

MARRIAGES

APPEL-McSPARIN.—On the evening of July 23, 1938, in Saline County, Ill., Mr. Addison Appel and Miss Jeannette McSparin were united in marriage.

DUNN-LEWIS.—Mr. Claude Dunn and Miss Emma Lewis, daughter of Mr. and Mrs. John H. Lewis, Sr., of Stonefort, Ill., were united in marriage at Charleston, Mo., April 1, 1938.

LEWIS-ROE.—On November 26, 1938, Mr. George Lewis and Miss Maxine Roe, both of Stonefort, Ill., were united in marriage at Charleston, Mo. Rev. Charles H. Gale was the officiating clergyman.

OBITUARY

BYROM.—John William, son of William Byrom, was born in Huddersfield, Yorkshire, England, on May 24, 1854, and died March 2, 1939, in Lynn, Mass.

He came to this country in his youth and was employed for many years as an overseer in the carding department of the Ashaway Woolen Mill. He was recognized as an expert in his line of work. In June, 1876, he married Clara Anna Bedford and of this union two children survive: Mrs. W. R. Wells of Martinez, Calif., and P. Bedford Byrom of Westerly. He was a member of the First Seventh Day Baptist Church of Hopkinton in Ashaway, joining by baptism June 9, 1894.

Farewell services, conducted by Rev. E. T. Harris, were held at the Williams Funeral Home, Mystic, Conn., and interment was made in the Oak Grove Cemetery, Ashaway, R. I.

E. T. H.

PALMITER.—Elverton Palmiter was born in the town of Albion, June 4, 1854, and died at Riverside, Calif., at the home of Mr. and Mrs. Herbert Stone, January 14, 1939. He was the elder of two sons born to Paul and Sarah Benjamin Palmiter. His only brother, Orville, died in California several years ago.

Mr. Palmiter was married to Harriet Kelly, who died suddenly in Alfred Station, N. Y., August 20, 1921, while on a visit there. He joined the Albion Seventh Day Baptist Church many years ago and retained his membership there until his death.

Funeral services were held in the Albion Seventh Day Baptist Church, January 19, conducted by Pastor L. O. Greene. Burial was made in the Albion Evergreen Cemetery.

L. O. G.

WALDO.—Charity Bond, daughter of Richard and Emeline Bond, was born at Berea, W. Va., and passed away at her home at Greenwood, W. Va., February 26, 1939.

She was married to John Waldo, and for many years they made their home on Leason Run, Doddridge County, W. Va. He died sev-

eral years ago. The following children survive: Monte E. of Greenwood; Corlie E. of Cleveland, O.; and Edna at home; also two sisters. Mrs. Waldo was one of the oldest members of the Ritchie Church, for many years a faithful lone Sabbath keeper.

Funeral services were conducted at Greenwood by Rev. M. J. Hollingsworth of the local United Brethren Church.

C. A. B.

WILLIAMS.—E. Glen Williams, son of Charles Mortimer and Vernelia Williams, was born July 6, 1877, on the old Williams homestead, Albion, Wis., and died suddenly in the same house, February 28, 1939.

He was married April 25, 1900, to Miss Matie Head. Except for a few years they have always lived on the old home farm. He was baptized by Rev. J. W. Morton, December 10, 1887, and joined the Albion Seventh Day Baptist Church, of which he remained a loyal member the rest of his life.

He is survived by his wife and three children: Gleneta, a teacher in the Beloit public schools; Charles, a progressive and competent helper on the farm; and Mrs. Hugh Stewart of Jefferson, Wis. Farewell services were conducted by Pastor L. O. Greene, and interment was made in the Albion Evergreen Cemetery.

L. O. G.

I GROW IN GRACE

The more I thank my Lord for gifts,
The more he gives to me;
The more I search my clouds for rifts,
The more his sun I see:
So that, to God, my upturned face
Becomes the channel of his grace!

The more I love my fellow men
And show them friendship true,
The more God's love fills me again
With blessings ever new:
So that, for God, the human race
Becomes my channel to his grace!

The more I give myself to him,
The more I am and have;
The more his Presence self can dim,
The more I give and save:
So that, when God may self efface,
I grow in love and joy and grace!

—E. M. Martinson,
In Watchman-Examiner.

Enoch walked with God—he was not in a hurry. When our ancestors missed the stage coach they didn't worry, for they knew another would come along next month. Today when we miss one section of the revolving door we get mad.—Dr. William Ward Ayer.

Controversy makes the heart cold and the head hot.—Dr. O. Vansteenbergh, Belgium.

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Forbid them not to come unto me for
of such is the Kingdom of Heaven.
—Matthew 19: 14.

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Trusting God We are often reminded of the general's admonition, "Trust in God and keep your ammunition dry." It was good advice. Works go along with faith. The two are inseparable. "Pray as though everything depended upon God; work as though everything depended upon you."

Perhaps our trouble, these days, is that we neglect the faith-end of the matter, and become easily disheartened at the work-end because of great difficulties, lack of courage and material resources. Our great need is a more trusting trust in God, a consciousness of God's power and presence. We should take to heart the cry from the Psalms, "Be still and know that I am God." Suggestions, solutions, and slogans are offered on all sides for the troubles and problems facing the world, nations, churches, and individuals. What we need is God; in our lives, affairs, treaties; in our confidences, relationships, attitudes.

What is God's will for me? How can I be sure? How can I integrate the complicated trends of my life and conflicting relationship with others with his will?

A friend whose articles are occasionally seen in the SABBATH RECORDER, in a personal letter offers some good thoughts in line with

this editorial heading: "Life seems so complicated with its winding road, its many detours, hills, valleys, and 'Red Sea' places. Yet there is a clear purpose running through it all, and sometimes after we have passed over or under or through and have time for a breathing spell we see clearly enough to give us courage to go on. If we could only keep our faith in the Father's love and never waver, no matter how hard the storm or how dark the way, I am sure the light would come shining through more quickly. I believe that spiritual law applies in this life we live here, but we are many times too blind to see or too much afraid to try to apply it. If we would only 'stand still and see the salvation of the Lord,' instead of beating our feeble strength out against our stone walls, perhaps we would have more strength to go on when the walls have fallen." That is much the trouble. We futilely strike out in our strength and ignore or feebly rely upon a power greater than our own. Rev. H. Eugene Davis in his "New Assignment" is doing much more for us than raising the United Budget. He is calling us or pointing us back to the source of power, and helping many to realize their need of a consciousness of God's nearness, interest, and goodness. As our people come to know how spiritual this task is being made, encouragement will be experienced by many in placing a deeper trust in God and in going forward with him.

Reasons for Growth A letter from an interested and observant friend comments favorably on a recent editorial found in these columns concerning church papers. Referring to an observation concerning support of Catholic publications, he remarks, "And you might add, increasing its membership, now over 330 million in the world." He mentions an evangelical people who "are increasing their membership and keep up their subscriptions. Why? They teach and preach their beliefs continually. They hold these principles before the youth constantly." (Italics ours.) This brother is saying something, and we do well to heed.

These teachings and truths which we hold must grip us so vitally that our children "catch" them. Religion, true and vital, must be caught—not just taught. "When thou risest up and when thou sittest down" holds a true philosophy and is psychologically cor-

rect. When the child sees religious meaning—Christian content in the baking of bread, in the various spiritual attitudes in the home—his own conduct is going to become likened. A wise speaker, the other day, pointed out that the life of young Timothy was no surprise to the Apostle Paul, because he knew the mother Eunice and grandmother Lois, and their unfeigned faith. That godly home, practicing the customs of their fathers and now permeated in the faith of Jesus, must bear legitimate fruitage. The secret of Paul was that his Christian life—faith living—was second nature to him. "Not I, Christ liveth in me." The good driver of a car lets the car drive itself. He automatically, by second nature, drives the car; it can be said "the car drives itself," the true driver is set free. Such a Christian life has no trouble in directing itself. "Not I, Christ in me."

