

The pastor conducts a weekly Bible class for the children of the church. Quite a number attend from Highland School across the street. Recently Mr. Coon gave a talk on the stars and constellations to one of the grades at Highland School.

The Christian Endeavor societies, the Sabbath school, and the Women's Missionary and Aid society are all flourishing and most active.

Mrs. Margaret Hummel has been confined to her home for some time now, and March 17, Mary Margaret underwent an appendix operation. Troubles never seem to come singly to the Hummel family. Both invalids are better now.

Pastor Coon has conducted three funerals since the first of the year: for William Tower, an uncle of Florence Burdick; for Arza Van Horn, who was a resident of Boulder for many years, but who has lived in Loveland with his daughter Arvada for some time now; and for Velma Hodge Powell, who with her husband, mother, and sister, came from Berea, W. Va., to Boulder for Velma's health, a year or two ago. Pastor Sutton of Denver, a friend of the Hodges, assisted at the service.

Three of our young people are attending Colorado University—Doris Coon, Juanita Davis, and Mary Hummel, and four or five will be graduated from high school this spring.

Pastor Coon and committees are beginning to make plans for Vacation Bible School and young people's summer camp.

L. R. W.

## MORALES, TEX.

Since the death of his wife, Rev. Andrew J. Williams is living in the home of a son, and is planning to devote more time to Bible teaching and evangelistic work. He writes of helpful, recent, experiences in leading souls to Christ, and to a clearer, better understanding of Bible truth. In his closing days he hopes to be used of God in "chair talks." He still sees and hears well for a man of his years. He does not claim to be a pastor but "a Bible expositor and doctrinal evangelist."

—From a letter.

## MARRIAGES

BOND-KENNEDY.—At the home of the bride's parents, Mr. and Mrs. S. G. Kennedy, Ernest Floren Bond and Miss Helen Virginia Kennedy, both of Lost Creek, W. Va., were united in marriage February 24, 1939, by Rev. E. F. Loofboro.

## OBITUARY

CURRY.—Ella E. Bond, daughter of Eli and Mary Batten Bond, was born near Lost Creek, W. Va., September 7, 1859, and died March 18, 1939.

She was united in marriage to the late William H. Curry, September 20, 1883. Their three children, A. Lee, Luther Roscoe, and John H., are all of Lost Creek.

Mrs. Curry confessed Christ in baptism and united with the Seventh Day Baptist Church of Lost Creek in 1873. In a quiet way she expressed loyalty to her Christ, and never failed in her gifts for the church. She has left many friends.

Besides her three sons, she is survived by two sisters, Rebecca and Clara Bond, and nine grandchildren. Brief farewell services were conducted at the home by her pastor, Rev. E. F. Loofboro. Burial in the Lost Creek cemetery.

E. F. L.

POWELL.—Velma Irene Hodge, daughter of Homer B. and Viola Davis Hodge, was born at Berea, W. Va., September 9, 1914, the fourth of five children: Oakley, Myrtle (who died in 1926), Wardner, Velma, and Darinda.

She was baptized and united with the Ritchie Seventh Day Baptist Church of Berea, April 12, 1924, and remained a loyal and active member.

She was united in marriage to Luther Carlton Powell on August 14, 1937, and went soon afterwards for reason of health to Boulder, Colo., where she passed peacefully into rest March 22, 1939. Through many months of sickness and suffering she trusted in the Lord alone for her healing, and he has given her the perfect cure for all earthly ills.

Farewell services, conducted by her pastor, C. A. Beebe, assisted by Rev. H. Eugene Davis of Shanghai, China, were held at the Berea Seventh Day Baptist church, Monday, March 27, and interment was in the Pine Grove Cemetery near Berea.

C. A. B.

VAN HORN.—Arzie D. Van Horn was born at Welton, Iowa, August 23, 1873, and died at Loveland, Colo., March 10, 1939.

Mr. Van Horn came to Colorado in 1898, and settled in Boulder. His wife died in 1919. He is survived by three daughters: Mrs. Lenore Crouse, of Calora, Neb.; Mrs. Arvada Antes of Kelim, Colo.; and Mrs. Adell Wagner of Johnstown, Colo.; a son, Ben Van Horn of Loveland, Colo.; a sister, Mrs. Lee Gard of Loveland; and a brother, Arthur Lee Van Horn of Milton, Wis.

The farewell service was conducted by Rev. Ralph H. Coon in the Rice Chapel at Loveland and interment was in the Loveland cemetery.

R. H. C.

"Our day and our Christ call to the Christian Church for evangelism—the evangelistic message from an evangelistic pulpit, and from an evangelistic congregation. The gospel of Christ is the power of God unto salvation, even for the modern adult."

# The Sabbath Recorder

Vol. 126

APRIL 17, 1939

No. 16

## THINK

**"of stepping on shore, and finding it heaven;  
of taking hold of a hand and finding it God's hand;  
of breathing a new air and finding it celestial air;  
of feeling invigorated and finding it immortality;  
of passing from storm and tempest to unbroken calm;  
of waking up—and finding it Home."**

—From *The Silver Cross*.

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 126, No. 16

Whole No. 4,820

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Entered as second-class matter at Plainfield, N. J.

## Terms of Subscription

Per Year .....\$2.50

Six Months ..... 1.25

Papers to foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

**Church Alibis** "Our church is not what it used to be," we hear, and then we listen to, or perhaps tell, the long story of the "former glory," when pews were all full and spiritual life vigorous and glowing. We hear, or say, that people are not interested any more in religious things, or that people have moved away, or that the automobile or the radio or motion pictures or amusements keep the people away from the church. Grant that many of these things are true; what of it! Grant there was a Church heyday, when more interest and power were manifested. Is the "golden age" of the Church behind us? By no means. The time is not yet when, as represented by the apostle Paul, the Church has been presented to Christ, "a glorious Church without spot or wrinkle." Who organized our churches? How did the churches get started? With ornate buildings and fine equipment—and pews filled with people? By no means. They were founded by people of deep conviction and devotion, people with a vital concern for truth and a richness of experience, personal and spiritual. These folks defended their faith, gave reasons for the truth which made separation from others necessary. They talked their religion up,

backed by consistent everyday living. Mistakes they likely made, but they maintained a confidence in the message which they fearlessly proclaimed, unperturbed by possibilities of upsetting the *status quo*. Their foundation stones were of faith and their hearts full of praise. Thus was the way paved for building up churches and carrying forward the work as witnesses of Christ in their various communities.

That way is still an open road. In a way it may seem unfortunate to have to start where our fathers left off. We may have been left "soft" where we should have started sturdy. In another way it is most fortunate. "Others have labored" and we "have entered into their labors." Splendid foundations have been laid upon which we are privileged to build. For foundations already laid we are not responsible; for what we build upon those foundations we *are* responsible. The past belonged to our fathers; the future belongs to our children; the present is *ours*. We have inherited comfortable church buildings together with spiritual heritages. We are surrounded by far more people than were our fathers, people who need the gospel—including the Sabbath. The hedges and byways, as in Christ's time, are full of the homeless and underprivileged, and offer a promising field for us to enter and "bid them come."

It is high time to cease "mourning" the past departed glories; to cease pleading alibis. It is time to make a bid for unchurched people, and to give larger publicity to the gospel, Sabbath truth. Preaching Missions help; Vacation Bible Schools are manifesting their real value; but there is still a crying demand for confidence in the need of our message, untiring devotion to its propagation, and depth of conviction and unbroken faith in our Savior who said, "Go . . . and I am with you."

**Protesting Anti-Semitism** Consistently Christians, as individuals, churches, and other organized groups are voicing strong protests against the vicious propaganda against Semitic races. Doctor Sheeley, head of the department of Religious Education of Catholic Universities, in a radio broadcast from Washington, D. C., March 14, condemned wholeheartedly anti-Semitic attitudes and propaganda. Unsparringly did he rebuke those of his own faith for their violent utterances, de-

nouncing such as unchristian. He urged that "It is impossible for Americans who believe in God and liberty to remain indifferent to this surge of racial intolerance." Commenting in the press, another Catholic leader recently wrote, "Anti-Jewish hate worries me. But, I repeat, it worries me less because of what it does to Jews than because of what it does to Christians. Hatred is the exact antithesis of the Christian virtue of love."

A statement made last December, signed by Rev. Dr. George A. Buttrick, president of the Federal Council of the Churches of Christ in America; Rev. Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church; officials of the Southern Baptist Convention; and other Protestant Christian leaders, declares in part: "Racial conflicts are ever prone to produce lamentably unjust consequences. It is pertinent, then, to remind ourselves and others of the inexorable justice of the God whom we worship and whose creatures all men are."

Last summer, delegates from all over the world to the Oxford Conference significantly denounced anti-Semitism and racism, declaring: "The existence of different races is full of possibility for the enrichment of human life. All races share alike God's concern. Racial pride and exploitation of other races is sin. Against these the Christian Church, the world over, must set its face implacably and utter its word unequivocally." Equally strong was the pronouncement last fall at Buffalo, N. Y., by the Federal Council of the Churches of Christ in America, at its biennial meeting. Many denominations and civic bodies have recently made protests against racial hatreds and propaganda.

