

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.

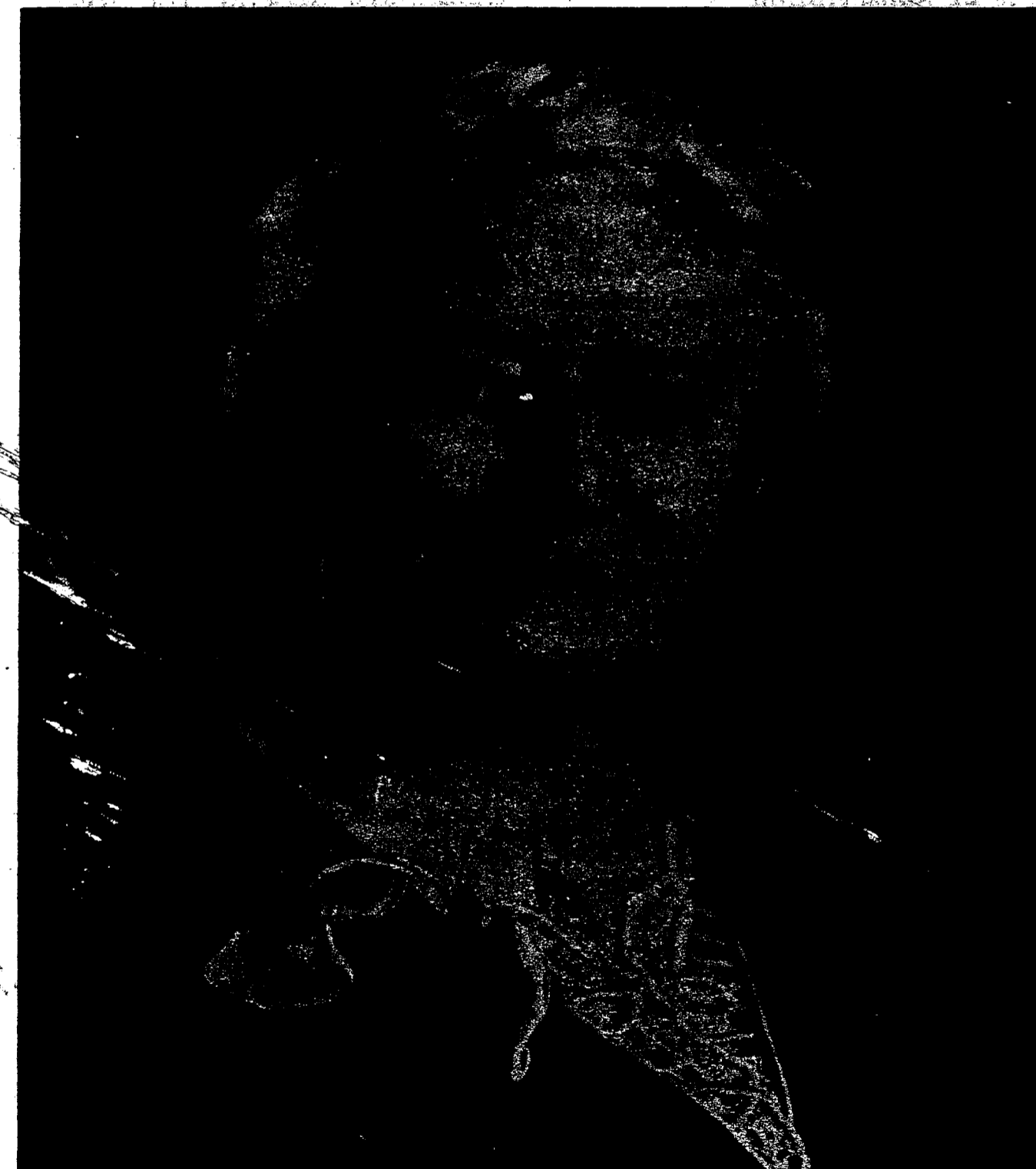
A. J. W.

# The Sabbath Recorder

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MRS. ESTELLE HOFFMAN DAVIS

1863-1939

# The Sabbath Recorder

(Established in 1844)

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## Word From Doctor Thorngate

An interesting letter has been received at this office from Dr. George Thorngate, posted at Port Said, Egypt. He had pleasant contacts in his journey in England, Germany, and Holland. At the request of the corresponding secretary of the American Sabbath Tract Society, Doctor Thorngate visited in Wales a Sabbath keeper and his wife—Mr. and Mrs. Evans J. Hopkins—who have been observing the Sabbath for two or three years and who recently have become increasingly interested in Seventh Day Baptists through correspondence. They own and operate a school of academic standing, preparing pupils for such universities as Cambridge and Oxford. They are school-arily people—Mrs. Hopkins being an evangelistic preacher, once a member of the Church of England; Mr. Hopkins was formerly a Congregationalist. Through a careful study of the Bible—much of it read in the Hebrew, Greek, and Latin—they accepted the truth of the Sabbath and are happy in its observance and in presenting it to others.

They most graciously received Doctor Thorngate, who found them companionable and most hospitable. He says they have, he is sure, "a good idea of the Seventh Day Baptist denomination." They discussed together many things. Two letters from Mr.

and Mrs. Hopkins since the doctor's visit indicate that they have a good opinion of him. Mr. Hopkins hopes at Easter time to get up to London for a conference with Mr. McGeachy.

Doctor Thorngate was well received in England, Holland, and Germany. He tells of visiting several of the various groups in Germany and his favorable reception among them and in Holland. He saw some of the notables in Germany, visiting not only Hamburg, but Berlin, Wurttemberg, and other celebrated places.

**By-products** Great fortunes have been built upon by-products, and industries upon which thousands depend for livelihood are maintained by them. The principle underlying this observation works in realms of the intellectual and spiritual, also.

A sentence in a recent number of the *Readers Digest* arrests attention: "I find that a great part of the information I have was acquired by looking up something and finding something else on the way." By-products.

One is looking up the correct spelling of a word, or its special meaning, and a dozen unfamiliar words are discovered and the mind enriched thereby as one's vocabulary and knowledge are enlarged. A lad goes to college with clear, or it may be hazy purpose in mind, and on the way horizons are extended, new vision is opened, while a wealth of experiences enriches his life.

We go to church—by force of habit, or of felt desire for a particular blessing, or it may be impelled by a sense of unrealized need. What we seek may or may not be literally realized, but on the way untold blessing has been received by us and by others. There was something in the sermon, in the prayer, the anthem, or hymns; something in the fellowship, personal or corporate, that touched our spirit and sent us out encouraged and challenged for forthcoming duties.

Jesus was hurried through the streets to the aid of Jairus' daughter, and on the way he found opportunity to touch and heal a poor woman bowed down by a twelve-year infirmity, who hoped for nothing more than to touch the hem of his garment. His face was "set toward Jerusalem" on love's great adventure, where supreme sacrifice would be made—but as he went, he brought hope and new life to a repentant taxcollector and sight to a blind man on a Jericho street.