Such living is essential, in the first place, to helpful, fruitful Christian nurture and direction. At home, in the church, and in the community we must exemplify such a life. Our children are taught and led, our neighbors catch it, we ourselves are blessed, and growth results.

We have been negligent, no doubt, not only in our homes but in our pulpits, and in our publications. Concerning the last, some are sure we do not have enough teaching in the RECORDER about the Sabbath, and about other doctrines held by us. Certainly this should be corrected as far as possible, and doctrinal articles will be welcomed, if briefly written and fairly stated. The writer above referred to feels that the great truths of the resurrection, the Sabbath, and others of our "Statement of Belief" are not heard of from the pulpit. He wonders why the "Statement" should not be used for a quarter's lesson study in the Sabbath school, and why we should not have a Sabbath lesson once each quarter, as well as a temperance lesson.

These are good points and should challenge us from our various easy complacencies. Think on these things. The neglect of the principles involved here account for much of our losses and for our lack of growth. Do they not?

Items of Interest Numbers of Jewish refugees are reported arriving in China. According to the China Christian Advocate, over five hundred Jews have immigrated to Shang-

hai within the past six months. "Particularly of service to war-torn China have been the doctors, working in Chinese refugee camps and hospitals, filling positions abandoned by Chinese physicians who have been forced to flee into protected zones."

Religious News Service reports that the Church Relief Committee has sent more than \$200,000 for China relief. This committee was established last July, and while it has set no definite amount of money to be raised it will continue to operate as long as need remains.

Dr. E. Stanley Jones in commenting upon the work of the International Missionary Council Conference held at the close of 1938 at Madras, in South India, feels that while it was a great conference, "centrally and fundamentally it missed its way. . . . Its findings gathered up the past and put it into beautifully balanced phrases, but it gave us little leading in regard to the future. It blazed no great way." His criticism seems to be based upon the tendency at Madras to place all Protestantism's faith in the Church as an institution and to ignore the central part of Jesus' gospel, the Kingdom of God. "The Kingdom is absolute, the Church is relative; the Kingdom is an end, the Church a means to that end," Doctor Jones said. In emphasizing his belief that the Kingdom of God should be central, he cited the Bible, where the "Kingdom of God" is mentioned a hundred times, and the "Church" but twice.

If you think co-operation is unnecessary, try to run your automobile on three wheels. If the outlook is dark, try the uplook. Don't bury your talent; invest it, and the Lord will bless it and you.

—From Marlboro Church Bulletin.

If we are thoroughly consecrated to God's work, we will arm ourselves with God's word, that we may speak with boldness concerning God's Sabbath. We must give it to those about us. If we hoard the Sabbath for ourselves alone, we shall find (as is fast becoming the case) that we have lost it—that we have been defeated in our own purpose. As a definite step, it seems to me, we need to prepare our hearts by study and prayer, and then with confidence in the merits of our cause

and ever looking to God for supreme guidance, give the Sabbath to a tired world.

—From *The Bible Witness*.

One hundred leading Protestant clergymen and laymen of America have signed an "Affirmation of Christian Pacifist Faith," according to a public statement made by Rev. Dr. Allan Knight Chalmers of New York City, and Harold E. Fey, executive secretary of the Fellowship of Reconciliation. War is "a denial of the way of the Cross," according to the statement. "We stand at a crisis in history where the most solemn responsibility rests upon each Christian and upon the Christian Church. In such an hour we call upon the Church to trust God and to resist evil only with good, repudiating utterly all war and repenting prayerfully of all ways of life which lead to war."

The Woman's Missionary Council of the Methodist Episcopal Church, South, are sending to the uniting Conference of Methodist Churches to be held in Kansas City, next month, a petition to grant full clergy rights for women, and to provide for more adequate representation for women at church conferences.

That a Protestant daily religious newspaper will soon be launched, if plans now on foot are perfected, has been announced by Rev. Dr. Charles M. Sheldon. Plans have been held up for a time in order to secure adequate financial backing. But prospects for an early beginning now look promising.

Mrs. Estelle Hoffman Davis, wife of Dr. Boothe C. Davis, president emeritus of Alfred University, died at Holly Hill, Fla., March 15. Funeral was held at Alfred, N. Y., March 19. Obituary later.

MEETING OF THE TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, March 12, 1939, at 2 p.m., with Vice-President Lavern C. Bassett presiding and the following members present: Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Asa F' Randolph,

Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, Trevah R. Sutton, Donald E. Lewis, and Business Manager L. Harrison North. Visitor, H. Eugene Davis.

The board was led in prayer by Rev. Hurley S. Warren.

The minutes of the last meeting were read.

The report of Corresponding Secretary Herbert C. Van Horn was read as follows:

Much work has been done in arranging with churches and pastors for an exchange of pulpits for the purpose of special presentation of the claims and interests of the Sabbath, and of the American Sabbath Tract Society. Forty-seven churches have been heard from, thirty-one of which are in favor of exchange. The pastors of six others will co-operate, but because of distances involving too much expense, or for other local reasons, do not feel that an exchange would be expedient. Thirty-one pastors have responded and seventeen elders and laymen. The plan is approved by a large majority and welcomed by many. The date of exchange is accepted as April 22, but some churches will use other dates more convenient for their regular program.

Material for information bulletin for use of pastors and workers in presenting these interests is being prepared and will soon be ready for mimeographing and mailing.

Including correspondence involved in the above activities, nearly one hundred communications have been sent out. Inquiries about the work of our people and for tracts have received careful attention. Two or three loyal Seventh Day Baptists have asked for large numbers of Sabbath tracts for personal distribution.

Nineteen members of the board and friends are receiving one tract a month from the board to be handed personally to some one, or mailed with a personal message. The publishing house sends an annual statement to these personal workers for the tracts used in this manner. The cost last year was sixty cents per person.

A package of publications, including some back issues of the *SABBATH RECORDER*, books, calendars of former years, Sabbath cards, etc., was sent to Evan J. Hopkins of Swansea, Wales, principal of a private school preparing students for the universities. Interesting correspondence has been had from this Christian man, who, with his wife, has recently accepted the Sabbath. They were members of a Congregational Church. At the request of your corresponding secretary, Dr. George Thorngate spent a week-end with these people, while in England, and was most heartily received by them.

The secretary was in Rhode Island March 5, for a conference with the special committee appointed by the president of the Tract Board to consider enlarging its field activities. On the Sabbath, March 4, he preached to an appreciative congregation in the Pawcatuck church at Westerly, on Vision and Loyalty.

Secretary Van Horn also read from his correspondence with the pastors concerning the exchange of pulpits for presentation of the interests of the Tract Society.

The following report was presented by Asa F' Randolph for the Committee to Consider Matters Referred to this Board by the General Conference:

Pursuant to action taken at the regular monthly meeting of your board held September 18 last, your president appointed a committee on Enlarged Sabbath Recorder, and Full-time Editor, and also on matter of a full-time field man in behalf of isolated Sabbath-keeping groups and pastorless churches. The appointment embodied a request that the committee confer at length with the corresponding secretaries, respectively, of the Tract and Missionary Societies before making its report.

The purpose, or, at least, the immediate purpose for appointing such a committee at this time is in accord with certain recommendations embodied in reports of Council Committees made to and adopted at the recent session of the General Conference held in Plainfield, as are mentioned following:

REPORT OF COUNCIL COMMITTEE ON SABBATH INTERESTS AND PROMOTION

"Article 7 (b) That with full appreciation of the good work which has been done through the Tract Society in behalf of isolated Sabbath-keeping groups and pastorless churches by the correspondence and visits of its secretary, we recommend that this type of work be pressed in the largest possible way with the money and time available, and that a full-time man be put on the field for this work as soon as practicable."