Perhaps as far as Seventh Day Baptists are concerned, as a denomination and churches our individual attitudes may count as tellingly as any official pronouncement. After all it is the personal reaction upon which so much depends. Hatreds, animosities, prejudices are unchristian, violating the principle of love and stultifying the soul development of him who cherishes them, as well as injuring and discouraging those against whom they are leveled. Such characteristics not only grow upon the one possessing them, but multiply, "one hate always breeds another."

With the Presbyterians, so well representing the Protestant press generally, we fer-

vently say, "Let us oppose anti-Semitism with all the faith and courage we can muster."

**Our God-given Task** Just how much are we backing the project of raising one hundred per cent of the United Budget? For some weeks now Rev. H. Eugene Davis has been pushing this work with faith in the task and enthusiasm in God's service. He thoroughly believes this Budget, this Budget raising, is God's task for Seventh Day Baptists. Elsewhere in this RECORDER issue is the content of a letter being sent to hundreds of Seventh Day Baptists. You will read it. Many have heard Doctor Davis as he has presented his message. Many others will hear him between now and Conference. What are we going to do about it?

In the first place, Doctor Davis is anxious that Seventh Day Baptists—all of us—shall find in the task real, spiritual joy. It is the conviction of this editor that if we shall enter wholeheartedly into this task, believing sincerely that this is the Lord's task for us, success will be achieved and the spiritual joy will be ours.

In the second place, Doctor Davis is anxious that we shall all see that this task embraces a full field of denominational activity: missions, home and foreign; publications, including RECORDER, *Helping Hand*, tracts; education—the preparation of young people for life, especially that of the gospel ministry; Sabbath schools and allied efforts in religious education; young people's activities; woman's work; historical interests, which really mean more than many of us realize; retired ministers' sustenance, or deferred appreciation; Seventh Day Baptist Headquarters support; General Conference overhead, etc. We believe there are indications that this end is going to be reached.

Of course, finally Doctor Davis *does* want the money raised and has made definite plans for it. However, he believes—as do we — that if these first two objectives are reached the third will surely follow.

But we cannot expect Doctor Davis to do it all. We have no doubt that under God he could do it alone. But God places responsibility upon us. Let us rise and go forward now—enthusiastically—as our leader directs. There is our part to be done in *faith*. We must pray. We must give. We must interest others. If there is a new baby in your

home, you tell others. If an uncle leaves you a legacy, it is soon known—your joy and appreciation fairly radiate from you. If you are appointed to a coveted position, you let your friends know about it. You have in any and all these matters a right to real satisfaction and joy. Here in God's task for us, "Tell the world." Let us earnestly, faithfully, enthusiastically, do *our* part—praying, giving, telling.

**Items of Interest** The Michigan house of representatives has passed and sent to the senate a bill to declare that Saturday is the Sabbath day for "those who conscientiously believe the seventh day ought to be observed as the Sabbath."

The house is also considering an amendment to the state's three per cent sales tax law which would provide for collection of the tax from religious organizations engaged "mainly" in commercial enterprises.

Under the present statute, churches are exempt from the tax. R. N. S.

#### BELIEVE IT OR NOT

The wall along what is now Wall Street was designed in 1653 as a protection against invasion, according to the WPA Federal Writers' Project of New York City. There was, however, one invasion against which it was not proof. A severe smallpox epidemic was raging in the city. After using up all the therapeutic ideas of the day, the city fathers finally decided to build another wall at Rector street, in the hope that smallpox would not be able in the future to climb over it.

—Dept. Information Fed. Writers.

Are round shoulders indicative of our younger generation?

Camp National Posture Week (May 1 to 6), is to be observed by schools and colleges throughout the country to focus attention on individual "faulty" posture. The chairman is S. H. Camp, who sent the Camp Transparent Woman on her recent nation-wide health-exhibition lecture tour of the country in a demonstration of the importance of posture to internal health.

Mr. A. Krog, health officer, Plainfield, N. J., says:

"Most posture defects creep up on us slowly without notice. Curvature of the spine, round shoulders, protruding stomach,

bulging diaphragm, and rear protuberances, strangely enough induce other and worse ills which we little suspect, but which succeed in pyramiding at an alarming rate. Sometimes it takes an X-ray to discover just what strange things have taken place under cover of skin and muscles when poor posture has been indulged in for a long period."

One reason you grow shorter as you grow older is because of poor posture. When the body is slumped, the head is thrust forward and the spine curved—result, shorter stature. The effect of faulty posture on health is slow and insidious. In a slumped or "fatigue" posture, only a part of the lungs are operating, hence insufficient oxygen is taken into the body to oxidize the blood. Other effects may be digestive disturbances, constipation, strain, nervousness, and often displaced organs, because relaxed muscles are incapable of holding them in position.

Here are five "tall" points which the commissioner recommends:

1. Stand tall (draw in abdomen, pulling it upward and backward).
2. Walk tall.
3. Sit tall (and straight).
4. Think tall (imagine your back from head to heels touching a wall).
5. Rest tall (stretched out).

—From Frances Kay Johnston.

#### SURRENDERED POSSESSIONS

"How much do you depend upon God?  
Where does your real security lie?  
In your check-book?  
In your home?  
In a reputation?  
Or, in God?"

#### MISSIONS RIGHT RELATIONS

When the angels announced the birth of Christ, they proclaimed that through him should come the forgiveness of sins; John the Baptist came preaching repentance and the remission of sins; Christ forgave men's sins when they turned away from them; and the burden of the apostles' message was repentance and remission of sins through Christ.

Why did the apostles, John, angels, and Christ dwell on sin and its remission? There are several reasons, one of which is that God

desires that man, his child, should come into and live in right relations with him. In the forgiveness of sins there is more than blotting out the past wrongs on the part of man and turning to the right. There is approval of God. This approval brings boundless satisfaction, a satisfaction for which man's soul longs. "The Spirit beareth witness with our spirits that we are the children of God." Without this the soul crieth out, "Oh, wretched man that I am! who shall deliver me from the body of this death?"

Not alone does man's soul long for right relations with God, but the Father's love for man causes him to desire the same glorious end. God's love for man is a boundless passion. A few years ago a noted teacher took the position that God had already forgiven man and all there is to be done is for man to put himself in position where God's forgiveness through Christ can become effective. Though this is not the usual way of stating the matter, there is a sense in which it is profoundly true. It brings out the passionate desire of the Father that man be brought into right relations with him and live at home now and forevermore as his child.

There are several great truths which missions and the Church of Christ have for the world, but bringing man into right relations with God, brought about by the remission of sins through Christ, lies at the heart of all. God carries all men on his heart.

#### A LITTLE DISCOURAGING

People are inquiring about the finances of the Missionary Board, and perhaps another statement should be made, though we do not like to parade discouraging items.

It is the policy of the Board of Managers to pay at the beginning of each month the salaries and other bills of the preceding month, and the treasurer does this very promptly, if he has money. But since the first of September there has not been sufficient funds to do this. For six months no one has received his salary for the preceding month, and for a time the most of the obligations to the workers were two months overdue.

Owing to the effort the Finance Committee of the General Conference has been making the last three months through Rev. H. Eugene Davis, it was hoped that by the first of April there might be an improvement; but

the March contributions to the United Budget were only a few dollars more than they were for March last year, and the treasurer has nothing to pay the March salaries of workers—still one month behind.

The situation is made more tense by the fact that urgent calls are coming from churches receiving no help at all because the full United Budget is not being raised. Some of these churches and their beneficent influence will vanish unless help comes soon.

Though this is a little discouraging, we should be hopeful for two reasons, at least: First, the contributions always increase the last three months of the Conference year, from April 1 to June 30; and second, Mr. Davis is doing excellent work and his efforts will surely bring visible results in due time.

#### CONFUSION

In the Christian religion faith is a definite and very vital thing, as is seen when we recall Paul's words, "For by grace ye are saved." It is also a complex affair which calls into action all the faculties of man's soul. The intellect must furnish knowledge, the sensibilities trust or assurance, and the will submission or obedience.

Because faith is so vital, much is said regarding it, the changes are rung upon the term; and because different elements enter into it, there is confusion sometimes. An example of this is in the way people use the term, thinking only of the element trust. They say, "You must not doubt, just believe and go ahead, and great things will be accomplished." Sometimes they do not think things through, nor take advantage of past experiences of men, nor submit themselves to the will of God.

Trust without full knowledge and complete submission may be folly or foolhardiness. Two years last fall, Rev. Mr. Anderson at Jonesville, Va., thinking only of trust, preached that if a man thought so he could let a poisonous snake bite him without harm. To demonstrate what he called faith, he let a moccasin bite him twice on the right hand and a rattlesnake once on the left. He died soon after. The student believes he can in some way pass without study, and fails in examination. The cashier uses the bank's funds, believing he will be able to return them, and he lands in prison. The farmer

rides around in his auto instead of sowing his fields, thinking the Lord will provide in some way, and he and his family beg at harvest time. All of this because of confusion about what constitutes true faith.

There is no place where trust is more needed than in missions, church affairs, and all Christian work; but trust should be based on thorough knowledge and directed by complete submission to the will of the Master.

### NEWS FROM HOLLAND

(Excerpts taken from Brother Zijlstra's letter. Though not written especially for publication, interesting and helpful items are given.)

Rev. William L. Burdick,  
Ashaway, R. I.