So, the richest opportunity and Christian experience may await one as he goes out to his daily task—opportunity to speak a word of encouragement, to give a nod of sympathy, a smile, or a helping hand. Let no one underestimate by-products.

**Lest We Forget** The Travellers Insurance Company reminds us of the memorable words spoken by Louis Pasteur in the occasion of the founding of the Institute Pasteur in 1888.

Two opposing laws seem to me now in contest. The one, the law of blood and death, opening out each day new modes of destruction, forcing nations to be always ready for battle. The other, a law of peace, work, and health whose only aim is to deliver man from the calamities which beset him. The one seeks violent conquests, the other the relief of mankind. The one places a single life above all victories. The other sacrifices thousands of lives to the ambition of a single individual. . . . Which of these two laws will prevail, God alone knows. But of this we may be sure, that science in obeying the law of humanity, will always labor to enlarge the frontiers of life.

A half century has passed, but world problems remain about the same. We are reminded again and again that forces of destruction continually threaten the welfare of mankind, while science labors to preserve it. Those who labor in the cause of accident prevention are carrying on in the tradition of Louis Pasteur. They include public officials, public spirited citizens and publicists, educators, ministers, engineers, and safety experts. They, too, are enlarging the frontiers of life. May their unselfish efforts in this new conquest achieve success, as did Pasteur and his associates on other social problems of fifty years ago. By our personal attitudes and co-operation we all may have a part in this desirable achievement.

**Items of Interest** Pastors of the three major Methodist churches in America have been asked to set aside Sunday, April 23, for services of communion and prayer for the Uniting Conference which convenes April 26, at Kansas City, Mo., for the purpose of completing the unification of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church into a single denomination which will be known as The Methodist Church.

The Executive Committee of the Federal Council of the Churches of Christ in America passed upon two important matters in its

meeting, March 24. First, a statement opposing any legislation which would tend to suspend the immigration of refugees to this country or would curtail the established quotas. The statement declares that "as Americans we are committed to the tradition of offering the refuge of a free land to victims of oppression." The statement refutes the opinion held in some quarters that refugees would constitute an economic liability, pointing out that "these people would be consumers as well as producers and also that many of them are highly competent and are able to produce new employment in new industries." Were this not so, the position of the Committee is that "we would still have a responsibility to them. We therefore urge our government to maintain its historic policy of friendliness to refugees."

The second matter is concerning the proposal of President Roosevelt to train twenty thousand air pilots a year in colleges and universities, which the Executive Committee believes would constitute "a threat to the independence of civilian education." Pointing out that preliminary plans have been made without "consulting colleges generally," the statement declares that "such procedure seems to indicate that the national government assumes that it is appropriate for it to mobilize civilian education for its own ends. . . . If democratic traditions and institutions are to be maintained, private education must be guarded against invasion by the national government for military or other purposes."

## SURRENDERED POSSESSIONS

TO WHOM?

BY WHOM?

The surrender of possessions is a matter of love—deep—abiding.

"Herein is love, not that we loved God, but that he loved us, and sent his Son."

## MRS. ESTELLE HOFFMAN DAVIS

Estelle Winchester Hoffman Davis was born at Shiloh, N. J., June 18, 1863, and died at her winter home, Holly Hill, Fla., March 15, 1939. She was the daughter of Mary Josephine Crandall and John Bacon Hoffman.

Her early education was procured in the Shiloh schools. In 1883 she entered Alfred University, being graduated in the class of

1888. She taught one year during the period between 1883 and 1888, and a number of years following her graduation.

In early life she united with the Shiloh Seventh Day Baptist Church, later bringing her membership to Alfred, where she remained a member until her death.

On May 18, 1893, she was united in marriage to Boothe Colwell Davis, and to them were born three children: Dr. Stanton H. Davis of Plainfield, N. J.; Mrs. Elizabeth Lobaugh of Alfred; and B. Colwell Davis, Jr., of Plainfield, N. J.

Mrs. Davis was by nature a home maker, a dutiful wife, and mother. Her motherly nature did not stop in her own home, or with her own children. She mothered all who were within her reach. She was a mother to the hundreds of students who were in Alfred and away from their own loved ones.

Farewell services were conducted from her winter home in Holly Hill, by her pastor there, Elizabeth F. Randolph, and then from the church in Alfred, conducted by Rev. A. Clyde Ehret, Dean A. J. C. Bond, and Chaplain James C. McLeod, by the University Glee Club, and Professor Wingate. Burial was in the Alfred cemetery.

#### TRIBUTES

Many tributes have been spoken concerning Mrs. Davis, both before and after her going. Words concerning her real character, her Christian qualities, her place in her home, her community, the church, the college, are always inadequate. Yet that we may carry to her friends and to any one interested, the high esteem in which she was held, we will quote in part, words of appreciation that have been spoken on various occasions.

In 1932, the Trustees of Alfred University conferred on Mrs. Davis the honorary degree of Doctor of Letters. Mrs. Beulah Ellis, in presenting Mrs. Davis for this degree, said in part:

... In 1893 Miss Estelle Hoffman married Rev. Boothe C. Davis. In 1895, when Doctor Davis became president of Alfred University, Mrs. Davis cheerfully assumed all the duties and responsibilities incumbent upon the wife of a college president, and from that time the welfare of this university has been uppermost in her thoughts.

In those early days there was no social life in the college and Mrs. Davis wisely met that need. Year after year she frequently entertained groups of students in her home, gave parties to the lonely freshmen, . . . and in various ways lent her influence to the social side of the college.

Dr. Orra S. Rogers said:

Estelle Hoffman Davis, daughter of Alfred, teacher in Alfred University, with whom I myself studied English; Christian mother, adviser to and beloved by many students. We sing of "Alfred, the mother of men," but you have been mother to thousands of students, both men and women, and most of all the great right arm of your revered husband in meeting the problems of the presidency of Alfred University for thirty-seven years. . . .

At the farewell service held in Alfred, Sunday afternoon, March 19, Dean Bond said in part:

We have gathered here today, relatives, friends, and neighbors, to commemorate a life that was full and richly lived in our community, and whose helpful influence and sweet fragrance have extended far and will continue long.

In the presence of those who knew Estelle Hoffman Davis, and whose minds are flooded with intimate memories of her life, one feels like closing his lips in silence in order that each one in his own thoughts may weave a tribute of respect and affection, for which words are wholly inadequate.

Through many years of self-sacrificing but happy endeavor, crowned by extraordinary achievement, her name has been linked with that of her husband as they lived and loved and wrought together. Wherever they went there was Christian culture and courtesy, and their home was one of warm and gracious hospitality. What a privilege it was to be a guest in that home. To how many was that privilege freely extended.

Mrs. Davis was devoted to the church. She believed in its principles, shared in its labors, and promoted its great cause. . . . Above all she was a true wife and mother. She was an intelligent, warm-hearted Christian woman.