REPORT OF COUNCIL COMMITTEE ON PUBLISHING INTERESTS—THE SABBATH RECORDER

"The Committee finds that there is a general desire that the *RECORDER* be made a larger and better magazine, in order that it may better represent and promote the interests of the Seventh Day Baptist denomination.

"That the paid subscription list (at \$2.50 per year) might reach a maximum of 2,000, provided the editorial content made wider appeal to our people, and provided sales promotion be better organized and greatly increased.

"To bring about these desirable ends, the committee recommends the following:

"1. Increase the *RECORDER* to twenty-four pages, with better paper and better cover.

"2. Put the editor on full time for two purposes, (a) that he may devote more time and interest to choosing and preparing the material to be published, (b) that he may give time and thought to organizing, increasing, and instructing his contributors and reporters, and also that he may give time to effecting a more efficient sales organization.

"3. Combining the *Helping Hand* and the *RECORDER*, printing in the *RECORDER* two weeks in advance of date to be used, one Sabbath school lesson each week as now edited and com-

posed. Use Sabbath school facilities for promoting regular mail subscriptions at \$2.50. Then from Sabbath school treasuries buy additional copies (at cost) for free distribution.

"In the nature of the case, it is expected and it is desirable that the Tract Society liberally subsidize the *RECORDER* as a means of promoting our faith and doctrine and informing and conserving our membership. This is justified by the Tract Society Charter and the conditions imposed on its endowments."

Your committee respectfully reports, that, after various informal interviews had among its several members, including the president of the Tract Board as a member ex-officio of the committee and the above named corresponding secretaries, a formal meeting was held at the home of the corresponding secretary of the Missionary Society, Ashaway, R. I., on March 5, 1939, attended by all the said officers and members of the committee.

The several recommendations embodied in the above quoted resolutions were carefully considered.

Although realizing that the improvements suggested for the *SABBATH RECORDER*, both as to mechanical execution and content are always important and to be desired, and that frequent closer contacts and consequent fuller understanding of our work and problems, between the several denominational boards and the churches, including isolated Sabbath keepers and pastorless churches, are important and essential for increasing unified interest in, sympathy with, and more general loyal support of our various activities, the cost of carrying out the suggestions embodied in the resolutions also had to be carefully considered. The suggested program would involve added expense and outlay and an enlarged budget.

For several years, as you are aware, work which the Tract Board has desired to undertake has of financial necessity had to be curtailed and limited to the amount or extent to which its proposed budget has been supported. Thus far, this current year, contributions to its budget have fallen short of the average. Accordingly, your committee is forced to the conclusion that, unless and until sufficient available funds are in hand and (or) assured to meet the added cost of adopting and continuing for a reasonable period of time, at least, the recommended enlarged activities, it is not warranted in recommending the adoption of the suggested enlarged program.

Your committee will be glad to give these matters further consideration if and when sufficient funds may be available for the purpose.

Karl G. Stillman,
Corliss F. Randolph, *Ex Officio*,
Asa F' Randolph,
Committee.

It was voted that the report be received and approved and the committee continued.

The secretary announced that members of the committee on the board's program for the 1939 Conference had been appointed by President Randolph as follows: Corresponding

Secretary Herbert C. Van Horn, chairman, Recording Secretary Courtland V. Davis, Treasurer Ethel T. Stillman, and Chairman of the Advisory Committee Asa F. Randolph.

Chairman Bassett called upon our visitor, Rev. H. Eugene Davis, of Shanghai, China, who is currently engaged in the promotion of the financial program of the denomination, to address the board. Mr. Davis told of his plans for a special issue of the SABBATH RECORDER to be used in that promotional work and of the interest already in evidence.

Secretary Van Horn spoke of his encouragement in the progress of the work being done along this line in promotion of the financial program.

It was voted that the board express its interest in and approval of the promotional work being done for the denominational financial program and declare its support for and backing of the plans for the days ahead, including the special issue of the SABBATH RECORDER.

General discussion of the promotional work followed.

The minutes were read and approved.

The board was led in prayer by Rev. H. Eugene Davis.

Lavern C. Bassett,
Vice-President,

Courtland V. Davis,
Recording Secretary.

MISSIONS

REALIZING OUR MISSIONARY VISIONS

Our highest impulses are always prompting up to the attainment of the highest and the best. By virtue of these, there arises before us a picture of things high and most worthy to be attained, and there is a voice calling us to strive for their realization. This picture is what is spoken of as a vision, and the endeavor to realize it is called following the gleam or the light. No one can afford to forget his visions or to refuse to follow the higher leadings of his soul.

Our visions take on different forms. There arises before us that which we ought to attain in character, and it is ours to work towards that end. No matter how many times we may fail, the struggle should never be given up.

Not only does there arise before us what we ought to be intellectually, morally, and spir-

itually, but also the Spirit holds before us what we should accomplish for others. We are constantly prompted to help those around us and aid them to attain the best. This reaches out to all men in a vision of making all the world better. Here is where missions come in. The purpose of missions is to help all peoples and help them to the noblest and best in character. Who has not had a vision of this kind?

This impulse to reach out to others and to give them the great and good things Christ brings to his true followers is the mark of a true disciple. We must seriously question our own standing if we find ourselves indifferent regarding helping others to Christ's way of living and its boundless blessings. One may have an enthusiasm for missions and not be a true disciple, but it is inconceivable how one can have the Spirit of Christ and not be missionary to the core.

Doubtless every redeemed soul in the first experiences of his Christian life had the missionary vision and passion, but it so often happens that other things come in to destroy the passion, and a false philosophy of life takes away the missionary vision. This is not good. We must always keep our hearts aglow with the Spirit of Christ, which is the spirit of missions, and we must always endeavor to realize our vision for others and for a sinless world through Christ's way of life.

THE SOUTHWEST A PROMISING FIELD

Two of our missionary pastors, Clifford A. Beebe and Ellis R. Lewis, both profoundly interested in mission work in the Southwest, have published for several years a little quarterly entitled, "The Bible Witness." It has been their hope by doing this to attract the attention of those not interested at present and to help those who are bearing the burden of the work in the Southwest. A recent issue of "The Bible Witness" made the following statement:

Your editor has long felt that the most hopeful field for Sabbath advancement is in the South, in what is known to book agents as the "Bible Belt." Here the Bible is still accepted as the Word of God, and the inroads of agnostic modernism have not been so great. Others, notably Brethren E. R. Lewis and J. B. Conyers, have expressed a similar opinion. The Spirit of the Lord is calling Sabbath keepers into many open fields today, but is he not saying especially

to us just now, as to Philip of old, "Arise, and go toward the South"? (Acts 8: 26.) And in Arkansas we have groups of loyal Sabbath keepers who form the most hopeful nucleus for this work anywhere in the South.

Some time past Brother Beebe sent out a questionnaire to the young people, asking their opinions as to how best to promote the Sabbath, and he received nine replies. These answers are interesting because they show the attitude of young people, and they are encouraging because they indicate that the coming generation is building on a firm foundation. Though two neglected to sign their names, they did not do it to keep under cover, and all replies are given below:

I believe if every nominal Sabbath keeper never failed to "Remember the Sabbath day to keep it holy," if he resolved to keep all work-a-day thoughts from his mind on the Sabbath day, and study carefully God's divine Word, the Sabbath rest would really become spiritual manna. It would then be possible for him to "do all to the glory of God," and his light would so shine before men that they would see his good works and glorify the Father in heaven.

Irene Unzicker.

To best advance the knowledge and observance of God's Sabbath and the other commandments, we would do well if we did as Moses asked the children of Israel to do in Deuteronomy 6: 4-7: Love the Lord with our whole heart, and teach the children diligently at home and in the church and its organizations, and talk of God's love as we go about our everyday tasks.

Hazel Scouten.

We can best advance the knowledge and observance of God's Sabbath by sending out more helps on the Sabbath day, and by talking about it more in our daily conversation. The forward step we can take this year is to keep it more holy, and always do as the Lord would have us do.