Dear Brother Burdick:

I thank you that you were so kind as to send me a copy of your letter to Pastor Taekema of December sixth.

Doctor Thorngate was at Haarlem on Sabbath, February 25. Two days earlier my principal died. Under the circumstances I ought to stay at the office until the last moment, and could not leave in order to go to Haarlem. I much regret I did not see him for this reason. I hoped I would see Doctor Thorngate at Rotterdam, as I had heard he would embark here; but afterwards I learned his plans had altered and he would embark at Genoa.

Enclosed please find the financial report over the year 1938, for the Missionary Board. We are very thankful to the board for the financial support during so many years, and we recommend ourselves for a new year. By the appropriation of the board we were able to pay to Pastor Taekema the same amount as the previous year.

In the first days of this year the Amsterdam Church had a serious loss again by the death of its elder, Brother C. Westerdal. He left a large family. After his death I fear an uncertainty has come to the church. Some members wish to call Pastor Taekema. It is a difficult situation. Brother Taekema is pastor of the churches at Haarlem and The Hague. The distances are not large (Haarlem-The Hague thirty minutes, Haarlem-Amsterdam fifteen minutes by train), but I can hardly see the possibility for Pastor Taekema to minister to three churches.

In the beginning of February, Pastor Taekema told me of a person who came to

him and asked him if he would be willing to baptize his friend. This applied to a friend who was convinced of the necessity to be baptized by reading the Bible. His intention was, however, not to join any church. Pastor Taekema then explained to him, the candidate, the Seventh Day Baptist principles and, being convinced of their biblical truth, he closed his business (a small factory of tin plate goods) on the next Sabbath, and insisted on being baptized. As far as I know, the church did not have objections to his baptism. A week or so later I learned that he, his wife, and son would be baptized; but later on Pastor Taekema wrote the baptism had been postponed. I do not know any particulars, but will hear of them next Sabbath. Perhaps it will be good for them to go up with the church some time, though; otherwise, we should not forget the exclamation of the eunuch: "What does hinder me to be baptized?"

For the rest, things here and on Java go on as usual. On October first Sister Graafstal celebrated her seventieth birthday, under great sympathy. Last year her eldest son was on his furlough in Holland and also visited our conference.

The economical situation of our country is still bad. Several of our members are unemployed, especially those in the building trade and the tailors.

I am much interested to hear if your Conference will have accepted the invitation of the Mill Yard Church.

With best wishes, I remain, as ever,  
Yours truly,  
G. Zijlstra.

Hillegersberg, Holland,  
March 13, 1939.

### A SEVERE TEST

Does Christ really mean "Love your enemies"? This was the question which a Chinese delegate to Madras said he had to put to himself on his knees. It was easy to love the Japanese when they were in Japan, but when they were in his country, raiding, fighting, looting, could he love them? He realized that Christ did mean exactly what he said, and, looking across at the Japanese delegate, he said, "I can truly say now that I love the Japanese." Japanese Christians, in their

turn, feel the same towards the Chinese; so that, throughout the Far East, there is love in the midst of war.—Taken from *World Dominion*.

## WOMAN'S WORK

### A FORCE OUTSIDE OURSELVES

BY MRS. JEAN BEAVEN ABERNETHY

All about us today are people who are the more active and the more vigorous because they are living by some kind of force outside themselves. No matter what we think about fascism and communism we must not dismiss them unintelligently or fail to glean from their activities lessons which we would do well to re-learn. They are far more than political or economic systems. They are ways of life for vast numbers of men, women, and children; they give ordinary folks like ourselves a cause beyond themselves which makes them feel life is worth while, which makes them act with conviction in certain ways and which even makes them willing to die in order that the cause may succeed.

We read of women who bring their wedding rings and necklaces and pile them high in Victor Emmanuel Square and who go home and ration their growing children on a diet of food substitutes in order that a greater cause than their own individual ambitions may come to fruition. "What makes them do it?" we ask.

We hear of German women who seem willing to give themselves exclusively and wholeheartedly to the task of reproducing little citizens for the Fatherland, and to give up everything else which we women in America consider so important to our status in order to do it, and we are amazed. We forget the tremendous influence belief in a force outside ourselves has on a person completely dedicated to that belief.

But we must not forget. As we look on at a safe distance the lesson we must take to heart is that people need a cause to motivate them and personal faith in that cause, be it the establishment of a certain kultur throughout the world or the abolition of class distinctions—the cause does wonders for the vitality of its adherents.

### Finding Satisfactory Values

However, in looking at the causes which are operating in the world today we also cannot

but be impressed with how unsatisfactory they are. In analyzing them we find that the state is the cause—that mystical entity which is the sum of all its citizens and yet which is even more than all of them combined. But while the state is greater than any one individual, it is not great enough. It is not world-wide in its horizon, because it cannot transcend little national lines. In the second place, the state as a cause is only a temporary one. It may be one thing in 1913, another in 1919, and still another in 1938. Boundary lines are as fickle as the men who make them. And in the last place, the state tends to use people for its own advancement rather than making of itself an instrument to help them grow.

In contrast to the state, which so many people accept as their complete motivating force, we Christians accept and talk of God and our cause, which we call the kingdom of God, international, rather than national, in its scope. The Force we believe in we conceive of as a Creator who made all human beings and who therefore obliges us to think in terms of a world brotherhood where all types and races will have a common dignity before a common Author. We also think of God as eternal—as Alpha and Omega—not as a fabric of man's mind which changes with treaties and migrations. And in the third place, we speak of God as Father—a Personality who is far more interested that he be used to help us develop than that we be tools to improve his status. "For God so loved the world . . ."

### The Nature of Our Response

How magnificent is the Christian "Force" in comparison with these other forces which seem to be so powerful today! The Christian concept of God is more durable, more logical, and more worthy of respect as a motivating force for people's action in the modern world than any other force today. The tragedy is the way the Christian people are acting, or perhaps I should say not acting. Most of us are willing to allow our belief in God to remain on the basis of a passive relationship.

Next time we shall go on to consider, having already indicated how essential a Force-outside-ourselves is for abundant living and what kind of a Force it should be, how we may best make that Force a functioning and vital factor in our everyday living.

—The Church Woman.

"It is the experience of working together in a common fellowship which kindles the vision of a larger Christian unity."

### SOCIAL EQUALITY — A TRIBUTE

Words of commendation have double value when they come from an unexpected source. When a church or religious group accomplishes something notably worth while it is to be expected that the ministers of a community will note it. But the following tribute to the Young Women's Christian Association comes from Captain H. Mowrey, executive secretary of the Ohio Hotels Association, and appeared in their "Service Bulletin." Without recourse to the spectacular, true religion can make its impress on a community—that which we do speaks louder than megaphones and neon signs advertising what we think ought to be done.

Columbus has enjoyed a week of good business, ending Thursday, when delegates to the National Convention of the Young Women's Christian Association checked out and returned home. The delegates, hundreds of them, of several different nationalities and races, came from all corners of the nation.

After the visitors had gone, Columbus had for its memory book an object lesson in that noble teaching "social equality." The poet may say East is East and West is West and never the twain shall meet; but they met in Columbus, on equal grounds at the National Y. W. Convention. The American Y. W. worker and the Chinese and Japanese servants in this great work had much in common. They sat side by side at lectures and banquet and luncheon table. They talked each other's language—the language of the young Christian woman, the foundation of America, the American home, and American womanhood and motherhood.

Then, too, there were the Negro Y. W. workers. They also were united under one flag—the Young Women's Christian Association. They and their white sisters who had pioneered in this field of service to humanity, lived and strolled together, arm in arm, from one meeting to another. At breakfast, lunch, and dinner the mixed groups would break bread together, their communing souls understanding.

Truly, America is a great nation and Ohio a great state! Where else on earth have the people extended such a helping welcome to the younger races? Such gracious fraternizing bespeaks the great human qualities of the social service worker.

The Y.W.C.A. can enter on its minutes that its 1938 Convention in Columbus completed its work in the field of social equality. That goal has been attained. There is no longer any need for the man-made law against race discrimina-

tion. Its every letter was observed in whole-hearted spirit by this happy band of women who've devoted their lives to Christian and social service. If they're paid, as executives of this important work, that doesn't matter. That's worldly. Their real reward is the glory of accomplishment. They've accomplished social equality in its ultimate.

—The Church Woman.

### YOUNG PEOPLE'S WORK A THOUGHT FOR THE WEEK

"Building Together."—Nehemiah 2: 17-20. Are there "walls" that need building today? Do you think we, as endeavorers, might unite with other endeavorers to do some one bit of upbuilding in our city during this coming year? Pray earnestly for a way to open for us to do this.

A great deal is being said in our time about character and character education in all teaching and training institutions. This is especially true in fields of Christian education and training for church work and leadership.

George Maxson, Jr., of North Loup, has felt the influence of this trend and has written us a paper on the effect of Christian Endeavor upon the formation of character. It's good! Read it.

### CHRISTIAN ENDEAVOR IN CHARACTER FORMATION

BY GEORGE MAXSON, JR.

Being a Christian endeavorer has what place or importance in the building of character? We are told that reputation is what people think we are, whereas character is what we really are. This leads to the conclusion that character may be either good or bad. Character means having a distinctive quality, being a peculiar person, or having one's own individuality.