"In the midst of life we are in death" is an old saying and true. It is just as profoundly true, and is infinitely more significant, that in the midst of death we are in life. The truth is, life is conqueror of death. There are times when this truth comes home to us with new significance and with a welcome assurance. This memorial service is such an occasion. When a life that has been lived close to our own is found to be worthy of perpetuation, then it is not difficult to believe in immortality.

She would not want me to give you the impression that she thought herself worthy. It is we who knew her who can say that a life like that cannot be cut off, but must continue to live in that better world. What she would have me say, and what I am happy to say, is that whatever virtues she possessed, and whatever qualities there were in her life that blessed others, were due to her Christian faith and to her deep and constant desire to walk with her Master, and to manifest his Spirit always and in everything. Jesus Christ is the source of all good; and it is his Spirit that inspires and motivates all good lives. It is true that one does not by

trying to live a good life through his own efforts earn an entrance into life eternal. We should not lose sight of the fact, however, that when Jesus pictured the final judgment, those who were given a place on his right hand in his kingdom were those who had ministered to others without thought of reward. But these good deeds and loving ministries are the fruits of a life Christ-led and spirit-filled. There is nothing in the world that brings heaven so near our earth as the love of a pure woman for her husband, children, and friends, a love which is not confined to the smaller circle, but extends to helpful ministry to all whom her life touches. . . .

A. C. E.

## MISSIONS

### WE MUST NOT BE DISCOURAGED

We must not be discouraged as to the final triumph of Christ's kingdom and its righteousness, or over the carelessness, sordid indifference, cruel selfishness, and "blatant unbelief," so rampant in this age. Especially we must not be discouraged over the triumph of God's Sabbath for which our forebears have stood and sacrificed through the centuries.

Whatever we may undertake, there are always things which will dishearten if we will allow them thus to do, and if we are on God's side of any issue we are sure to triumph ultimately, no matter what the odds are.

Great causes are not won in a day; the history of their triumph spans centuries and oftentimes millenniums. The fight against human slavery had been going on thousands of years when England and America, the two foremost countries of the world, abolished slavery in the last century. The fight against intemperance is as old as the human race, and though great victories have been won, much yet remains to be done. The Sabbath cause, the one thing over which some are becoming discouraged, though long trampled under foot, will triumph. We need not lose heart. The battle is the Lord's and he is not dead or powerless. If we do our part, he will take care of the results.

### PATRIOTISM

Patriotism is the love of one's country and the conduct which such love prompts. A great deal is being said today about lack of patriotism in the United States, and there is occasion for such criticism. Men forget the unique position of our country in relation to the other peoples of earth. They lose sight of the fact that they receive any benefit from

our government and the free institutions, and they forget that they owe any duties to local, state, and federal governments. There is a tendency to corruption in politics, business, and social life. This is all contrary to the principles of the Christian religion. There may or may not be more perfidy in politics, dishonesty in business, and selfishness in social life than in other days. However this may be, a lack of true religion is at the bottom of the decline of national patriotism. This was set forth six weeks past in a radio address by Rev. Fulton J. Sheen of the Catholic University of America, as will be seen from the closing paragraph which reads as follows:

The decline of patriotism in America is due to a decline of religion. As men cease to love God, they also cease to love their neighbor. No one proves this better than Matthew, the author of the first Gospel. He was at one time as unpatriotic a citizen as ever lived: his land was over-run by a foreign power, his fellow-citizens lost many of their civil and political rights—and yet he welcomed the foreign power to his bosom for the basest of all motives, financial booty. He became a publican, that is a collector for the Romans, thus not only selling out his countrymen, but even filching them to enrich himself by becoming subject to the invaders. One day while collecting his taxes and counting his profits, Our divine Savior passed by. "Come, follow me," he said to Matthew, and Matthew with no other promise than a peace which shone in the divine countenance became an apostle, an evangelist, and a martyr. He became more than that—the greatest patriot in the Gospels. His Gospel might be called the Gospel of Patriotism. Tireless he becomes in unfolding the glories of his people, the traditions of his land, and the prophecies of its spiritual triumphs. Time and time again he goes back to the past, turns over the pages of Isaiah, Jeremiah, Micah, David, and the Kings; ninety-nine times to be exact, he quotes from the glorious pages of his people, and crowns it all with the thrilling message: You are a great people! From Israel comes the Savior; from our clouds comes the Messiah; from our earth the Redeemer. Hail! Christ is your King. He became a patriot because he found his God. May we all go and do likewise.

The perpetuity of our free institutions depends on our patriotism, and as Doctor Sheen points out, patriotism depends upon the Christian religion. Furthermore, religion depends on the church and church people. Real Christianity changes men from self-seeking tax gatherers into soul winners, as it did Matthew. Evangelism and missions are the methods God has placed in the hands of the churches for the changing of men's lives, the cultivation of patriotism, and for perpetuating free institutions of the nation.

**DO WE KNOW HIM?**

A while ago a feeble old man said to me, "I believe there is a God."

It is one thing to think there is a Creator (which is not religion): quite something else to feel that the Infinite Father is your guide and your keeper. He knows me: do I know him? If not, what I think about him is not religion. If you believe in God why not speak with him? We shall want him to recognize us some day.

The real mission of the Christian evangelist is not so much to tell of all things God has done, as it is to help men to know him, "whom to know aright is Life Eternal."

A. S. B.

**INTERESTING ITEMS FROM JAMAICA**

(Excerpts from News Letter No. 1, sent to the churches in Jamaica by Rev. Luther W. Crichlow)

As the field representative of the Seventh Day Baptist Missionary Society has already said to all churches and groups, he is asking your co-operation in the carrying forward of our work here in Jamaica. He is proud to say that the spiritual life which he has seen in the various places he has visited thus far is good, and it should be that way. There is absolutely no reason to become discouraged or to turn back. On the contrary, there is every reason for going forward in the work. We can do it. All that is required is that we roll up our sleeves and start in to do the work that is nearest at hand. It means good hard work, but there is none of us that is afraid of hard work. We are going forward; nothing can stop us.

Since January 1, 1939, the field representative and his wife have visited the following churches and groups: Lower Buxton, January 20-22; Bath, Pear Tree River, Pilot, and Brooks Land, in the period January 27-29. Rev. Charles Smellie, Pastor Simeon Lyons, Pastor Isaac Smith, Brother Kitchen, and Brother John Davis, according to plan of the Central Committee, went with us to Lower Buxton. The spirit of that church we found good, though most unfortunately they decided some time ago to withdraw themselves from Seventh Day Baptists. We enjoyed our fellowship with them. We enjoyed getting to know them and seeing how they work, and inquiring into the reasons why they left us. We think they enjoyed having us with them and hearing us preach and seeing us conduct ourselves as Christians ought. We hope that they have

learned to love us as we love them. We hope that they will feel free to call on us for help any time they need a helping hand. And above all, after they have learned to love us and have reassured themselves that we are interested in them and their problems, we should be very pleased to have them reunite themselves with us once more. They now are Seventh Day Baptists in everything but name.