Irene McKay.

The way to advance the knowledge of the Sabbath is to watch ourselves and live close to the Lord, and be sure we keep the Sabbath. Write tracts on the Sabbath and pray for the Lord to show people the understanding of the Sabbath. The definite forward step we can take this year is to be sure we live close to the Lord, and to be in church on Sabbath, teaching the Sabbath day. Also live closer this year than ever before on the Sabbath day.

Mildred Mitchell.

If we are thoroughly consecrated to God's work, we will arm ourselves with God's Word, that we may speak with boldness concerning God's Sabbath. We can never hope to advance if we "keep the Sabbath" to ourselves. We must give it to those about us. If we hoard the Sabbath for our own use alone, we shall wake to find (as is fast becoming the case) that we have

lost it—that we have been defeated in our own purposes. As a definite step, it seems to me, we need to prepare our hearts by study and prayer and then with confidence in the merits of our cause, and ever looking to God for supreme guidance, give the Sabbath to a tired world.

My own personal opinion in the matter of teaching Sabbath, and I grant you it is only one man's opinion, is that we should stop teaching and preaching the bad things that will come to non-Sabbath observers, and emphasize the blessings in store for those who do keep it. That will require us to search for the definite good gained from Sabbath keeping, and to reflect that good in our lives as much as in the printed and spoken word. In other words, instead of saying, "Keep Sabbath, or you'll suffer for it later," let us say, "Keep God's holy day because it brings you this and this advantage." We must be specific and we must make the talk attractive. That is the way ideas are sold today—not by threats.

Ford Lewis.

Are we remembering the Sabbath day to keep it holy when we use it as a day in which to prepare for exams, finish odd jobs, bake, make profit plans, or do the majority of our corresponding? Definitely not. If we do these or scores of other unnecessary chores we are limiting ourselves within the circumference of our everyday lives, failing to find the key to real living. To me the Sabbath is a time to take a divine inventory of one's self, to recollect, re-appraise, and reclaim. To give bread to the needy, visit the sick, encourage the downhearted, and to walk humbly with God, are activities appropriate to the day. By preparing ourselves and setting aside a definite time to listen to the Holy Spirit, he will guide us further, enabling us to make a conscientious effort to fill our time with worthy thoughts, thus giving us determinations which shall drive us onward and upward.

I think we ourselves should try to keep the Sabbath holy in every sense of the word. When opportunities come to tell or explain our belief to others, we should take advantage of them and be able to defend our position with Biblical references. In fact, I feel that we should seek such opportunities. Distribution of literature on the subject is also a means of bringing it to people's attention, perhaps for the first time.

Madge B. Conyers.

AN OPEN DOOR FOR THE GOSPEL

BY REV. RALPH H. COON

(Pastor in Boulder and General Missionary in Colorado)

We rejoice for the open door to the gospel in China. Our missionaries tell us that the conditions there are such that people gladly receive the good news that Jesus offers a life that is above all the fear, suffering, and sin of this world. Word comes that the uncertainty of things in Europe has in a similar

way opened men's hearts to the gospel. Our missionaries from Jamaica tell of the open door there. These are calls from God and they must be met. Let us be much in prayer about them.

We have often felt that the doors are about all closed to evangelism in our own land. I should like to call attention to one very important such door that is still wide open in every part of our country. I know from personal experience and from the testimony of others that when young children have the gospel explained to them they are nearly always ready to take Jesus into their hearts and receive the eternal life he gives. Of course, it is almost a necessity to have some object or picture to hold their attention on the message. The "Wordless Book" may be used by anyone. The different colored pages are used to lead the child through the steps of the gospel message. The gold calls attention to heaven, the place that the Lord has prepared for all. The black reminds that sin separates from God and from heaven. "All have sinned and come short of the glory of God." When a child sees his need he is eager to hear the message of the red page, the blood which shows the message of John 3: 16. The white represents the cleansing and being made fit for God's kingdom. This little book and a description of how it may be used as well as much other helpful material on child evangelism may be had from the Child Evangelism Fellowship, 203 North Wabash Ave., Chicago.

That young children may be saved is taught by the Scripture. Read Matthew 18: 1-6, 11-14. Jesus took a "little" child and spoke of such believing him, using the same word for believe he used in John 3: 16. On one such occasion, we are told, he took the child in his arms. His worst condemnation was for one who would cause a child to stumble or be lost to him. Another time he invited the children to come to him to the exclusion of the adults. If older people have to become like little children in order to become members of the kingdom, surely the children themselves may become members.

Human experience bears abundant testimony that little children may be brought to Jesus and be born again in him. Spurgeon and many other great Christian leaders were brought to the Lord as very young children. All who have done any child evangelism work

are convinced of the reality of child conversions.

When a child has accepted the Lord, he has merely started the new life. It is our duty, then, to lead them in their Christian growth and development. However, even if we know we will never see a child again we should lead him to Christ and trust the Lord to use others to instruct and enrich the life.

SILENT STEWARDSHIP PROMOTION

Any pastor, no matter how limited his resources, may now conduct a Five Weeks' Program of Tithing Education and Promotion without any interference with his other plans and activities.

The Layman Foundation, administered without profit by the Layman Company, has just revised and recast a series of Sixteen Tithing Tabloids, attractively printed from new type.

A sample package of the sixteen titles together with suggestions for the Five Weeks' Program of Silent Stewardship Promotion, will be sent to any pastor for ten cents.

In writing please mention the SABBATH RECORDER and address your order to The Layman Company, 730 Rush Street, Chicago.

SABBATH RECORDERS WANTED

The Historical Society is in need of the following issues of the SABBATH RECORDER to complete its files:

1907: April 22, May 27, June 24, July 22, and November 4, one copy each.

1911: April 17 and April 24, two copies each.

1920: September 6, September 13, and September 20, one copy each.

1921: January 3, January 10, and February 7, one copy each.

Address, Seventh Day Baptist Historical Society, 510 Watchung Avenue, Plainfield, New Jersey.

CORRECTIONS

1. The article on "The Days of Creation" in SABBATH RECORDER, March 20, page 195, should not be credited to Rev. Lester G. Osborn. Received in same mail with other matters from Brother Osborn the manuscript, without other identification, was assumed to be his. Unable at this time to identify its authorship. The editor is sorry.

2. In the list of donors to liquidate back taxes loan—Seventh Day Baptist Building—appearing in the SABBATH RECORDER of February 20, page 121, the second name should be Ralph G. Junkins, Shedd, Ore., instead of as it appears.

WOMAN'S WORK

WORSHIP PROGRAM FOR APRIL, 1939

BY MRS. T. J. VAN HORN

Fear not, Abram: I am thy shield, and thy exceeding great reward. Gen. 15: 1.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Luke 12: 32.

Hymn: "Hiding in Thee."

Scripture: (Let the leader select a number of the "Fear nots," to be given by members. There are not less than seventy-seven to choose from.) Gen. 15: 1; Gen. 26: 24; Ex. 20: 20; Josh. 1: 9; Psa. 23: 4; Isa. 35: 4; Luke 1: 13; Luke 2: 9-11; Matt. 14: 27; Rev. 1: 17, etc.

"THOU SHALT NOT BE AFRAID"

Our Psalm does not ignore the presence of fearful things in our lives: the "snare," the "terror," the "arrow," the "pestilence," "wasting destruction," "stones of stumbling," the "lion and the dragon"—they are all there.

The world today is mad with fear. Fear!—anarchy and confusion, poverty and distress. What but the blessed assurances of the "Fear nots" to those who have "made the Lord their habitation" will save humanity from utter despair?

Why are we so slow to accept them for ourselves? The "Fear nots" begin with God's message to Abram, and are scattered all through the Bible clear to John the Revelator, when he fell upon his face before the radiant vision of the Christ and heard the tender words from his lips. They are always directed to those who put their trust in God, and "fear the Lord with all their hearts."