Childhood and youth are the formative or growing periods—the time of character building. Everyone loves a baby. They are so sweet and innocent, but we would not keep them that way. We want and expect them to grow tall and straight and strong in body. And in like manner, we expect them to grow mentally and spiritually. We read in the Bible that the child "Jesus grew in stature and in favor with God and man."

Our Christian Endeavor pledge reads, "Trusting in the Lord Jesus Christ for strength I promise him that I will strive to do whatever he would like to have me do." If we would grow, we must strive, for there is no such thing as standing still in our religious life. Doctor Holland says, "There is nowhere so fine an ideal for youth, as in the religion which Jesus so charmingly lived and which has helped in character building through the centuries. If you want to be truly attractive, be sincerely and reasonably religious."

From A. J. C. Bond's "Inner Supports" we read, "The more good habits we have, and the stronger we make them, the better characters we will have. One of the supports we should make good and strong is honesty. And another which is very close to it is truthfulness. If these two braces are firmly set, and have in them no knot-holes or worm-holes, you will be pretty sure to be able to stand against any temptation. Make it your habit always to tell the truth, and to be fair and honest. Never cheat. Never cheat, even in play. It is no fun to win in a game if you win by cheating. If you win by cheating you will never know whether you can play better than the other fellow or not. The habit of going to church is a good help, and the habit of reading the Bible and learning some of its helpful verses, the habit of keeping the Sabbath as we have been commanded to do, and the habit of prayer. All these habits help to keep us from things that are low and mean, and will make us strong and pure and noble." Statistics show that very few of the many youthful criminals were in the habit of attending church or other religious gatherings. This should help us in deciding that Christian Endeavor is essential in the formation of good character.

Some one has said that God does not intend that we shall simply live, but that we live abundantly. Children must be educated to have strength of character in emergencies. They must not only be able to tell the truth, but to tell it in a pinch. The ship is built twice as strong as it needs to be for ordinary sailing. The pilot of an airplane said, "We know how much stress will be exerted upon the wings in fair weather, but these wings will carry two or three times the load we put upon them." In like manner characters must be built not only for sunshine, but for

storms as well. They must be built for unexpected emergencies which may arise at any time. Some one said, "The best definition of Christian character that I have ever seen is this: 'It is the recoil of a strong, pure soul from the doing of evil.'"

How then shall we succeed in our character building? Doctor Holland states: "Whoever and wherever you are, if you are doing with the finest possible motives the tasks that come to your hands, no matter what the superficial world may say, you are a success. We are so likely to think of some person as a success, no matter how he may have got to the front or climbed to the top. Many have cashed in on their moral principles, and denied their God, just for gold or temporary honor. No failure is quite so pathetic as the success gained by selling out. Judas sold out a million dollar friendship for thirty pieces of silver. It has been done many times for less.

"The true crown of life is Christian character, and blessed is that young man or woman who gets the substantial reward that can come only by pure living. What is so admirable as the young men or women who walk the paths of life unsullied; who have the courage to face great odds at whatever cost; who find in God, through prayer, the way to bolster up their valor and put courage into everything they do."

"Let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. . . . Every man's work shall be made manifest. . . . Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity. . . . Flee also youthful lusts but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart." "I can do all things through Christ which strengtheneth me."

North Loup, Neb.

The preacher's task is to cry, as did John the Baptist, "Behold the Lamb of God," and not to attract attention to himself to gather a clique around himself.—Erling C. Olsen.

## A LETTER TO LONE SABBATH KEEPERS

FROM H. EUGENE DAVIS

Dear Friends:

It has seemed right for us to acquaint a large number of people with the task of Seventh Day Baptists. Many of you are away from your own churches or perhaps are not a member of any church, but have known and been keenly interested in the kingdom task of Seventh Day Baptists, maybe through early contacts or through beloved relations, teachers, or friends.

I am amazed at the creative faith of the men and women who labored thirty to fifty years ago and have now given over their task to us. We seldom realize our indebtedness to those who have given so freely for our benefit, and especially is that true in the moral and spiritual realm. I am thrilled with our spiritual inheritance. The solemn question to me is, what shall we do with it? That very largely depends on the answer we give to the life of today.

In this troubled world fear seems to be on the throne. We have forgotten that perfect love casteth out fear. How can we realize perfect love? That, to me, is a gift of God. He wants us to have that love, but faith in him has become so faint and frail that it does not function with force.

When I see what he has done for America in contrast to countries that do not know him, I humbly say, "Thank you, God."

Now, in the light of our blessings, temporal and spiritual, what can we do?

I think we should, in the first place, be honest. Has God special things for us as a people to do? Really, what is his task? This year we are trying with larger vision, renewed courage, and greater loyalty, to face that task and together with him realize its completion.

The Unified Program to me is his task for Seventh Day Baptists. We must be honest. If it is not his task, let us not trifle with God, but quit. If it is his task, let us each find our part in it and receive his blessing. Money can be a great blessing or a curse. With God-directed finance we shall receive blessing.

During the past two months I have had the great privilege of meeting and facing together with a great many people, what we

can do and what, under God's leadership, we will do.

The task is not impossible, it is not even difficult. It is, however, important, and each one of us must shoulder his responsibility. I wish I could tell you the way many people are meeting it. You will find enclosed a suggested plan that is being followed and not a day goes by that we do not get encouraging reports. Will you not give thought to the enclosed? Say thank you to God for what he has kept you from, and realize the great gifts he has given you, and then together with him see if you can co-operate with him in this, his task.

## TRACT BOARD MEETING

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, April 9, 1939, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Asa F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, Treva R. Sutton, J. Alfred Wilson, Donald E. Lewis, and Business Manager L. Harrison North.

The Board was led in prayer by Rev. Herbert C. Van Horn.

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

Correspondence this month has included Sabbath discussion with men in Kentucky and Brooklyn, N. Y. Accompanying correspondence, tracts have been sent to Massachusetts, New York, North Carolina, Kentucky, Arizona, California, Washington, and Jamaica.

A three and a half page mimeographed bulletin was prepared and mailed to pastors and others having part in the pulpit exchange activity of this board, to be effected April 22 or some nearby date. The bulletin was accompanied by a letter from the secretary and the following other material: price leaflet of our publications, "Why We Are Seventh Day Baptists," "Pro and Con," "The Tract Society and Our Mission as a People," and "The Sabbath and Seventh Day Baptists." The letter and bulletin are attached to this report, but not a part of it.

A letter from Rev. Erlo E. Sutton, president of General Conference, is also attached to this report.

An order for one thousand "Pro and Con," from Miss Lois Fay of Princeton, Mass., cannot be filled until a new edition is printed.

The secretary assisted in the union Preaching Mission of the Plainfield and New Market churches by conducting a worship service in each place, and otherwise having part in other of the services. A meeting was attended in New York City of the Department of International Justice and Good Will of the Federal Council of the Churches of Christ in America, March 23. A part of the day, March 27, was spent with Rev. Alva L. Davis in New York City at the close of his Preaching Mission.

Secretary Van Horn also reported on the progress of the pulpit exchange for Sabbath promotion.

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

Ethel T. Stillman, Treasurer,  
In account with the  
American Sabbath Tract Society  
For the Quarter ending March 31, 1939

Dr.  
To balance on hand January 1, 1939:  
General Fund .....\$ 80.53  
Denominational Building Fund ..... 1.94  
Waldo Fund—reserved for Historical  
Society Rooms ..... 117.89  
Maintenance Fund ..... 184.30  
Reserved for taxes ..... 150.00  
\$ 534.66

To cash received since as follows:

GENERAL FUND  
Contributions:  
Individuals and churches .....\$ 73.69  
Special contribution for distribution  
of literature ..... 21.00  
Special contribution for Denomina-  
tional Budget ..... 35.00  
Denominational Budget through  
M. R. Swinney, Treasurer  
Jan. .... 161.00  
Feb. .... 126.50  
Mar. .... 172.50  
589.69

Income from Invested Funds:  
January .....\$ 802.00  
February ..... 111.52  
March ..... 166.75  
1,080.27

Receipts from "Sabbath Recorder".....\$1,018.21  
Receipts from "Helping Hand"..... 356.03  
1,374.24

Receipts, general printing and  
distribution of literature:  
Intermediate supplies .....\$ .45  
Junior supplies ..... 3.15  
Tract depository ..... 12.49  
16.09

Real Estate:  
207 W. 6th St., rent .....\$ 294.00  
Bellevue Ave., rent ..... 75.00  
Bellevue Ave., sale of tree ..... 1.00  
370.00

Seventh Day Baptist Building Budget:  
Account share tax loan .....\$ 250.00  
Account share interest tax loan ..... 40.94  
290.94

Transfer from D. B. Egbert savings  
account for withdrawal .....\$ 25.00 25.00  
S. D. B. Historical Society: Account  
reimbursement for checks paid  
from Waldo Fund .....\$ 33.75 33.75

MAINTENANCE FUND  
Income from Endowment for  
S. D. B. Building .....\$ 4.73  
Rent, publishing house ..... 225.00  
229.73

PERMANENT FUND  
Gift of Mr. and Mrs. August Sepp:  
Sale of Minneapolis lot .....\$ 422.50  
Estate of Wm. L. Clarke,  
Westerly, R. I. .... 5.00  
Payment account proportionate share  
in second mortgage, Westerly, R. I.. 168.38  
Payment on principal—A-NY &  
B-NY Realizing Corp. .... 200.00  
795.88

DENOMINATIONAL BUILDING ENDOWMENT  
Barbara Ann Waite gift ..... 5.00 5.00  
\$5,345.25

Cr.