The spirit of the Bath Church is still good, and they are hard at work, as usual. This church seems to be especially strong in missionary zeal, as the establishing of a new group in Brooks Land in St. Thomas, about a mile down mountain from Pilot, testifies. The Brooks Land group is new, but hard at work. They already have a neat little bamboo booth, which Brother Smellie helped the Bath Church to dedicate early in January. The Bath Church, large and active as it is, needs and ought to have a pastor. There are several strong men in the church, any one of whom ought to make a good pastor. We enjoyed meeting with the Pilot folks again. We are hoping good things from this group. We met the Pear Tree River folks for the first time. They are not discouraged and are working hard.

On February 1, the field representative paid a surprise visit to the Bowerwood folks. He was a little worried about them, so he visited them. And he was much encouraged to see them hard at work. They are not as many as they used to be, but they are determined to go forward. It is the representative's sad duty, while on the subject of the Bowerwood Church, to have to inform you of the death of Brother Joseph Kelly on February 16. Brother Kelly was a Christian gentleman and a hard worker. He will be missed by all of us. On February 16, the representative visited the Guy's Hill pastor, and also Sister Mignott on business. On February 21, he and Rev. Mr. Smellie paid a surprise visit to the Blue Mountain group. They are sure that the folks up there are going to try to get along in Christian love and from now on they are going to work together for the glory of God.

Is your church represented on the Central Committee? What is the Central Committee? It is composed of all pastors of Seventh Day Baptist churches, the treasurer, and the field representative. Present members of this committee are Rev. L. W. Crichlow, B.A., B.D., honorable president; Rev. C. L. Smellie, president; Pastor I. R. Smith, secretary; Miss I. Rennals, treasurer; Pastor N. Grant; and

Pastor Simeon Lyons. There are several other churches that ought to be represented on the Central Committee. But each church, if it would be represented, must elect a pastor and undertake to contribute a little each month to his support, so that he can be free to devote as much of his time as possible to the work of God. Get busy, you pastorless churches, and elect yourselves a pastor and undertake to support him, partially at least. The Central Committee meets regularly the second Wednesday in each quarter at the Kingston church.

Your attention is called also to the missionary fund and to the delegate fund. At the last conference held in Luna it was voted that each church or group was to send in 2/- per month to the Missionary fund and 1/- per delegate per month to the delegate fund. It is the purpose of the missionary fund to aid in the Seventh Day Baptist missionary work in this island. There is much that needs doing here. In many cases we have the men, but we do not have the money. We cannot wait for the Missionary Board to send the money to do the work that needs doing, for two very good reasons. One is that the Missionary Board hardly has money enough to maintain the present work it has undertaken. And the second, and more important reason, is that we ourselves want to have a concrete share in the spreading of the gospel. Not only do we want to give of our time and our energy to the work, but we also want to give of our substance, of our money. Many churches and groups are sending in their contributions to the missionary fund and to the delegate fund. Is your group one of these?

Is your church or group tithing as it ought? Tithing is one way of raising the money that is so much needed to help the expenses of your meeting place and other like expenses. Let the dead past bury itself. We want to live and work in the present. We have present problems to meet. It is impossible to carry on the work we are doing in Jamaica and to expand to carry on the work we should be doing here unless we have the funds. In this day there is nothing worth while that we can carry on that does not cost money. We have to have the money. One of the ways we can raise the necessary money is for us all to tithe. The Kingston and the Luna churches have decided to officially recognize tithing as part of the obligation of each member to his church. Why not adopt tithing in your church too? Tithing is simple. It is one tenth of the money

that comes into your hands each week. If we all supported our church each week with one tenth of the money that came into our hands we would have more than enough money for our present needs. You want to see the work here grow, don't you? You are tired of doing nothing, aren't you? All right, get in behind the tithing program in your church; and God will pour us out such a blessing there will not be room enough to receive it. Do you dare to try God to see whether or not he will do what he says?

**YOUNG PEOPLE'S WORK****WHAT OF THE RESURRECTION?**

BY REV. LUTHER W. CRICHLAW

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

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

Since in the church calendar this is Easter, it is fitting that we should think for a little while about the resurrection of Jesus Christ, that is reputed to have happened nineteen hundred years ago. We are perfectly well acquainted with the life history of this man and with those events which led up to his being crucified there on Golgotha. We are perfectly well acquainted with the details of the crucifixion itself and more or less well acquainted with those seven brief words he spoke as he hung there on the cross, beginning with, "Father forgive them, for they know not what they do," and ending with that note of tragic finality, "It is finished."

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

And this brings us to a consideration of the resurrection. I do not think that very many Christians would say that the physical body Jesus had was resurrected, and I am thinking even of the most literal-minded, conservative Christians. No, we are perfectly sure that

that physical body long ago returned to the earth from which it came. But when it comes to the question of whether or no a resurrection of a spiritual body (as self-conscious entity, that is) of Jesus Christ took place, you have no such unanimity of opinion. Many Christians would unhesitatingly answer, yes, Christ rose from the grave and is very much alive today. But many Christians would be forced to answer, No, Christ did not arise from the grave. It is absolutely contrary to reason to suppose that such a thing happened. Christ was but a man, and when a man dies he goes back to the nothing from which he came.

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

Belief in this immortality of influence should be positive. If Christ was but a man, he was such a man as calls for our deepest respect and makes us want to pattern our lives after his. It makes us realize what "the love that passes understanding" is. It makes us love and bless the memory of the man, and it gives us a dynamic for living that cannot be equalled from any other source. It gives purpose to our life here, makes it full, where otherwise we might have been merely existing. It gives us strength to meet the easy and the difficult problems that we must face every day we live.

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

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

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

But all Christians could not subscribe to such a faith. They would say that it was too weak, too lacking in those things which make for strong, lasting faith. But those Christians, we, have the right to achieve a faith satisfactory to ourselves. For us God lives, and Jesus lives because he is "the only begotten of the Father" and because on the road to Emmaus he in some way let his sorrowing disciples know that he was still alive. And because we believe that Jesus Christ is living at the present moment, we do not find it difficult to believe that we shall go on striving for perfection in some other existence than this one. We have faith that this is so, and it is such a faith that can stand up under the worst doubts our intellects can muster. And because of our faith we believe we maintain our intellectual integrity. In brief, we believe in a personal immortality. When we think back to the crucifixion, we can do it with no sorrow because we know that Christ arose in triumph from the grave, not a physical being, mind you, but a spiritual one.

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

We follow as exactly as we can in the steps of the Galilean, for we wish to accomplish as nearly as we can the same things he accomplished. We gladly face those people who oppose all that is good, because we know he met the persistent suspicion of the Pharisees and the Sadducees unperturbed. We go about doing whatever good we see needs doing, not for the sake of reward, but because we know

the Nazarene would have it so. He is living, you see, and is watching with interested, sympathetic eyes. We fight evil, in ourselves and in society, because we know he fought it.