A lovely thing happened, the other day—one of those precious bits that we like to lay away in the treasure chest of our memories. Some of us were sitting on this sun-drenched Florida beach, glorying in the beauty of sky and sea and wave-washed shore.

Suddenly we noticed that a rarely seen fog had crept in upon us, shutting out the nearby buildings, the tall clock tower, even the nearest

breaker. We looked into each others' faces and asked, "Fog? What does it mean?" Our world was blank.

Then one whose spiritual vision is keen, cried, "Look, look! On the sand!" and we saw a faint shadow moving swiftly past us. It was the shadow of the fog.

"See, there is a wind from the sea behind it. The fog will soon be gone."

For a little time we had been enveloped by the mist. It was the shadow which had revealed its chill passing.

Fear sees the fog closing in. Faith knows that the Sun of Righteousness is still shining above it.

INTER-RACIAL RELATIONS

In very much the same way men of all creeds and races, in every language and through all the ages of man, have loved, suffered, hoped, sought truth.

Thus Callimachus, the ancient Greek, wrote his epitaph to Saon:

Here lapped in hallowed slumber Saon lies,
Asleep, not dead; a good man never dies.

The Hebrew Psalmist sang:

The Lord is my Shepherd, I shall not want.
Omar, the Persian, groping, cried:

Could we but grasp the sorry scheme of things!

Basho, the Japanese, spoke his sad elegy:
Old battlefield, fresh with spring flowers
again—

All that is left of the dream
of twice ten thousand warriors slain.

Black Hawk, the Indian, captured, undaunted, standing before President Andrew Jackson:

I am a man. You are another.

Countee Cullen, the Negro, mourned his grandmother:

This lovely flower fell to seed.
Work gently, sun and rain.
She held it as her dying creed
That she would grow again.

Yes, man's deepest griefs and highest hopes are one. Thus brotherhood is possible. Men may be bound together as Markham visioned:

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win.
We drew a circle that took him in.

This is the hope of inter-racial understanding.

—From "The Church Woman."

MESSAGE FROM MADRAS

A man who had been a Hindu seeker after truth told me this story of his experience: He had read the New Testament, the Gospels, and had been fascinated by the life of Christ, and greatly stirred by the death of Christ. Then he had read on into the Book of Acts and felt that he had entered into a new world. In the Gospels it was Jesus, his works, and his suffering. In the Acts, the Christ seems to go into the background, and it is the multitude, the brethren, the Church, the disciples that take the place of Christ. What the disciples did and thought and taught had taken the place that Christ had occupied; the Church continued where Jesus left off at his death. "Therefore," this man said to me, "I must belong to the Church that carried on the life of Christ."

In the early Church it was the common man who spread the Gospel of Christ. Christianity spread from slave to slave, from soldier to soldier, from artisan to artisan. Every convert talked to his fellow men, the men of his own group. It is our duty to get every person who is attached to the Church to go out as a witness for Christ. The sharing of experience with others adds to our joy and to our own Christian experience.

There are mountain tops in all religions: Francis of Assisi, Mahatma Gandhi; but it is when the common man is changed that people see the power of Christianity. That is what is influencing people to become Christians in the mass movements.

It is the Church's duty to concentrate all its energies to do the work of Christ. It is not just to worship; but it is to continue to do Christ's work with the help and the strength that we get in worship.—*The Rt. Rev. V. S. Azariah, Bishop of Dernaqal, in "The Church Woman."*

MRS. JULIA MARIA BABCOCK AMBLER

BY CORLISS F. RANDOLPH

Julia Maria (Babcock) Ambler, youngest of a family of eight children, and daughter of Oliver and Phebe (Babcock) Babcock, was born at Potter Hill, R. I., April 13, 1843, and died at her home at Chatham, N. Y., March 1, 1939.

She was educated at the Hopkinton Academy, situated between Potter Hill and Ashaway, R. I. In 1862, at the age of nineteen,

she was a teacher of English and related subjects, and music in Passaic, N. J. On September 27, 1864, at Potter Hill, she was married to Henry S. Ambler, of New York City. The newly married couple went to Pleasants County, W. Va., where they made their home until 1866, when they returned to New York City. Here they lived until 1873, when they removed to Chatham, N. Y., where Mr. Ambler had purchased his father's home. Here Mrs. Ambler lived until her death. After a prosperous and highly useful career in both private and public life, Mr. Ambler died in September, 1905.

Aside from her duties in the busy life of a mother and a farmer's wife, Mrs. Ambler engaged in various phases of social service work. She was a life member of the Woman's Christian Temperance Union of New York State, a member of the New York State Woman's Suffrage Association, and of New York State Patrons of Husbandry. In 1892, she organized the Woman's Christian Temperance Union of Spencertown, N. Y., of which she was president from its beginning down to within some two or three years of the end of her life. For three years, she was president of the Columbia County, N. Y., Woman's Christian Temperance Union, resigning then because of ill health. She was a charter member of the Austerlitz Patrons of Husbandry, and served this society some three years as lecturer, relinquishing this position, too, for reasons of health. She was also a member of the Daughters of the American Revolution.

In 1855, she became a member of the First Seventh Day Baptist Church of Hopkinton, at Ashaway, R. I.; and in 1873, in company with her sister, Mrs. Phebe J. B. Wait, transferred her membership to the First Seventh Day Baptist Church of New York City, of which their brother, Stephen Babcock, had become a member but a few months previous to that time. Of this church she remained a faithful and loyal member to the end of her life. Because of the great distance from her own church and consequent inability to attend it but very seldom, she was accustomed to attend a church near her home of which her husband was a member, namely, the Methodist Episcopal Church of Spencertown.

She was accustomed for many years to spend her winters in Florida; but for the last dozen years or more of her life, she closed her home at Chatham and spent the winter season with her daughter on Long Island. As

usual, last summer she planned to return to her daughter in October for the winter, and seemed as well as usual; but at the end of September she became ill, and was confined to her bed practically all the time until the end. No pains were spared to make her comfortable. Besides her housekeeper and her accustomed companion, trained nurses were in attendance night and day, and her daughter and son, both of whom were in business in New York City, spent their week-ends with her, and as much more time as it seemed at all likely would add to her comfort. Her mind was clear and alert, until pneumonia finally set in, and she peacefully slept away.

The funeral service was held in the old home at Chatham, and was conducted by Rev. George E. Montrose, pastor of the Spencertown Methodist Episcopal Church, assisted by Rev. Alfred Taylor, a former pastor. Burial was made in the Ambler family plot in the cemetery at Spencertown, two and a half miles from the Ambler home.

Of the five children, three had passed away, namely, Henry Babcock Ambler (a veterinarian), John Edgar Ambler (a physician), and Nathan Babcock Ambler (an electrical engineer). Surviving her are a son, Stephen Babcock Ambler, and a daughter, Mrs. Eleanora Ambler Best, both of Woodhaven, Long Island, N. Y. Also surviving are seven grandchildren, namely, John Edgar Ambler, of Miami, Fla.; Mrs. Elizabeth Jensen, of Manila, Philippine Islands; Mrs. Julia E. Schreiber, of Glendale, Long Island; Henry A. Best, Lucile Ambler, and Stephen B. Ambler, Jr., of Woodhaven, Long Island, N. Y.; and Marjorie Ambler, of Chester, Pa. Richard Ambler Jensen, of Manila, Philippine Islands, is a great-grandson.

Rev. James L. Skaggs, pastor of the First Seventh Day Baptist Church of New York City from September, 1932, to March, 1938, writes:

Upon first meeting her, I was immediately impressed by her strong personality, her indomitable spirit, her physical and mental sturdiness, and her firm conviction as to the importance of the Sabbath as a practical matter of Christian truth. When I visited her from time to time, she asked many questions about the denomination and the church, related incidents which happened long ago, and regretted that she had been unable to attend the church for so long.