By cash paid out as follows:

GENERAL FUND  
Sabbath Promotion Work—salary  
of leader .....\$ 22.50\$ 22.50  
Corresponding Secretary:  
Rev. H. C. Van Horn, salary .....\$ 356.51  
Traveling Expenses ..... 28.89  
Office expenses ..... 9.25  
394.65  
Recording Secretary:  
Clerical assistance .....\$ 10.50 10.50  
Treasurer's Expenses:  
Auditing quarterly report .....\$ 5.00  
Clerical assistance ..... 48.00  
53.00  
Expense of Publications:  
"Sabbath Recorder" .....\$1,598.03  
"Helping Hand" ..... 359.48  
1,957.51

General printing and distribution  
of literature:  
Intermediate supplies (postage).....\$ .22  
Junior supplies (postage) ..... .73  
Outside publications ..... 5.72  
"Helping Hands" sent to  
Rev. Mr. Hargis ..... 44.98  
"The Sabbath" ..... 8.92  
Proportionate share in "Year Book"..... 106.85  
167.42

Additional field work .....\$ 17.68 17.68  
Income payments account annuity gifts.. 258.25 258.25  
Morton R. Swinney, Treasurer:  
Contribution for Denominational  
Budget from Healdsburg, Calif.Ch..\$ 25.00  
Contribution for Denominational  
Budget from Andover Church..... 10.00  
35.00

Account "Recorder" subscription,  
John S. C. Kenyon .....\$ 1.30 1.30  
Dora B. Egbert, withdrawal from  
funds on deposit .....\$ 25.00 25.00  
Plainfield Trust Company:  
Account note covering loan  
for D. B. taxes .....\$ 500.00  
Interest on renewal note ..... 20.42  
Collection charge account coupon.... .22  
520.64

Real Estate Expenses:  
207 W. 6th St.:  
Fuel oil .....\$ 94.31  
Water service ..... 5.88  
Gas and electricity ..... 13.36  
Taxes ..... 66.00  
Plumbing repair ..... 12.10  
209 Prescott Place:  
Water service ..... 11.30  
Plumbing repair ..... 8.60  
Taxes ..... 48.00  
Repair plaster ..... 10.00  
Bellevue Ave. property  
Taxes ..... 87.00  
356.55

Desk and records for Historical  
Society paid from Waldo fund.....\$ 33.75 33.75

MAINTENANCE FUND  
Janitor .....\$ 33.00  
Removal of ashes ..... 6.79

Coal .....	69.00	
Shovel .....	.86	
S.D.B. Building Budget:		
Income D. B. Endowment .....	4.73	114.38
PERMANENT FUND		
S.D.B. Missionary Society:		
half proceeds from sale of		
Minneapolis lot .....	\$ 211.25	
Plainfield Savings Bank:		
Transfer half proceeds from sale		
of Minneapolis lot, Sepp gift.....	211.25	
Transfer amount received from		
Wm. L. Clarke estate .....	5.00	
Transfer payment account propor-		
tionate share in 2nd mortgage,		
Westerly property .....	168.38	
Transfer payment on principal A-NY		
& B-NY Realizing Corp., Amelia		
Potter Bequest .....	200.00	795.88
DENOMINATIONAL BUILDING ENDOWMENT		
Plainfield Savings Bank:		
Transfer gift of Barbara		
Ann Waite .....	\$ 5.00	5.00
		\$4,769.01
By cash on hand:		
General Fund .....	\$ 6.76	
Denominational Building Fund .....	1.94	
Waldo Fund: Reserved for		
Historical Society Rooms .....	117.89	
Maintenance Fund .....	224.65	
Reserved for taxes .....	225.00	
	\$ 576.24	
Total expenses .....	\$4,769.01	
Balances on hand .....	576.24	
		\$5,345.25

ETHEL T. STILLMAN,  
Treasurer.

Plainfield, N. J.,  
March 31, 1939.

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

J. W. HIEBELER,  
Auditor.

Plainfield, N. J.,  
April 9, 1939.

The report was adopted.

It was reported that the society is beneficiary under the will of Edna R. Coon, late of Leonardsville, town of Brookfield, N. Y., in the sum of one hundred dollars.

The Committee on Distribution of Literature presented the following report through its secretary, Frederik J. Bakker:

Your committee makes the following recommendations:

1. The printing of the tract, "Pro and Con" (The Sabbath Question in a Nut Shell) in an edition of five thousand;
2. That orders of one thousand for the tract, "Pro and Con" be sold at a discount of 25 per cent;
3. The printing of new Sabbath promotion material which can be used as a book mark in an edition of two thousand at an approximate cost of \$8.90.

Respectfully reported on behalf of the committee.

Frederik J. Bakker,  
Secretary.

The report was adopted.

Secretary Van Horn read and discussed the new Sabbath promotional material proposed.

The members of the board enjoyed the presentation by President Corliss F. Randolph of a memoir of the life of Edwin Herbert Lewis, written by President Randolph and to be published in the SABBATH RECORDER. Doctor Lewis was a member of the board from 1889-1903, a total of fourteen years.

Several members of the board spoke in appreciation of Doctor Lewis, recalling memories of his life and influence.

It was voted that when President Randolph's memoir of the life of Edwin Herbert Lewis is published, the SABBATH RECORDER be sufficiently enlarged to include the entire memoir in one issue.

The minutes were read and approved.

Corliss F. Randolph,  
President,

Courtland V. Davis,  
Recording Secretary.

## SNAKES AND SCRIPTURE

BY REV. LESTER G. OSBORN

Of the "too wonderful" things, one Solomon mentions is the "way of a serpent upon a rock." His whole belly is his foot. Crawling, eating dust, ever since the curse was put upon him, he has always been a symbol of evil. And yet even snakes testify to God's creative power. A snake can swallow an animal three and one-half times its own diameter. By a peculiar structure his jaw unhinges to make this possible. But how does he breathe meanwhile? Can't do it naturally. He has ports in his sides which open when his jaws are distended, and breathes through them directly into his lungs. The need certainly did not produce the organ, for while the first snake was eating his first meal, he would have suffocated, and there never would have been any progeny. The only explanation is that "God created" the snake this way.

A snake cannot live long when exposed to the rays of the summer sun. Ten minutes in the sun at 110 degrees will kill it; twenty minutes in ordinary summer heat. So nothing of the "Old Serpent" can live long in the light of the Sun of Righteousness. He "loves darkness rather than light."

But snake poison is the finest illustration of sin that we have. It attacks the whole body at once, dissolving and destroying the living cells. The red corpuscles of the blood slowly disintegrate, setting free the vital red material which carries oxygen around through the body. It dissolves the blood into a liquid like colored water. We read in Leviticus "the life is in the blood." What a type of sin, and of the need of Calvary, where "as Moses lifted up the serpent in the wilderness," Jesus was lifted up on the cross, bearing our sins there. No wonder that when the soldier pierced his side "forthwith came there out blood and water."

## ONE GOLDEN GRAIN

BY MRS. PEARL HALLADAY

[The theme of this story is from a poem of Tagore, the Hindu poet, and enlarged upon by Mrs. Halladay.—Editor.]

Day after day he trudged along the roadside. Sun, rain, or wind never kept him in the tumble-down shack he called home. Always was his hand out-stretched and always his pleading cry, "Give, give to the poor," was seen and heard by every passer-by. He did not always keep to the highways; sometimes he would go down winding paths to humble homes with small gardens and perhaps a few fowls and a cow.

He carried a stout staff and wore a large pouch tied at his waist, which would hold many things. Nothing was too small for him to receive, and larger gifts only seemed to make him beg for even more.

One day a tall slender youth was walking joyously along. As he drew near, the beggar held out his hand with the usual pleading cry, "Give, give to the poor."

The youth looked kindly on him and said, "I have only this small handful of grain left. Whenever I leave home I always carry as much grain as I can to scatter here and there by the roadside to feed the little creatures of the field and the birds."

"What!" said the beggar, "Feed good grain to the wild creatures and birds! Young man, you will surely come to dire poverty." The young man smiled and asked, "Have you come to poverty by feeding the wild creatures and birds?"

The beggar was much confused but held out his hand again and repeated, "Give, give to the poor."

The youth stood a moment in silence, then he said, "I will give you all the grain I have left, and I tell you truly that each kernel can be turned into gold, if you will have it so." The beggar's eyes brightened and he carefully placed every grain in a small purse and the purse in the pouch at his waist.

Each night the beggar looked at the handful of grain and never one kernel had changed to gold; each morning he would look again and still it was only grain. He began to think unkind thoughts about the youth who had given it to him. "I might as well throw it away," he thought, but still he kept it in the purse and looked at it every day.

One day he saw a great procession coming toward him and he knew by the guards it was the king. "Ah," thought he, "Now I shall receive a princely gift." As the king drew near he ran to the roadside near the carriage, but before he could cry "give," the king stepped from the carriage and holding out his hand said, "What have you to give me?"