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

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

The above was written by Rev. Luther W. Crichlow while he was a student in the School of Theology. It was previously printed in the RECORDER, but at this Easter time I think this article, on the resurrection of Jesus will greatly stimulate our thought concerning the significance of that event for our lives. All too often we follow Jesus to the cross and are frightened away by its horrors. Thus we lose sight of the crowning event of that magnificent life. For it is through the resurrection that we get our hope for a life free from anxieties of this world. And it is in the ascension that we find hope for forgiveness of our sins, for thus Jesus went before God to make intercession for us.

M. C. V. H.

### CONCERNING SABBATH RESURRECTION

BY RAYBURN Y. HOWARD

There is no mistake in my mind about the day that Christ arose. If we have two passages of Scripture, one in the Old Testament and one in the New, far apart as to prophecy, and both or all the passages we might mention corroborating the same fact, that absolutely proves the statement.

For example, take Daniel 9: 25-27. The prophet foresees Jesus coming to Jerusalem (verse 25): "Know therefore and understand, that from the going forth of the command-

ment to restore and to build Jerusalem unto the Messiah the prince [Jesus] . . . shall be cut off [verse 26], but not of himself" (no Prince or Messiah would be cut off for nothing). "And [verse 27] he shall confirm the covenant with many for one week [I am to my point] and in the midst of the week [which is Wednesday] he shall cause the sacrifice to cease." That was Jesus, whom Daniel saw.

Then his crucifixion took place Wednesday and ended some time about 3 p.m. This would bring Jesus, risen, out of the sepulchre late on the Sabbath day (Saturday), according to Christ's own statement that the Son of man must be in the grave three days and three nights (Matthew 12: 40). This corroborates Matthew 28: 1 and 2, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake." What was the earthquake for, if it was not that the angel (messenger of God) was raising Jesus from the sepulchre? "His countenance [verse 3] was like lightning, and his raiment white as snow; and for fear of him [verse 4] the keepers did shake, and became as dead men." The brave guard could not stand it! Note what follows, remembering this is late on the Sabbath. "Fear not ye, for I know that ye seek Jesus which was crucified. He [verse 6] is not here." He surely could not then be in the sepulchre on the first day of the week [Sunday morning], "for he is risen, as he said." Yes, sir, "Come, see the place where the Lord lay," meaning that he was gone, was no longer there.

This should certainly establish for everyone the fact of the Sabbath resurrection. Surely, for me, that settles it once and for all time and eternity.

61 East, 33d South St.,  
Salt Lake City, Utah.

### SABBATH RECORDERS WANTED

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

1911: April 17 and April 24, one copy each.

1921: January 3, one copy.

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

## CHILDREN'S PAGE

## OUR LETTER EXCHANGE

Dear Mrs. Greene:

Today is much colder than yesterday, but the crocuses are out in bud. They are very pretty. I like flowers. Do you?

I am in the third grade. We are studying about the Dutch people. In our books at school the story tells of a Dutch girl, Kat, and a Dutch boy, Kit. One day their grandfather let them drive the milk wagon. Kit was driving. Some big boys came along and they wanted to run a race with Kit. Kit and Kat's wagon went so fast that they fell out and the dogs which pulled the wagon dragged them behind. It was all that Kit could do to hold the lines and keep the dogs from running away.

I like my book.

With love,  
Howard Ayars.

Bridgeton, N. J.

Dear Howard:

This is our third real spring day this year and everybody is enjoying the delightful weather, especially since most of March has been cold and windy. Do you know, my hat blew off twice one day on my way down town; the first time I had to chase it about half a block as it wobbled along before me. Today the temperature stands at seventy degrees above. All nature seems happy; the robins are chirping away at the side of the house, the grass outside my window is green, and the daffodils and tulips in our garden are peeping above the ground. Yes, indeed I do like flowers and enjoy my flower garden.

Your story about the little Dutch children is very interesting. I hope you will write up in the same way other stories you read in school.

We had a good laugh yesterday watching Joyce Ann's little puppy dog, Boots, trying to play with the cat next door. He would trot over and jump up and down and bark at the cat; then she would swell up her tail and back and chase him home, but she would no sooner get back in her own yard than he would be right back after her again. At last when we called him into the house he was so tired that he stretched himself out flat on the floor and went to sleep. Joyce was tired, also, from laughing so hard and went to sleep, too.

Lovingly your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am writing this letter to tell you that I am sorry for not writing a letter for the Children's Page sooner. Although I haven't been writing for the RECORDER I have been enjoying the letters from the other boys and girls.

In January we had Children's Day and all the boys and girls in our Sabbath school class had to take part. All the parents and our pastor enjoyed the program.

I have a little cousin whose name is Esther Naomi Fatato. She is three years old and can sing "Jesus Loves Me," "Nothing But The Blood Of Jesus," and part of "Grace Greater Than Our Sin." Sometimes, before our service starts, she will get up in front and sing all by herself and we all get a great kick out of her.

We are having nice weather out here and today was just like a spring day.

We are still having Bible study Friday night, and prayer meeting Wednesday night.

I'm closing with best regards to you and all my RECORDER friends.

Alice Fatato

1628 Foster Ave.,  
Schenectady, N. Y.

Dear Alice:

I am glad you are having nice spring weather in your part of the country, too. How good it seems to see so many lovely things in "God's beautiful, wonderful world," which only seemed to be dead, waking up in the springtime. It makes us realize more than ever how much God loves us.

I do believe all the babies in town are being taken out to enjoy the spring sunshine. Every few minutes I see a baby carriage go by and sometimes little tots trotting along behind. Our neighbor next door is taking care of a tiny baby whose mother is very ill. Her little three-year-old girl Sally loves the baby and calls it "My baby."

Little Esther Naomi must be a very bright, cunning little girl. I wish I, too, could hear her sing.

Our cat, Skeezees, also seems to enjoy the warm weather. He sticks close to the house in winter but this morning he waked me early, begging to get out of doors, and only comes in for his meals, for which he seems to have an extra good appetite.

Your loving friend,  
Mizpah S. Greene.

## CARTOONS SPEAK LOUDER THAN WORDS

Many an alert editor is utilizing the phenomenal interest in picture features to make his church page attractive and interesting.

"Religious Remarkables," a two-column feature illustrating interesting facts about religion, is not only brightening up church pages, but increasing the number of readers by leaps and bounds.

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Religious News Service,  
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## BIBLE BIOLOGY

BY REV. LESTER G. OSBORN

Biology treats of general principles of life. It is that branch of knowledge which treats of the functions of living organisms. A basic law is biogenesis: "Life comes from life." Every investigation of science has proved this true. Then how did life originate on this earth? Many theories have been advanced and discarded. Many scientists say, "Life was created." It remains for the Bible to give the name of the Life-Giver, "In the beginning God created."