Thus has passed the last of the three members of the Babcock family—two sisters and

a brother—who for more than the accepted space of a generation of time were a stalwart force for righteousness and noble, lofty Christian life in the New York City Church. They will continue to be missed, as they are now missed; but we thank God for the ennobling and far-reaching influence of their lives, all of which is a benediction to those upon whom their three-fold mantle has fallen.

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR A TRAINING SCHOOL

BY ALBERT BABCOCK, JR.

It has been said by a church leader of unquestionable reputation that, in his opinion, ninety-five per cent of all the altruistic and humanitarian work of the world, in all its forms, has its mainsprings today in the Christian Church; and that about ninety-five per cent of it is coming and has come, directly or indirectly, from the influence of organized religion in the United States. He further stated that, in his opinion, if the influence of the Christian churches in America did not exist, our democracy would in a few years become so corrupt that it could not endure.

If this church worker is only partly correct, and if the church does wield any appreciable influence upon individual and collective character, then one of the most important organizations in all the world is the Church—hence the importance of a training school for service in such an influential and character building organization.

Jesus Christ stands as the head of Christian Endeavor, and the ideals that he has set up are the ideals which Christian Endeavor movements seek to establish within themselves, and in a larger way to promulgate in world-wide contacts. This also is the program of the Church, and so anything worth while learned in Christian Endeavor having to do with Christian living is an invaluable asset as one steps into the larger world of service. It can well be said that the true Christian is the highest type of man. A Christian is a man who is constantly engaged in restoring God's likeness to his character. A Christian is never born full-grown, but like a child must grow into the likeness of Christ. The Christian Endeavor society is to the young believer what the public school is to

the immature citizen—a training school for future life work.

It is in the process of living that thoughts and ideas grow into habits, and habits in turn form character, and character determines destiny. As a Christian is never born full-grown, in like manner, liars, drunkards, thieves, murderers, immoral degenerates, and the like, are not born full-grown, but are the result of thinking and acting that leads to wasted life, with disregard for the sanctity of life and property.

It is the purpose of Christian Endeavor to introduce young people from junior age up to the age of church activity, to Jesus Christ, and to formulate and establish in their way of thinking such habits of life that Christian character will be formed. It is the attempt to teach them the ways of life as it is lived in relation to society; to show them the value of the Church and its teaching as it relates to individual life and to society; to fit them by Bible knowledge, Christian principle and practice, helpfully and understandingly to carry on the work of the Church when they shall have come to maturity. This is what the author, quoted at the beginning of this discussion, meant when he said ninety-five per cent of all altruistic and humanitarian work in the world has its mainsprings in the Christian Church.

Let us continue to fit young people for work in the Church. Yes, let us say more than that—let us as young people consent to be fitted for a place of service that means the saving of not only ourselves, but the salvation of all the world. Is that not in accord with the saying of Jesus, "Go ye into all the world and preach the gospel unto every creature, baptizing them in the name of the Father, and the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world"? Is it any wonder that the Christian Endeavor slogan is "For Christ and the Church"? A tree brings forth first leaves, then blossoms, and then fruit; so a good Christian ought first to bring forth good thoughts, a good conversation, and afterwards a godly life to honor God. This is the goal of Christian Endeavor.

North Loup, Neb.

A "MERE BUTTERFLY"

One of the characters in the works of Mr. P. G. Wodehouse (may he live forever!) somewhere broods deeply upon being, as his aunt calls him, "a mere butterfly." Why "mere"? How does a "mere butterfly" differ from any other?

The addition of "mere" is plainly meant to disparage the calling of a butterfly. That! Only that and nothing more! It might have been useful to mankind, as a bee; or homiletic, as an ant, whose ways we consider and are wise. But as it is, it is a "mere butterfly." And man, who is told how "the busy bee improves each shining hour," and also makes Canaan flow with honey, is warned against being a butterfly.

There is a place for things that are simply beautiful and serve no "useful" purpose. There is a place, too, for beautiful human beings who delight us simply by being beautiful. There are not many of them, but of such we do not ask, "What do they teach?" We do not look upon them as we look upon the bees, and straightway forsake the golf course and, shamed by their industry, return to our hives; we rejoice in them as we rejoice when we see those delicate butterflies on a day in summer. Mere indeed! I don't want to live in a society of ants or bees; I don't want to be always earnest, always serious; above all, I rejoice in the things that are lovely, and useless.

Do you say when you are taking your walks abroad, "Avaunt, ye mere butterflies! I must have the busy bees to keep me in mind of my editorial responsibility"? Or do you ponder over the ants' going forth perhaps to collect material or perhaps to wage war? (I can hear the serious ant telling the others: "Go to the man, thou sluggard ant, consider his warlike ways, and be wise.") I think not. You say rather, "Thank heaven for the gloriously useless things!"

Sometimes I wish the new lords of mankind saw a little more in butterflies. Bees and ants are their heroes; and a very large number of the youth of the world are never allowed to be idle. They drill; they salute; they roar in chorus; they march, as to war, to sack the shops, or loot the premises of their dangerous foes; they live for the hive, and will die for it when the hour comes. Was man made for such a life? I like to think

that at the heart of all things there is something that finds expression in the "mere" butterfly.

True to the ethical teachings of this letter, you are to cease for a time to be busy as a bee and to fly forth, out of season, as a butterfly, a mere butterfly—beneath the towers of Chicago.

—From *Christian Century*,
(Used by permission.)

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I was seven years old August thirtieth and I am in second grade in school. We have reading, spelling, arithmetic, and work books, and we sing songs. I have good marks in my studies but not so good in my department.

I have a wagon, a sled, and a tricycle, and there are lots of boys around to play with. I go to Sabbath school every Sabbath day.

This is the second time I have sent you a letter.

Your friend,

Roy Root.

Albion, Wis.,

March 14, 1939.

Dear Roy:

I am so glad you decided to write to me again and I hope you will go on writing many times over. As you see, again I have only one letter and that letter is yours.

I am glad you have good marks in your studies and hope before long you will be able to bring up that department mark. Once upon a time I taught second grade boys and girls and I know just how hard it was for some of them to sit still so long; but if you keep trying hard you may some day get up to the one hundred mark. Perhaps you have read the story about Robert Bruce and the spider; how he was discouraged and defeated but he lay and watched a spider try over and over again to reach a certain place in its web making, only to fall back over and over again. At last after many, many trials, it succeeded. If the spider wouldn't give up neither would he, thought Robert Bruce. So he refused to say he was defeated and was at last successful in his undertaking. You, too, like the busy spider must "try, try again," and I think that department mark will come up. You know it is hard for a teacher to do her best teaching

if boys and girls are not quiet. I am sure Jesus must have been a very well behaved boy in school, aren't you?

You must have a very happy play time with so many things to play with and so many boys to help you have a good time. It wouldn't be a very happy world without good friends, would it?

Please tell your Aunt Clara that I remember her and her sister and the pleasant time I had at their farm home. I was pleased to receive her letter and hope to answer it some time soon.

Affectionately yours,
Mizpah S. Greene.

Dear RECORDER Children:

I have just been reading a poem which I think you will all enjoy reading, so as there was only one letter this week (let's hope there will be several next week). I'll copy it for you. I do not know the author. M. S. G.

Here it is:

BLESSING THE CHILDREN

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng him,
With the touch of his finger, they say.
And now I shall carry the children,
Little Samuel and Rachel and John;
I shall carry the baby Esther
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled:
"Now who but a doting mother
Would think of a thing so wild?
If the children were tortured with demons,
Or burning with fever, 'twere well,
Or had they the taint of the leper
Like many in Israel."

"Nay, do not hinder me, Nathan;
I feel such a burden of care.
If I carry it to the Savior,
Perhaps I can leave it there.
If he lay his hands on the children,
My heart will grow lighter I know,
And a blessing forever and ever
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between,
'Mid the throng who hung on his teaching,
Or waited his touch or his word,
'Mid the row of proud Pharisees bending
She pressed to the side of the Lord.