The beggar was taken by surprise and, not knowing what to say, stood in silence. Again the king asked for a gift.

The beggar took the purse containing the handful of grain and carefully picking out one small kernel placed it in the king's hand. The king smiled and thanked the beggar and drove on.

That evening when the beggar returned home he again looked at the handful of grain and to his great surprise one kernel had become pure gold. "Oh, how I wish I had given him all the grain." "Oh, if I had only known!"

Many days he traveled the roads in every direction, but the king had gone and never came that way again.

Yes, the king had gone and the opportunity had gone—and what might have been gold was only a handful of dusty grain.

## IS THIS YOUR CASE?

A woman after the service thanked the minister for the sermon. "I found it so helpful," said she. The minister replied, "I hope it will not prove as helpful as the last sermon you heard me preach."

"Why, what do you mean?" asked the woman. "Well," said the minister, "that lasted you three months!" —*Christian Register.*

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

Since we moved to East Lansing we have not been able to go to Sabbath school. When we do go to church we have to go on the bus to Lansing, so I have gone only once, and then I did not go to Sabbath school; I only went to hear the pastor preach; we could not go to Sabbath school, for we do not know where it is in the church, so we have our own Sabbath school and church at home. This morning we had an election of officers in the Sabbath school. This is the way the record reads: superintendent, George Bottoms; assistant superintendent, Mary Helen Bottoms; pianist, Anna Lou Bottoms; teacher, Margaret Ruth Bottoms; secretary and treasurer, Mrs. Alice Bottoms for April. Collection for April 1, twelve cents.

I will try to think of a story for my next letter, which I hope will be very soon.

Your RECORDER friend,  
Mary Helen Bottoms.

217 Charles St.,  
East Lansing, Mich.,  
April 1, 1939.

Dear Mary Helen:

Your letter came just after I had mailed my material to the RECORDER, so I had to save it for this week, and I'm glad, for it is the only letter I have this time.

I am sorry you are so far from church that you cannot attend every week, but although you are deprived of attending a large Sabbath school with the companionship of so many other children, you are blessed with a wonderful little Sabbath school of your own. I congratulate you in it.

I have just returned from a very inspiring Good Friday service at the Presbyterian church, in which five congregations joined, Presbyterian, Methodist, Christian Alliance, First Day Baptist, and Seventh Day Baptist. The service closed with a union communion service. Some over a hundred were in attendance. There should have been several hundred more. Those who were not there missed a splendid Christian experience.

I will be eagerly looking for that story you are planning to write for your next letter, which I hope will reach me soon.

Last week I told you and the other RECORDER children about the way in which Jewish children were educated. Did you know that Jesus was himself a little Jewish boy and so, of course, I was telling about his education, too. Today let us think a little about what happened to Jesus when he was just a tiny baby.

You remember how the wise men came to Bethlehem to worship the baby Jesus as he lay in the manger and gave him the beautiful presents they had brought. Then they expected to go to Jerusalem for they had promised to tell Herod what they had seen. But God warned them not to tell Herod a word about it, because he only wanted to kill Jesus. So they returned home another way. Herod waited for the wise men a long time and was very angry when they did not come back. He said he would find Jesus without their help, and get rid of him in some way. The Jews had boasted that their King was coming to rule all the nations of the world and this had made Herod angry and jealous. He declared that no other king should be put on his throne. If he, as well as the Jews, had known that Jesus did not come to rule in an earthly kingdom but in people's hearts, all this trouble would have been saved.

Then wicked King Herod declared he would kill all the little baby boys in Bethlehem under two years old. You see, he wanted to make sure that Jesus did not grow up.

But he did not succeed in killing Jesus, after all, as we know. God was watching over him, and in a dream he told his father, Joseph, what Herod was going to do, and that he must take Jesus and flee into Egypt. Joseph did just as God had told him and soon they were far away on the road to Egypt where the cruel king could not harm him.

It was a long and tiresome journey from Bethlehem to Egypt, but you may be sure Joseph hurried as fast as possible so that he could get his little family out of Judea before Herod discovered that they were gone.

We do not know just how long Joseph and his family remained in Egypt; perhaps about three years. They waited until King Herod was dead, and then an angel came to Joseph in a dream, saying, "Arise, and take the young child and his mother, and go into the land of Israel: for they are dead who sought the young child's life." Gladly then they started

on their return journey, but since a son of Herod, who was just as cruel as he, was ruling in Judea, they were directed by God to return to their old home, Nazareth, in Galilee.

Affectionately yours,  
Mizpah S. Greene.

## OUR PULPIT

### PETER PREPARED TO PREACH TO GENTILES

(A sermon preached at No. 8 Tufnell Park, London, Eng., September 3, 1936, by Rev. G. Wareham, of Lewisham, Eng., and somewhat abridged with his permission.)

Text—Acts 10: 9-16.

Will you kindly turn to the tenth chapter of the Book of Acts? I trust the Spirit of God will help us to unfold the Scripture. Remember what was said to the eunuch, "Understandest thou what thou readeest?" That should be the great point. If we all speak the truth, how much have we understood of God's word—as his Word? Must we not all admit that we understand it precious little? Thank God, we do understand enough to know Christ as our Savior, or we should not be in the family of faith. With regard to the family of faith, all who are true in the heart have undoubtedly been born from above and are in the family of faith.

The apostle says, "Do not be unwise, but understanding what the mind and will of God is." It is in this spirit that we look at the tenth chapter of Acts; and, though of course, we have probably read it, I do not know how many times, how far have we entered into what is wrapped up in it?

In the ninth verse, we read that when Peter was in Joppa he went up on the housetop to pray about the sixth hour. There was an hour marked above all other hours when he, who was the Light of the World, was made especially to feel what darkness was; and physical darkness, too, was the great means that God used to bring this home to us. For it was at the sixth hour that all was dark, and it continued till the ninth hour. When I look at the cross and see what is connected with it, there are two sides of that wonderful scene—light and darkness, for he was the fullness of light. But did not that darkness which commenced at the sixth hour teach a lesson? For he had come to endure all that blackness of darkness connected with sin, and which

those who refuse him will have to experience always. But he realized it, and why? Because he was made sin. He was not sin, but was made sin—sacrificially made sin, who knew no sin, in order that those who lean on him might become the righteousness of God in him—the righteousness which God provided in that wonderful work. It was not only to the Jew, but also to the Gentile.

In his wonderful purpose God had planned, first of all, to teach through the Jew, and that the one who was to be the teacher was to be a Jew himself. But he was to teach not only Jews by nature, but Gentiles, also.

Peter had been trained to open up this wonderful work of the cross and it had been given to him to have the key to unlock the wonderful kingdom that was to be introduced with Christ—the kingdom here. "But I will give unto you the keys of the kingdom of heaven." He was to unlock that wonderful truth that God would bring in Jew and Gentile and make them one in Christ; bring them into that condition in which differences vanish, so that in Christ there is neither Jew nor Gentile, bond nor free, male nor female. Peter was the one chosen by God, the apostle especially to the Jew. God also is going to use Peter to speak to the Gentiles, but before he does that he has been used in bringing about a wonderful result of the finished work of Christ.

God is pleased to lead Peter to one who had been born from above and who is mentioned in the thirty-sixth verse of the ninth chapter. She was a godly person and we have had our meetings in connection with her. The Jewish name for her was Tabitha and the Gentile name was Dorcas, and they both mean the same thing. This woman called Tabitha or Dorcas certainly showed by her actions that she had already believed in this wonderful Savior and her faith was manifested by her works. God was pleased to call her away and it was at that place, Joppa, that Peter was used of God in raising her from the dead. All this has to do with the bearing of what follows.

This man came to Joppa and this is the place where God, through Peter, raised up Tabitha (or Dorcas) and this death and resurrection which, as we read in the latter part of the ninth chapter, "Was known throughout all Joppa and many believed in the Lord." Peter was to open up these wonderful truths



which he had learned. He was to open the kingdom and he had the key to open the door to the Jew, and now God says, "I am going to use you to open the door to the Gentile." Do not forget these striking efforts and that when Peter went onto the housetop to pray he little thought there was a power leading him to do this. "And he became very hungry and would have eaten; but while they made ready he fell into a trance," and saw "four-footed beasts of the earth and wild beasts and creeping things and fowls of the air"; and there came a voice to him, "Rise, Peter, kill and eat."

Peter said, "No, for here are things which I have been taught under the law to regard as unclean. There is a mixture here." Peter forgot one thing, and that was where they had come from. They had all come from heaven.

Do not forget these words, "And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth." They had come from heaven, and so Peter heard in the fifteenth verse, "What God hath cleansed, that call not thou common." And then it was so vital that it was repeated three times. I want to lead you to see how in so many ways God has shown to us the difference in the characters attaching to fallen nature, and those attaching to an unfallen nature. If you and I are believers in the Lord Jesus Christ, the word "Israel" is written over every one of us. We are not Jews physically and neither were they Jews in God's sight, who simply had descended from Abraham physically. There will be a time when Abraham's physical seed will be his spiritual seed, too. That is what we are not to forget. Do not think that you have been called in, and that Israel altogether has been shut out. They have been shut out for the time being. You will be wise in your own sight, and God is able and will bring them in again. Let us remember this line, God is going to have a nation and will bring forth the fruits of the kingdom.