The continuity theory is an old idea of science. All cells were thought to be the same, and because of this similarity, every living creature was related to every other. After Millikan isolated the atom, and it had been "smashed" so that it could be studied in its component parts, it was possible to determine the structure and composition of the cell. It has been found that they differ so much as to be easily distinguished. Very modern science! Yet nineteen centuries ago it was written in an old, old Book that "all flesh is not the same flesh, but there is one flesh of men and another of beasts and another flesh of birds and another of fishes" (1 Corinthians

15: 39). This statement has been corroborated by science.

Science finds that the species appeared suddenly, and are "fixed." The Bible says they were "created," and the account closes with the word "finished." There is no evidence of any new species appearing since. There are, too, impassable gulfs between the species. They cannot be crossed. Man cannot, with the most careful breeding, bridge any of them. Ten times in Genesis 1 we read the statement of this fact that there is no transmutation of species. Some three thousand years ago Moses wrote, "after his kind." Who made these gulfs? "God made the beast of the earth after his kind," answers the Bible.

We know four kingdoms—mineral, vegetable, animal, human. A member of one cannot move up to a higher. The only way is by assimilation. The vegetable reaches down into the soil and assimilates minerals, changing them into protoplasm. The animal eats the vegetable, which becomes part of its body. So with man. Then there is a higher kingdom—the kingdom of God. Man cannot get into it by striving, good works, culture, or reformation, but by God's reaching down the hand of grace and taking him into the "body of Christ."

Nortonville, Kan.

## OUR PULPIT

## THE SPIRITUAL SIGNIFICANCE OF ETERNAL LIFE

BY REV. NEAL D. MILLS

"And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." John 17: 3.

From reading the daily papers one might easily conclude that civilization is at a very low ebb, that life consists largely in robbery, graft, and betrayal of trust in public office; narrow, bigoted partizanship; cold, cruel selfishness; suicides and murders. We tend to become depressed and rather poorly informed by reading daily papers. Of course now and then someone gets credit for a really noble deed, or a truly Christian point of view is expressed in an editorial, and on rare occasions some sound wisdom or keen insight actually gets into the front page.

Well, it is true that life for a great many people is a sordid, uninspired, low level of ex-

istence. When we realize that only half the people in the United States are church members and that a large portion of the church members who have professed faith in the higher way of life do not follow it or show more than a faint interest in it, we understand why the common level of life is far below the Christian standard.

There are two distinct kinds of life. One is physical and biological, measured by its length. It is the life of those who spend their time in the mere struggle for existence, making a living, trying to satisfy the physical instincts. The religion of such people is the worship of size, power, and speed, symbolized in a skyscraper, a battleship, or an airplane. The other kind of life is in outward appearance somewhat similar; but its standards, ideals, and motivating forces are essentially different. It is what Jesus called the abundant life or the eternal life. Its chief concern is not the satisfaction of physical desires but the creation of spiritual values. It does not depend upon material things, though it may be hindered by them. Jesus told the rich young man to sell all that he had and give it to the poor. "This do and thou shalt live," said Jesus, but he didn't mean that the young man would live any longer or find more physical comfort or become rich again. He meant that getting rid of wealth would free the man for the abundant spiritual life.

Professor Lynn Harold Hough quotes a story about a London clerk who worked in drab, depressing surroundings. He bought a mysterious, oriental window and installed it in his work room. Thereafter when the weary man looked through the window he saw not slums, dark dingy streets, and hard surly men, but a city of beautiful castles and parks, lovely homes and happy people. On a high tower was a white flag and a strong knight protecting the city from the dragon of evil. This wonderful window put a glamor into the tedious, nerve-racking work of adding long columns of figures and balancing accounts. There was a sense of helping the knight to keep the city beautiful and happy.

"Imaginary! Self-deception!" do you say? No, among all those sordid surroundings that window was the one reminder of a higher kind of life. We need to be often reminded of that higher, abundant, eternal life, not as a state into which we may enter when we die, but because it is a life that we can begin here and

now, if we will. It is not something to wait for but something to lay hold of. "Fight the good fight of the faith, lay hold on the life eternal," said Paul in his letter to Timothy. The poet, Percy Ainsworth, expresses it this way:

It will not meet us where the shadows fall  
Beside the sea that bounds the Evening Land;  
It will not greet us with its first clear call  
When Death has borne us to the farther strand.

It is not something yet to be revealed—  
The everlasting life—'tis here and now;  
Passing unseen because our eyes are sealed  
With blindness for the pride upon our brow.

It is the power whereby low lives aspire  
Unto the doing of a selfless deed,  
Unto the slaying of a soft desire,  
In service of the high, unworldly creed.

It is the clarion when the sun is high,  
The touch of greatness in the toil for bread,  
The nameless comfort of the Western sky,  
The healing silence where we lay our dead.

"This is life eternal," said Jesus, not "This will be," I believe that Jesus is rightly interpreted in the First Epistle of John: "We know that we have passed out of death into life, because we love the brethren." This abundant life motivated by love should be entered into now, for we have no assurance that it can be entered into beyond the grave.

But though the eternal life must be begun this side of the grave, we need not assume that it ends there, for being the kind of life that is made up of spiritual qualities rather than physical, it is something that can never be buried in a grave. A new county superintendent of schools was making a tour of his district when he came upon a poorly equipped building with an old-fashioned schoolmaster in charge. "You don't seem to have much of a staff here," said the superintendent. "Who are your teachers?" Drawing himself up the man said, "Sir, Shakespeare is on my staff; Milton and Scott and Luther and Carlyle are all on my staff—teachers in this school." Was he right? Is it true that great minds live on and teach succeeding generations? We say their influence goes on after they are dead. But why do we call them dead? Is it just because their physical bodies have gone? Physical death is to the Christian only an incident in a continuing life. It is nothing but the disintegration of the house in which we have lived.

Unfortunately there has grown up a conspiracy of silence about death. We cannot talk easily and frankly about it, especially to one who is obviously nearing death. In this respect our Roman Catholic friends are more consistent than we. Without apology or embarrassment the priest enters to perform the last rites of the church and give the dying man or woman the inspiration and peace of religion. With us there is a feeling that the patient must not know that he is not expected to live. Why should not a minister be asked to pray in a sick room? Why are people so fearful and embarrassed in the presence of death? Is it because they have no certain faith in life beyond the grave? Or because of past failure to recognize the claims of religion in their lives?

A source of confusion for some people, no doubt, is to be found in their childish or medieval ideas about heaven. Life in a city with golden streets or an eternity of harp-playing does not appeal to many. Some would prefer green fields. As to instruments, I myself would choose a flute or a cello, and I suppose some misguided youths would be content with a saxophone or even a ukulele. We need not try to defend the views of our childhood nor those of the childhood of the race. "Now that I am a man I have put away childish things," said Paul.

Since no one knows what heaven will be like beyond the grave, we do well not to argue about it. I presume that for those who have lived the kind of life that deserves to endure, the future will be much more beautiful and wonderful than anyone can imagine. If we take care of our conduct now, God will take care of the future. As it is expressed in First John, "Now we are children of God, and it is not yet made manifest what we shall be."

