interior of the church.

The Mother's Day program was carefully planned and enjoyed by an extra large attendance. The main part of the program was a pageant representing the honored mothers of the Bible. It was both attractive and pleasing.

CORRESPONDENT.

HEBRON, PA.

The quarterly meeting of the First Hebron and Hebron Center churches was held with the former church last Sabbath (May 8). In the morning Pastor R. W. Wing preached an excellent sermon, and the junior choir rendered special music, after which the regular covenant meeting and Lord's Supper were observed.

Following a bountiful tureen dinner at the hall, the young people presented a well-planned program consisting of devotionals, vocal and instrumental music, recitations, readings, and other "exercises."

On May 15, the annual Mother's Day service was held with a program fitting to the occasion arranged.

CORRESPONDENT.

**RECORDER WANT ADVERTISEMENTS**

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

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

**FOR RENT****APARTMENT FOR THE SUMMER NEAR THE OCEAN**

A furnished apartment on a quiet street in Ashaway, Rhode Island, may be secured for the summer vacation. The apartment is on the first floor, and consists of five rooms and bath.

It is located ten miles from Watch Hill and other desirable beaches.

A family without children is preferred. For particulars address Principal C. Newton Heath, Box 154, Ashaway, Rhode Island. 5-17-37

# The Sabbath Recorder

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**THE PREACHER**

The preacher speaks the word from God  
With earnestness and power.  
To those who gather week by week  
To spend a worship hour.

Some mind within its cloistered cell  
May hear the spoken word.  
And yet, unheeded, let it pass—  
Some other may be stirred.

The preacher knows not as he speaks.  
Whose heart his words may reach:  
He only knows "This is my hour.  
God sent me here to preach."

God bless the faithful minister.  
Inspire his every word:  
God grant attentive, listening, hearts  
That the message may be heard.

—By a Friend.

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