Can you say that we, as a people (I mean the Church of God) have brought forth the fruits of the Spirit? Individually, there are many that have, but I am speaking of the corporate thing. Are we bringing forth the fruits of the Spirit? We are all split up; we are teaching different things. Unless you have

a little idea as to what it means to meet all sorts and conditions of men and women who call themselves Christians, you will not believe what I have had to experience. It is opposition. Is that the fruit of the Spirit? Should we not be bound together with the same mind and in the same judgment? Truth can only be one, but there are many aspects. One says, "The Lord Jesus Christ is coming at any moment." Another says, "No, he is not." Another says, "He is coming, but he is only going to take out those who are looking for him," and so you go on. Let us face it. Does it not show where we have gone?

Let us see what God says about some of these creatures which appeared in Peter's vision. We cannot take them all, but we will take a few. I refer to the eleventh chapter of Leviticus. Here is something better than what people call "the pictures." May I call them reverently "movies"? This book is usually thought of by God's children as a dry book. It is one of the most precious books we could possibly have. God speaks to Moses and Aaron, say unto my redeemed people, "Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat. . . . For I am the Lord that bringeth you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy. This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth. To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten."

Well, Peter, of course, was trained in all this, and therefore when he saw the vessel let down from heaven and all these things mixed up, he said, "Not so, Lord. I should be violating a law that thou hast given." He had forgotten that they had come from heaven. That is where he went wrong. If the Gentile is born from above, he must be in the same position as the Jew who is born from above. Do we realize this? I hope we do, because it makes all the difference. It is the old nature that is corrupt and it is the new man that is created in righteousness and true holiness. We have learned the meaning in the physical sense, for if there are infectious diseases, you know what happens. Men are alive to that. You can spread physical

## DENOMINATIONAL "HOOK-UP"

DODGE CENTER, MINN.

The large number present last Friday night was an inspiration to us all, and an encouragement to the pastor.

We all enjoyed the vocal solo of "The Palms" by Mrs. Cora Bond at the morning service.

The questions given by the Sabbath School superintendent to be hunted up in the 1938 *Year Books* are proving very interesting.

The quarterly meeting of the advisory board and regular business meeting of the church was held the evening after the Sabbath. No special business was transacted but a tentative plan suggested, whereby the chimney might be moved in order to prevent the smoking of the furnace on windy days.

Pastor Thorngate employed a unique method for the quarterly review of the lessons on Peter, which had been the topic for study during the entire quarter. Instead of ordinary questions, he conducted a "Yes and No" test with original questions.

Pastor Thorngate has constructed and elevated a huge, round twenty-four apartment bird house on the parsonage lots this week, to be in readiness for the martins when they arrive.—*Star-Record*.

VERONA, N. Y.

Three twenty-fifth wedding anniversary celebrations have occurred in our society during the past few months.

The first one was for Mr. and Mrs. George Betson and was held at the old Betson homestead, now occupied by Mr. and Mrs. Craig Sholtz, on the evening of November 26. This celebration was held a bit ahead of the actual anniversary date because Mr. and Mrs. Betson were returning to Daytona Beach where their home is located.

The second gathering was held in honor of Mr. and Mrs. Orville Hyde, at the church on the evening of February 18.

Then on the evening of March 11, nearly all of the church people met at the Perry homestead to help Mr. and Mrs. Marion Dillman celebrate a similar occasion.

At all of these events a program of songs and readings was given, refreshments were served, and a chest of silver given the bride of twenty-five years. Several individual gifts of silver were also given each couple.

disease in a variety of ways, but isolation is the one thing that will stop its spreading. Smallpox and other dreadful diseases are nothing like they were. We have seen the value of it physically, but not spiritually. You will find God's children mixing with all and sundry. For Peter, himself, as a believer showed that when he was walking in the power of the old nature, which was corrupt, he could say to those people about him, "I swear I have never been with that man. I swear I have never known him." That did not come from the new nature. What came from the new nature was grief and repentance. He went out and wept bitterly. You and I do not know our hearts at all yet. If we think we know them, it is a sure sign that we do not. No wonder God says, "Your heart will never be anything but deceitful. A new heart will I give you and a new spirit." Here they were typically God's children and he wanted to regulate their lives. The law of Moses is a perfect specimen of hygiene. God intended it to teach a great truth, but when that truth was taught, God was going to bring in the wonderful power of the gospel to the Jew and to the Gentile. Peter told the story of redeemed love. It says, "They spake with tongues and they magnified the Lord." That is how God verified what he had said to Peter, "Go and tell them the story of redeemed love."

Peter was to see that the Gentiles could be cleansed by the same blood that had cleansed him. God will work and put down in his own way all hostile power.

Coming back to Tabitha again, she was showing by what she was carrying on amongst them that she had known Christ as her Savior. God was pleased to raise her up and tell her to carry on again. It must have been wonderful to have heard Tabitha talk after that. They looked upon her as a living illustration. That is Tabitha. That is Dorcas.

May the Lord help us. If you have seen a little of what is wrapped up in this chapter, you will see that these things are gone into with marvelous detail, and yet we have not seen them.

May God help us to walk as those who seek to know the truth, and when he comes, then—spirit, soul, and body—we go where he came from and so are forever with the Lord.

February 25 and 26 Alva Warner acted as delegate to the State Youth Council Convention at Albany. Upon his return he gave an excellent report of the meetings and expressed his appreciation of being able to attend. We felt that the investment had proved highly profitable to us.

Pastor Davis preached Sabbath, April 1, on the theme, "The Night of Betrayal," after which the sacrament of the Lord's Supper was observed. We were glad to welcome Pastor Davis on his return from the Preaching Mission held in the Plainfield and New Market churches.

Church night will be observed Thursday, April 6, at which time we expect Rev. H. Eugene Davis as guest.

Press Committee.

#### PLAINFIELD, N. J.

The past year has offered much by way of fellowship and opportunity in the great cause of Christ, to which all of us are becoming increasingly committed. We would give God our grateful thanks for these evidences of abundant life in his Son.

Your pastor would commend the acceptable service of the officers, organizations, societies, and committees of the church. Their reports indicate the importance of their tasks and programs and the scope of their activities.

We welcomed the following named persons to our pulpit at Sabbath morning worship: President Jay W. Crofoot, Milton College, Milton, Wis.; President Emeritus Boothe C. Davis, of Alfred University, Alfred, N. Y., and of Holly Hill, Fla.; Dr. John Y. Broek, minister, Trinity Reformed Church; Rev. Carroll L. Hill, pastor, Milton Seventh Day Baptist Church, Milton, Wis., and a member of the Commission of the General Conference; Dean Ahva J. C. Bond, School of Theology, Alfred University, Alfred, N. Y.; Rev. Erlo E. Sutton, president, General Conference, and Pastor, Denver, Colo., Seventh Day Baptist Church; Rev. Leonard A. Sibley, minister, Central Avenue Reformed Church, Jersey City, N. J.; Dr. Ralph A. Felton, Drew University, Madison, N. J., who represented the Church Committee for China Relief of the Federal Council of the Churches of Christ in America; Rev. H. Eugene Davis, Shanghai, China, and Alfred, N. Y., who represented the Committee to Promote the Financial Program of the General Confer-

ence; and Rev. Alva L. Davis, pastor, Verona, N. Y., Seventh Day Baptist Church, and chairman of the Committee on Religious Life of the General Conference, who assisted with the union Preaching Mission of the Piscataway and Plainfield churches.

The average attendance for Sabbath morning worship has been sixty-five, and for the prayer meeting, 15.

It is well to take more than passing notice of the interest and help of volunteer workers in carrying forward the program of our church. Particularly is this true of the union Preaching Mission recently held, the entertainment of the General (Council) Conference, August 23-28, 1938, by the Piscataway and Plainfield churches, and in great measure true of the community Vacation Bible School conducted July 5-22, 1938. These two churches have been richly blessed in thus cooperating.

Reference should be made to the active interest and loyalty of the Pro-Con Group (older young people's group) in meeting in different homes for supper, followed by discussion in charge of a leader who has been chosen at a previous meeting.

The pastor continues to serve as a member of the Program Planning Committee of the New Jersey Council of Religious Education.

Last August, he was elected as corresponding secretary of the General Conference which at present includes the privilege of serving as secretary of the Commission.

In conclusion I should like to mention the growing attitude toward, appreciation of, and participation in, the Sabbath morning worship on the part of the congregation and the choir. If only the pastor can keep pace!

—Excerpts from Pastor's Report.

### LENT AND EASTER

BY WILLIAM VESTER

Ash Wednesday is the first day and Easter the last day of Lent. How are they arrived at?

Easter occurs on the first Sunday after the first full moon after the twenty-first of March. Still the Catholic Church and a great many Protestant churches teach that it commemorates the resurrection of our Lord. How can such a thing be possible with the date fluctuating as it does? Last year Easter occurred on

April 17, this year on April 9, and next year it will be on March 24.

Furthermore, Christ was not crucified on Friday; neither did he arise on Sunday. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." (Matthew 12: 40.) Lent and Easter are very clumsily arranged affairs, and not Biblical.