Many Christians believe that a clue to our future form of existence is to be found in the resurrection of Jesus. Some read in the gospels that after the resurrection Jesus ate fish and showed nail scars in his hands, and conclude that he was still inhabiting his former physical body; therefore we shall all experience a physical resurrection and re-inhabit these same bodies.

Others conclude that a body which could so mysteriously appear and disappear, sometimes behind locked doors, must have been not a material body but a spiritual body. Then the resurrection of Christ's followers is spirit-

ual rather than physical. This view seems to have found favor with Paul, who explained the resurrection quite at length in the last half of the fifteenth chapter of his first letter to the Corinthians, saying, "It is sown a natural body; it is raised a spiritual body."

I make no pretense of being able to understand every statement in the New Testament or to distinguish the figurative language from the literal; but I have a feeling that we are in danger of missing the spiritual significance of the resurrection. It may be that the faith of the disciples in Christ accounted for his appearances to them fully as much as it depended upon those appearances. My own faith in the resurrection of Christ is based not so much upon an empty tomb as upon the Spirit-filled disciples at Pentecost, and after I am little concerned about a physically risen Jesus, but I am mightily concerned about the spiritually living Christ. It is my soul that longs for immortality, not my body.

However we interpret the resurrection of the Christ, let us remember that eternal life can and must begin now, if ever, and that it consists of those spiritual qualities that are immortal. To use Paul's expression, we "must put on immortality." It is the gift of God to those who earn it through at least some measure of spiritual achievement. The highest spiritual achievement we can imagine is to know God as only the pure in heart can know him. And to know him is to love him and to serve him. Writing near the close of the first century, John in his letters and his gospel emphasized the spiritual significance of immortality. "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

#### FINDING CHRIST

Sir, we would see Jesus. —John 12: 21.

Where shall we look for him?

In the sunrise of each new day and the sunset at eventide.

In the first fair blooms of spring and the gorgeous blooms of summer.

In the fragrance of the rose and the butterfly hovering over it.

In the breeze that gently waves the tall grass and rustles the leaves.

In the rain that falls from the dark clouds and cleanses and makes pure the air.

In the drop of dew that glistens in the morning sun.

In the crash and roar of the storm, he is even there.

The ocean with its restless waves has its bounds set by him.

The stars that steadfastly travel, each in its own course, are sustained by him.

The mountains, rocks, and water-falls, all tell of his strength and beauty.

When you have looked at all these things and many more, look deep into your own heart and you will find him there.

Can you not hear him say, "The kingdom of God is within you"?

There can be no kingdom without a king.  
Let Christ Jesus be king of your life.

Pearl Halladay.

### DENOMINATIONAL "HOOK-UP"

SALEMVILLE, PA.

A new feature of the Sabbath school was instituted at the last business meeting. It was a "Home Department" with an official superintendent who is Mrs. Minnie Wolf. If you are a nonresident member of the church you may hear from Mrs. Wolf soon. Please cooperate with her in every way you can, so as to make the efficiency of your Sabbath school as nearly perfect as possible.

We are putting special emphasis on our Sabbath school. A Sabbath school workers' meeting is held once a month. The members of this group are the officers and teachers of the school. Some of the classes of the school have taken particular steps to help raise money for the improvement of the church. A number of things we have in mind to do are: wire the church for electricity, paint the church, and other minor repairs on the church and parsonage.—*Pastor's Church Letter.*

Through the efforts of Mr. Marion C. Van Horn, pastor of the Second Seventh Day Baptist Church at Salemville, assisted by other prominent men in that community, a sturdy troop of Boy Scouts has been started in that section with a charter membership of twelve and a number of others working to pass their tests. Mr. Van Horn is scoutmaster.

The troop has been holding meetings for two months, but has only recently sent in for its charter. The troop committee includes Berger C. Baker, chairman, Sherman R. Kagarise, and H. L. King.

The boys already have two fine projects in view, one of which is to build hotbeds and

raise plants for sale to make a fund to cover expenses, and the other is to build a dam for a swimming pool. This latter project is being helped along by the chairman of the troop committee who has offered the location for the dam in his woods and will furnish the materials which the boys will need to construct the dam.

—*Morrison Cove-Herald.*

PLAINFIELD, N. J.

Sunday evening, March 26, closed the Preaching Mission held by the Plainfield and Piscataway Seventh Day Baptist churches—ten evenings and two Sabbath days of splendid sermons, good music, and good interest—five days at Plainfield and five at New Market.

Rev. Alva L. Davis of Verona, N. Y., brought the special messages and they were clear, logical, and convincing. Others assisting by conducting meetings, reading Scripture, and offering prayer were Pastor Warren of Plainfield, Pastor Sutton of New Market, Rev. H. C. Van Horn, and some of the deacons.

The choirs of each church had special beautiful music at the Sabbath morning services—each choir singing for its own church service. Then for the evening services the choirs united for the singing of hymns, and a special number of music was given each evening. These consisted of vocal solos, duets, quartets, a cello solo, a cornet solo and cornet duet. Many of the young people helped with the music.

Several of the young people showed deep interest, and all who attended these meetings were helped and inspired by Mr. Davis' forceful messages.

Correspondent.

RIVERSIDE, CALIF.

A DAY OF PRAYER

When our pastor suggested that we spend a day in prayer we felt that such a time would bring us a blessing, but we were a little skeptical as to the number of people who would attend; we wondered if we could spend a whole day without weariness, and if the hours would not drag. We met at nine in the morning and stayed until six at night, interest increasing every hour, and at the close wished there were more hours in the day.

P. B. Hurley opened the meeting with the Scripture, "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." With different leaders for each hour we considered and prayed for the following subjects: denominational interests—Budget, boards, schools, seminary, and ministers; our church members,

by name; all officers of the church, Sabbath school, and Dorcas Society; all our young people, the C. E. and Soul Winners' group; unsaved and unchurched, related to our church; missionaries and mission fields; Preaching Missions and evangelism; and personal prayer requests.

Each hour was led by a different person and was interspersed with appropriate music and inspirational talks. We are looking forward to many more such hours and confidently expect souls to be saved, the careless reclaimed, bodies healed, and our own lives enriched spiritually, for "prayer changes things."

We wonder what would be the result if all our churches would have a monthly day of prayer. If you contemplate this, let us make a few suggestions. Do not call on any one to pray aloud who would be embarrassed; let the Spirit lead them. Do not insist on any particular attitude in prayer, as it is painful to some to kneel or stand. Do not allow discussion of those for whom prayer is suggested. Do everything you can to make those who come comfortable. Pastor Hurley even brought over rocking chairs, and drove many miles to bring in one who he thought would be helpful.

Many of these suggestions have been taken from the *Sunday School Times* of January 31, 1939.

Our day closed with the singing of "Blest Be the Tie" and "Revive Us Again."

*One Who Was There*

DODGE CENTER, MINN.