"Now why shouldst thou trouble the Master,"
Said Peter, "with children like these?
Seest not how from morning till even
He teacheth and healeth disease?"

Then Christ said, "Forbid not the children,
Permit them to come unto me,"
And he took in his arms little Esther,
And Rachel he set on his knee.

And the heavy heart of the mother
Was lifted all earth-care above,
And he laid his hands on the brothers,
And blessed them with tenderest love;
And he said of the babes in his bosom,
"Of such is the kingdom of heaven";
And strength for each duty and trial
That hour to her spirit was given.

OUR PULPIT

WHO IS MY BROTHER?

BY REV. NEAL D. MILLS

(Preached February 18, 1939, De Ruyter, N. Y.)

We have heard a good deal in recent months about the "Good Neighbor Policy" and we have been urged to contribute to help the victims of poverty and war in America, Asia, and Europe, being told in each case that these are our brothers. I suppose many people have asked the question, "Who is my brother?" "Am I responsible for the welfare of people on the other side of the earth whose race and culture are strange to me?"

I have chosen for an answer to the question, "Who is my brother?" the words of Jesus found in Matthew 23: 8, "All ye are brethren." It would, of course, be fair to ask to whom Jesus was speaking, and we find in the first verse of that chapter that he was addressing "the multitudes and his disciples." In the crowd there were probably all kinds of people, but they may all have been Jews, so we might interpret Jesus' statement, "All ye are brethren," to mean all Jews are brethren, therefore a man's responsibility extends only as far as his race.

But that point is made clear beyond all doubt on another occasion when a lawyer asked Jesus, "Who is my neighbor?" and Jesus replied by telling him the parable of the Good Samaritan. In that story we have the clear teaching that even the most despised foreigner is a neighbor and a brother. Jesus included the whole human race when he said, "All ye are brethren." This was a hard teaching for the Jews to accept for they loved to think of the great Judgment Day when the seed of Abraham would sit on the right hand of Jehovah and the best of all other races on his left. But Jesus gave them a different view in his version of the Judgment

Day parable. And another time he said to a group of Pharisees, "They shall come from the east and the west and sit down with Abraham."

The conception of brotherhood in the mind of Jesus is clear. Now let us take a statement from Paul representing the teaching of the early church. It is Acts 17: 26: "God hath made of one blood all nations of men to dwell on the face of the earth." Though Paul didn't know it and probably wouldn't have cared, it happens that his statement is literally true. If we were to present samples of blood from a rabbit, guinea pig, or any other animal, and from a man, a chemist could easily tell which was human blood. But if we presented samples from a white man, a black man, and a yellow man, no chemist could determine which was the blood of a white man. The brotherhood of man as taught by Jesus and the Christian Church and intended by the Creator is indisputable. "God hath made of one blood all nations of men to dwell on the face of the earth." "All ye are brethren." It can be demonstrated biologically, psychologically, and spiritually.

Jesus logically based the brotherhood of man upon the fatherhood of God—"One is your Father." But evidences are plentiful in man himself. Men and women of all races and conditions have the same sensations and pains, the same yearnings, joys, and sorrows, the same reaching outward and upward for light and truth, and the same loves and hopes and fears. A common longing for God and a natural sense of brotherhood runs through all humanity.

Unfortunately the common blood of humanity gets clotted into clannishness. Differences in language, customs, habits, and geographical conditions tend to separate groups and make them group-conscious. Then races become proud of their differences and develop a foolish and disgusting sense of racial superiority. The black race had that attitude at the height of its glory in Egypt. The yellow race had it a thousand years before the white race was known, and the white race shows it to an amazing degree today. We've tried hard but we've never succeeded in proving the mental superiority of the white race. Each race is disliked for certain so-called racial characteristics, but the races are so much alike that each hates the other for the very same reasons.

I say to you there's no lesser race,
No meaner of making or made;
For God, the Creator of all that is wrought,
Hath none of his people betrayed.

Did he say when he called little children to him,
"Part quickly the white from the black"?
Did he cure the diseases of only one race,
And permit the others to lack?

He taught that one God is Father of all
And all his children are free.
Then to teach and to guide, and be brothers be-
side,
Is the business for you and for me.

The same loves and same hopes buoy up men
today
Whatever their color of skin.
Hope stands at the prow and love reveals how,
In the battles where merit must win.

The same God above us—"Our Father in
Heaven"—
We reverently bow as we pray—
Is infusing his spirit in all who will follow
To that Brotherhood's long waited day.

There are world tasks that need all our best
thought together,
And all have some good to bestow.
And equal the tasks, if the work be well done,
The council, the pulpit, the hoe.

What a long way from the plan of God we have departed! How we do hate the Germans, the Japs, the Jews, and the Italians! Even between Christian groups there is suspicion. In a school election a few years ago a Christian woman expressed her disapproval of a certain candidate saying, "That one is a Jew!" And in that same election the official who passed out the ballots was heard to say, "Vote for this one in place of that one on account of religion." Let's hope that isn't a common practice.

In recent years there is a marked increase in tolerance among the Christian groups, and the bitterness against Jews has been softened somewhat by the common suffering of Christians and Jews in Germany.

Eleven years ago this winter I looked out of the window at midnight and saw a flaming cross on the hillside, a few rods from the house. Since then the Ku Klux Klan has sunk to insignificance and its "One hundred per cent Americanism" has been considerably deflated. We can appreciate the logic of the man who called himself a two hundred per cent American. He said, "The one hundred per cent Americans hate Negroes, Jews, and Catholics. But I am a two hundred per cent American; I hate every body." It is significant that the site of the headquarters of the Im-

perial Wizard of the Ku Klux Klan in Atlanta is now occupied by a Catholic church.

Tuskegee Institute reports that there were only six lynchings in the United States in 1938, two less than in 1937 or 1936, and nineteen less than in 1935. Moreover, officers of the law last year saved fifty-three people from mobs that might have lynched them. That is progress in interracial justice, but as long as there is a single lynching in the course of a year, and as long as there are mobs driven by hate, we must preach the gospel of brotherhood.

We must insist that our governments quit playing the old diplomatic game of conspiracy and suspicion. We condemn the Russians and Nazis for sending spies into our country, while we send our spies all over the world. The governments are loath to leave the old game of power, politics, and war. They are slow to sense the growing spirit of good will between the peoples of the earth. Impatient with the slow bungling of diplomats, the peoples themselves are beginning to act to prevent war. On January 27, an appeal signed by eighteen leading British citizens was broadcast to the German people inviting them to join "in a supreme effort to lay the specter of war and enmity between nations." So far the governments have not yielded to the popular demand for an international conference to seek a fair settlement of the economic and political problems that threaten to throw us into another great war. Perhaps a conference can yet be held under the auspices of the Christian Church. There is a strong popular sentiment in favor of the Ludlow amendment forbidding the government to engage in a foreign war without first getting the consent of the people. These are all hopeful signs that the spirit of brotherhood may yet win over narrow nationalism before it is too late.

The fate of democracy in America does not depend upon what happens in Europe, whether France can keep Italy from taking Tunis or Britain can keep from giving Kenya back to Germany; it depends upon what happens in America. If our democracy is threatened it is by bad government, especially in local units, wide-spread unemployment, lack of opportunity for the young, insecurity for the old, the concentration of wealth, and racial, religious, and political intolerance. Our frontier is not on the Rhine or the Tiber or the other side of the Pacific, but on the

Potomac where our government deals with our own problems; it is in the homes and schools and churches all over our land where brotherhood is taught or fails to be taught. Our fighting line of defense is the boundary line between the kingdom of love and the kingdom of hate.