Pope Gregory introduced Ash Wednesday. After finding Easter by the above complex method, we count backward forty days omitting Sundays, and arrive at Ash Wednesday. This period is supposed to commemorate Christ's forty days in the wilderness. Christ did not leave out the Sundays in his forty days' fast. The Sundays are feast days, so this does not commemorate Christ's fast in the wilderness. The Catholics observe Palm Sunday, before Easter. On Ash Wednesday ashes are put on the heads of the reconsecrated as a sign of penitence.

"Since the Reformation, Lent has been retained in the calendar of the Church of England and has now a place in that of the Protestant Episcopal Church in the United States." (International Encyclopedia.)

Battle Creek, Mich.

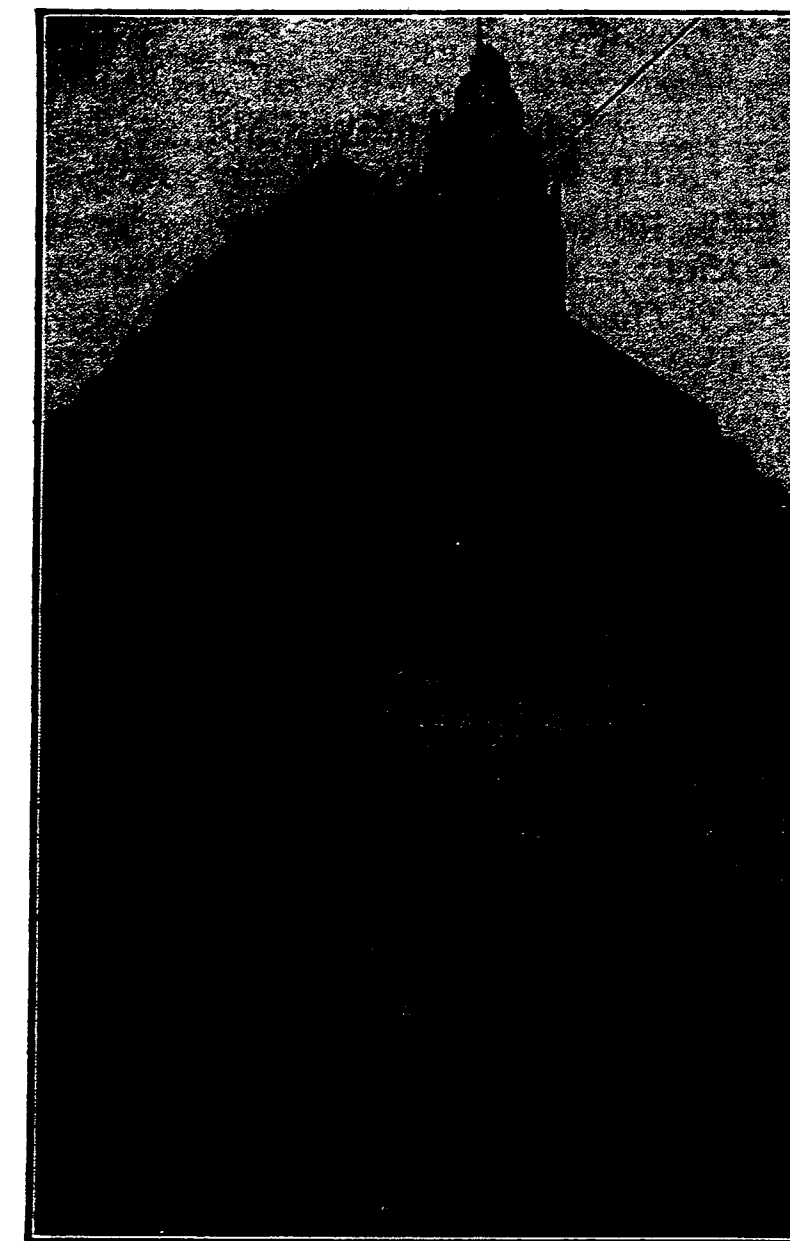
### "CAN YOU SEND US A BIBLE?"

One day the Denver district office of the American Bible Society received a letter written in pencil on a scrap of paper by an Indian widow from one of the reservations. It read, "I want to know how I can get a Bible free. I have six sons and two daughters but no money. A missionary gave us a little piece of the Bible called John, but we have read it so much it is all worn out. I want all my children to be good Christians and we have to have a Bible. Can you send us one?" The Bible was sent promptly.

#### A COLPORTEUR IN PERU

Colporteur Don Santiago Gomez, of the American Bible Society, is a native of one of the wildest regions of mountain and forest in all Peru. He was led to offer his services to the society at the close of a Bible convention because no one else responded to the call. His travels take him over the snows of the Cordillera Blanca and also down into the steaming jungle of the Amazon valley. Sometimes

he will go all day to sell one Testament, so anxious is he to pass no one by. In a mining center where no one had ever before offered the Scriptures he sold over two hundred books in four days. After a short time, appeals came from the people there for a preacher who would minister to them regarding the word of life.



AMERICAN BIBLE SOCIETY BIBLE HOUSE

#### WORKING WITH THE PACKHORSE LIBRARY

In the four states of Kentucky, Ohio, Indiana, and Michigan, possibly the most striking piece of work done by the American Bible Society recently was that undertaken in cooperation with the WPA Packhorse Library project, by which five hundred Bibles and one thousand Testaments were taken to little mountain homes far from the currents of the nation's life.

#### A NEW YEAR'S RESOLUTION

Buddy Brown had spent half his thirty-two years in prison. One of the secretaries of the American Bible Society met him there for the first time on New Year's day. He

was handed the eleven Scripture portions composing the New Testament and requested to resolve to read one every month. Immediately on his release he came to the secretary's office and volunteered to discuss any portion of the New Testament. He had carried out his resolution and was able to say, "I resolved to read the New Testament through and I did. It taught me how to live. I have resolved to be good and I will."

## IN LATIN AMERICA

Brazil, with its vast territory and its almost fifty million people, is the American Bible Society's most extensive field in Latin America. There is hunger for the Word of God. The society's secretary, Dr. Charles Turner, writes: "The ability of this field to absorb the Scriptures is limited only by the ability of the society to supply them." From many quarters the society receives reports of whole churches being formed around a single volume of Scripture left by the colporteur.

## THIRTEEN LANGUAGES PUBLISHED IN 1938

Thirteen new languages made their appearance in 1938, which brings the total number of languages into which some part of the Scriptures has been translated into 1,021 according to a statement issued by the American Bible Society. Africa is most widely represented in the additional languages, five new dialects for this continent being published last year. They are, Ikota, Luba-Kalebwe, Salampasu, Wongo, and Hangaza.

The entire Bible has now appeared in 180 languages, the complete New Testament in 219 additional languages, at least a Gospel or book of the Bible in 539, and selections from the Bible in 83 languages.

—American Bible Society, New York City.

You do not need more of God so much as that God needs more of you. He would possess you so that you may possess your possessions.—Col. F. J. Miles, England.

Too many Christians are seeking an easy life. They want the gospel train to be streamlined and air-conditioned, and furnished with chairs.—Leland Wang, China.

## MARRIAGES

**BARBER-MARBLE.**—Mr. Raymond C. Barber and Miss Diana Marble, both of De Ruyter, N. Y., were united in marriage at the Seventh Day Baptist parsonage by the bride's pastor, Rev. Neal D. Mills, on March 27, 1939. The new home will be on a farm near De Ruyter.

## OBITUARY

**JONES.**—Earl C., son of Cassius and Ellen Marble Jones, was born September 17, 1877, at Lincklaen Center, N. Y., and died March 30, 1939, at his home in De Ruyter, N. Y.

He was married October 16, 1905, to Rena Smith, who died May 19, 1938. He leaves an only daughter, Dorothy; and an aunt, Mrs. Marvin D. Murry.

The funeral at the Seventh Day Baptist church was conducted by Rev. Neal D. Mills. After cremation the remains were interred in Hillcrest Cemetery, De Ruyter. N. D. M.

**WEST.**—Hattie Esther Brown was born June 29, 1861, in Brookfield, N. Y., and died March 21, 1939, at her home in Milton Junction, Wis.

On August 27, 1884, she married Allen B. West. She has lived in Milton Junction since 1906, and has been very active in church and community interests. She was a faithful member of the Milton Junction Seventh Day Baptist Church.

Private farewell services were conducted at the West home by her pastor, Rev. J. F. Randolph, March 23. Interment was in Milton Junction cemetery. A memorial service was held at the church March 25, in charge of Dr. Edwin Shaw. Further notice will appear in the RECORDER. J. F. R.

Theaters are largely filled and churches are largely emptied because actors treat fiction as fact, while many preachers treat fact as fiction.

—Jock Troup, Scotland.

Don't talk about the tragedy of the cross; that was God-planned. Talk about the tragedy of sin that caused the cross.

Dr. H. W. Bieber.

## 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

Vol. 126

APRIL 24, 1939

No. 17

## SEND ME

*Is there some desert or some trackless sea,  
Where thou, good God of angels, wilt  
send me?  
Some oak for me to rend, some sod,  
Some rock for me to break;  
Some handful of his corn to take  
And scatter far afield;  
Till it in turn shall yield  
Its hundred fold of grains of gold  
To feed the waiting children of my God?  
Show me the desert, Father, or the sea.  
Is it thine enterprise? Great God, send me.*

—Edward Everett Hale.

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