Last Friday evening the service was at the parsonage. It was in the form of a debate. Question, Resolved that it is unwise to try to hold a prayer meeting Friday evening. Mrs. Thorngate took the affirmative and Mr. Thorngate the negative. The leaders chose sides including the entire company, and Mrs. Payne was appointed judge and referee. We are glad to report that the affirmative side was gloriously beaten, since all who spoke on the affirmative confessed they were on the wrong side. For next Friday evening we are each asked to look for and report a blessing that had come during the week.

A committee was appointed in Sabbath school to plan a project for the purpose of assisting some lone Sabbath keeper or small Sabbath schools to procure suitable literature for use of younger children. They have al-

ready written to the Yonah Mountain Sabbath school in Cleveland, Ga.

In spite of the bad roads a large company enjoyed the all-day social at Leslie Langworthy's last Sunday. The committee in charge was Mrs. Leslie Langworthy, Mrs. Marvin Lindahl, and Mrs. Mac Greene. The guessing contests were interesting and the auction sale of disguised "white elephants" with Mr. Walter Churchward as auctioneer was highly amusing and entertaining.

We are glad to welcome Mr. and Mrs. Lester Daggett and Dickie from Boulder, Colo., to our company and social activities.

—*Star Record.*

MARLBORO (N. J.) CHURCH

The Shiloh and Marlboro churches enjoyed a very helpful series of evangelistic meetings from Friday evening, January 20, to Sunday evening, February 5, with Rev. H. Eugene Davis as the evangelist. During the first week, a series of cottage prayer meetings were held every afternoon and evening, thus contacting every section of the two parishes.

During the second week, from Monday to Sunday evenings, the meetings were held in the Marlboro church. The attendance was very good throughout all the meetings, in spite of some very bad, stormy weather. On one very foggy night, there were over seventy-five present.

The deeply spiritual messages of Doctor Davis left a lasting impress for good on the lives of the people which they will not soon forget. We were all brought nearer the Cross of Christ in renewed consecration and service.

At a social at the Shiloh church on one Sabbath night, he presented the mission work and problems in China and at a social gathering in the Marlboro church on another Sabbath night, he set forth his plan of a "Spiritual Team" for raising the Denominational Budget, in which we were greatly interested. Many have already "signed on the dotted line."

H. L. C.

MILTON, WIS.

This year's edition of the *Fides* is to be dedicated to President Jay W. Crofoot. This dedication is in appreciation of the eight years of loyal service which President Crofoot has given Milton college. Since his inauguration on November 21, 1931, until his resignation which will become effective July 7, this



year, he has faithfully served the school, seeing it through some of the leanest financial years in the history of the college; yet Milton college has come out less battered than many even larger schools. This alone is a tribute to the president, to say nothing of the inspiration and understanding that he has supplied the students.

It is an honor, indeed, for the student body to be able to dedicate the 1939 edition of the *Fides* to Milton's retiring president.

—Jeannette Petters, '39,  
From *Milton College Review*.

## OBITUARY

**BROWNE.**—J. Franklin, died at Steele, Ala., February 3, 1939, at the age of eighty-eight.

His home had been made in this village for a number of years. He was well known in Salem, W. Va., where he was graduated from the college when seventy-five years old. As a Seventh Day Baptist pastor and minister he worked in the South some years, and was for a time pastor of the Scott, N. Y., Church. At one time he taught astronomy in Salem College. He was a gifted, scholarly man, and a Christian. He is survived by one son, Melvin, Los Angeles, Calif. Burial in the Shiloh Cemetery, near Steele, Ala.  
—Contributed.

**DAVIS.**—Mrs. Estelle Hoffman Davis, wife of Dr. Boothe C. Davis, died at Holly Hill, Fla., March 15, 1939.  
(A more extended obituary will be found on another page in this issue.)

**HOLLISTER.**—Crandall H., son of Albert E. and Mary D. Alexander Hollister, was born March 26, 1871, near Cannon Falls, Minn., and died at Owatonna, Minn., March 6, 1939.

In his second marriage he was united with Mrs. Florence Ayers Hollister, who with her daughter, Mrs. Gordon Furman of Leadville, Colo., and with four of his children and fifteen grandchildren, survives him. Funeral services were held in the Dodge Center Seventh Day Baptist church, conducted by Pastor Charles W. Thorngate. Burial in Riverside Cemetery.

C. W. T.

**SANFORD.**—Elmer L., youngest of thirteen children of Elias and Elvira Hecox Sanford, was born July 11, 1853, in Wasioja Township, Minn., and died at the University Hospital, Minneapolis, March 14, 1939.

He was married to Matie Joanna Mills, July 15, 1880. He is survived by two sons and two daughters: Carl E. of Des Moines, Ia.; Rolland J. of Dodge Center; Myrtle E. Fitch of Minneapolis; and Laura M. Adams of Dodge Center; with thirteen grandchildren and eleven great-grandchildren, other relatives, and numerous friends.

Funeral services at the Seventh Day Baptist church were conducted by Pastor Charles W. Thorngate, assisted at the grave by the Masonic Order.

C. W. T.

## HOW ARE YOU?

"Hello, and how are you?" I said as we met,  
For I like to be friendly. But now I regret  
My effort to say what I knew was polite,  
For he answered me fully and took half the night.

"How am I?" he said, "Well, I'm not very well,"  
And then he took hours—bored hours—to tell,  
Misfortunes and sickness and hard times and all,  
Reverses the worst that could ever befall.

The world was all crooked and all out of gear,  
The worst things had hit him and worse things  
to fear—

A croaker just waiting a chance to expand,  
And tell you the woes that were loose in the land.

So I vowed that forever that question was out,  
No more a "how are you," but now I just shout  
"Good morning, good morning, a fine lovely day!"

"Oh, yes; it is lovely," is all he can say.

—Rev. W. L. Bone.

Menlo Park, Calif.

A cow being milked by John Proud of Berkley, Neb., stepped on a cat's tail; the cat scratched the cow; the cow kicked Mrs. Proud, who was standing by, and broke her leg; when Proud was picking his wife up the cow kicked again, breaking his leg.

—Brookfield Courier.

## Denominational Treasurers: Addresses

**General Conference**—James H. Coon, Milton, Wis.  
**Denominational Budget**—Morton R. Swinney, Niantic, Conn.  
**Missionary Society**—Karl G. Stillman, Westerly, R. I.  
**American Sabbath Tract Society**—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.  
**Education Society**—L. Ray Polan, Alfred, N. Y.  
**Historical Society**—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.  
**Sabbath School Board**—Robert E. Greene, Milton Junction, Wis.  
**Woman's Board**—Mrs. S. Orestes Bond, Salem, W. Va.  
**Young People's Board**—Miss Nellie Bond, Alfred, N. Y.

## 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.

**NEW TESTAMENT AND PSALMS**—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

# The Sabbath Recorder

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## ETERNAL LIFE

We believe that Jesus rose from the dead and lives eternally with the Father, and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, will be the reward of the redeemed.

—From "Statement of Belief  
of Seventh Day Baptists."

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