The magazine *Fellowship*, published by the Fellowship of Reconciliation, tells the story of a young Russian at the beginning of the World War whose reading of Tolstoy had led him to re-read the New Testament, to rediscover Jesus and to renounce war. He stood before the magistrate describing the way of life that loves its enemies and overcomes evil with good.

"Yes," said the judge, "I understand. But you must be realistic. These are the laws of the kingdom of God, and it hasn't come yet."

The lad straightened. "Sir, I recognize that it has not come for you yet, or for Russia or the world. But the kingdom of God has come for me, and I cannot go on hating and killing as though it had not come."

The frontier of democracy and the kingdom of God is just in front of each one of us—it is the line of personal decision. The moment one of us steps across that line the kingdom of God is enlarged by one, and the world of hate and violence is decreased by one. Are any of us still holding ill will or jealousy or bitterness against any one? I beg of you step quickly over the line into the kingdom of love and join in leading others up to that line and urging them to cross—the most thrilling and the most rewarding enterprise in all the world. "All ye are brethren."

AN OLD ELIZABETHAN PRAYER FOR OUR
EVIL-WILLERS

Most merciful and loving Father, we beseech thee most humbly, even with all our hearts, to pour out upon our enemies with bountiful hand whatsoever things thou knowest may do them good: and chiefly a sound and uncorrupt mind, where through they may seek thee in true charity, with their whole heart, and love us, thy children, for thy sake. Let not their hating of us turn to their harm, neither let us in any wise hurt them, seeing that we cannot do them good for want of ability. Lord, we desire their amendment, and not their punishment. Separate them not from us by punishing them, but join and knit them to us by thy favorable dealing with them. And seeing we be all ordained to be citizens of the one everlasting city, let us begin to enter into that way here already by mutual love, which may bring us right forth thither. Through Jesus Christ our Lord. Amen.

—*Fellowship*, February, 1939.

PLEASE DO

It is quite a mystery
And indeed is hard to see,
Why some people,—truly good—
So neglect their spirit's food.

Every type of magazine
On their reading table's seen,
But they never think to order
That good paper—the RECORDER.

Editorials are true,
And from pulpit, likewise pew,
Come fine thoughts for which you pay
Much less than one cent a day.

It will help you help each other,
Father, Mother, Sister, Brother—
So, when magazines you order,
Do include the good RECORDER.

A Recorder Friend.

OBITUARY

AMBLER.—Mrs. Julia Maria (Babcock) Ambler was born at Potter Hill, R. I., April 13, 1843, and died at her home at Chatham, N. Y., March 1, 1939. (For a more extended notice, see elsewhere in this issue of the SABBATH RECORDER.) C. F. R.

BROWN.—Rosaline Potter, wife of the late Harvey S. Brown, was born in Berlin, N. Y., April 14, 1844, and died at the home of her daughter, Mrs. Alfred S. Burdick, Ravinia, Ill., February 5, 1939.

Though confined to her room for the past eight years, she retained all her alert mental faculties, interest in people and events, together with her charming sense of humor.

While young she became a member of the Seventh Day Baptist Church at Berlin, and later at West Hallock, Ill., remaining loyal and faithful to that fellowship until her death.

Her daughter Ella, Mrs. Alfred S. Burdick, survives, and one son, Riley P. Brown of Boy River, Minn. Two daughters preceded her in death—Alida, in 1880, and Mary Ethel in 1932.

Mrs. Brown was tenderly cared for by her daughter and was laid to rest in the West Hallock cemetery.

H. C. V. H.

WILLIAMS.—Celestia Emma Williams, wife of Rev. Andrew J. Williams, was born in Victoria County, Tex., February 14, 1860, and fell asleep in Jesus February 23, 1939.

She was baptized by Mr. Williams in 1892—whom she later was to marry, July 28, 1908. She with her husband was a member of the Seventh Day Baptist Church at Gentry, Ark., joining that fellowship in 1916. She died in full triumph of her Christian faith. She was a cheerful Christian and Sabbath keeper, and enthusiastic in letting her light shine. Many will be her "stars of rejoicing" when Jesus comes.

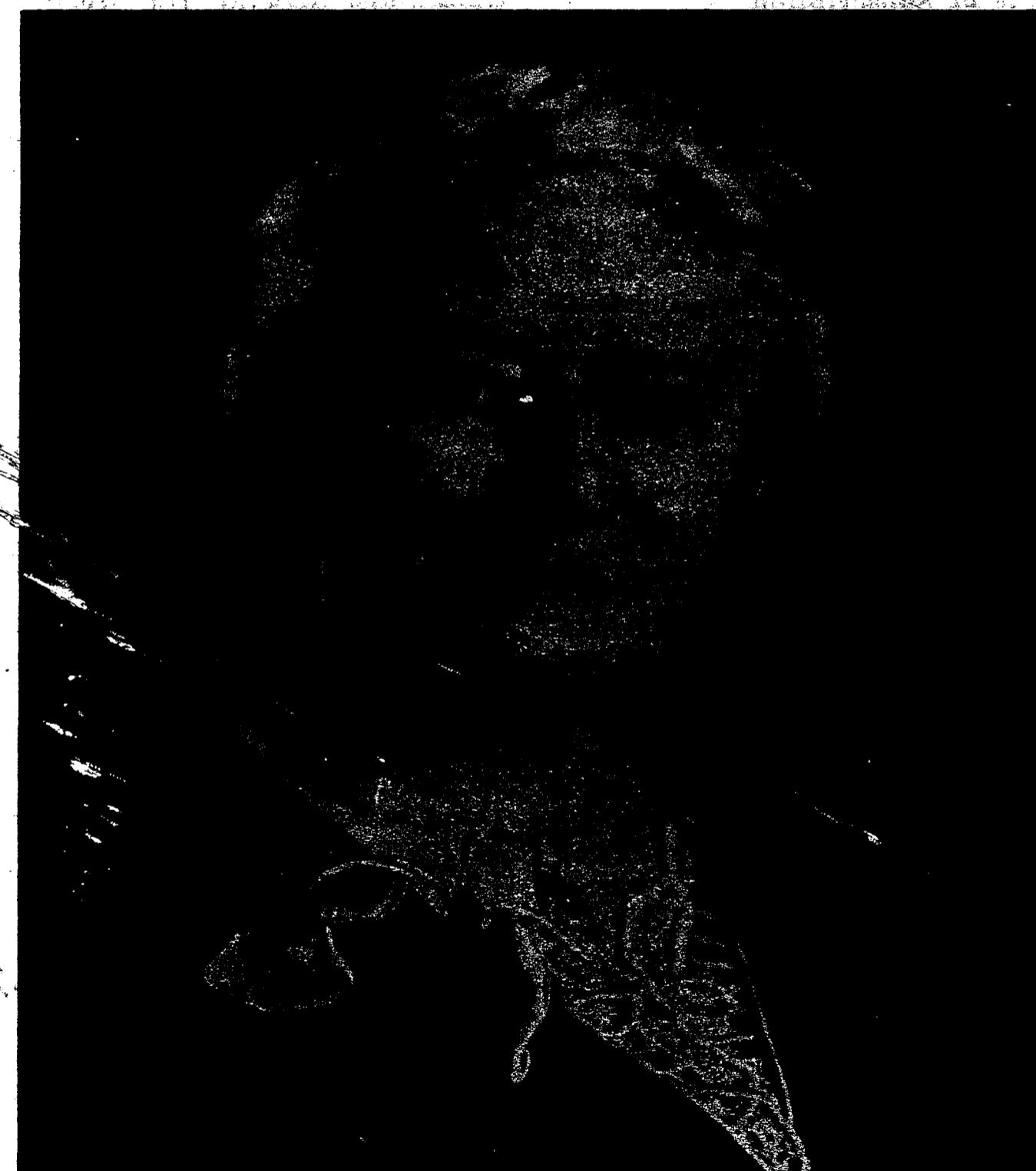
A. J. W.

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MRS. ESTELLE HOFFMAN DAVIS

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