

gether. And these constitute our fifth and last word. "It is finished." "Father, into thy hands I commend my spirit." When college ends, we very properly call it commencement. When Jesus had finished, finished what he came to earth to do, then began on earth a new day for the children of God. Jesus went back to be with the Father, and his benevolent and righteous reign could compass the world, and its blessings were made available to all mankind. For centuries the human race had looked forward to a coming event which was to be the most important happening in all history. It was perceived but dimly during the early ages of human history. But it became a growing hope in the hearts of seers and saints and prophets, and its meaning grew brighter as the centuries rolled by. Because men of faith believed the promise, they experienced in their own lives something of its blessing. But these experiences seemed to be for rare souls only, while to the multitudes came but dim reflections. The prophets saw more clearly just what this coming event would be like, and visioning it as the revelation of God through personality, they spoke of a coming One. Later generations accepted the prophet's cue, but missed his conception.

They all were looking for a king
To slay their foes, and set them high;
He came, a little baby thing
That made a woman cry.

God broke through a partition wall which human ignorance and sin had built up, and in his Son became a human babe in a human mother's arms. To the wise of earth this was impossible, so the rulers rejected him, and pious priests and learned Pharisees joined with them in plotting to take his life, which they at last accomplished. To simple shepherds, watching their sheep under the silent stars, was announced the Savior's birth. The wise men to whom the star appeared were not the worldly-wise, but were of those detached and meditative thinkers who search beyond the world of material things to find the truth, and who hold converse with the silences. When Jesus came it was revealed how near heaven is to our earth, and how familiar God is with our earth-language of sorrow and of joy and with the whole range of human feelings and human experience. This is the revelation that Jesus made. And now "it is finished." "Into thy hands I commend my

spirit." Now he goes back to God the Father, having opened the way for the coming of the Holy Spirit, who could be with men everywhere and always. May we listen to these calm and meaningful words of our dying Lord, now risen and living, with a sense of their true and larger meaning. May we turn again to our tasks with a new determination to make his spirit supreme in our lives, and in all human relationships.

A PRAYER

Saviour divine,
Who perpetually for suffering humanity
Dost bear the burden,
The dread, relentless burden of redemption,
We pray thee that we thy servants today
May with these weak hands
Uplift a little corner of the weight which crushes thee.

Grant unto us that we may share in the holy
mystery of pain,
Thy sacrament of agony,
Which redeemeth the world.
Give us courage of heart,
That we may drink with thee a little of thy cup,
Thy bitter cup of humiliation, of loneliness, of
suffering.
Ennoble us this day with a share in thy work
of redemption.

—J. S. Hoyland.

DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

Rev. H. Eugene Davis is the house guest of President and Mrs. J. W. Crofoot. His son Richard, who studied in Shanghai, China, after being graduated from Milton College in 1934, and is now interning at the Wisconsin General Hospital, Madison, visited with Mr. Davis at Crofoots' from Friday night until Sunday night.

Rev. H. Eugene Davis was the guest of Rev. Carroll L. Hill at the meeting of the Emerson Club in Beloit, Monday morning. In the afternoon they called on friends in Walworth where Mr. Davis has served as pastor at various periods.

—Milton Jc. Telephone.

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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No. 19

SURRENDERED POSSESSIONS

After all, the deepest truth is that the Christ-like life is glorious, undefeatably glorious. There is no defeat unless one loses God, and then all is defeat though it be housed in castles and buried in fortunes.

—Dr. F. C. Laubach.

Our religion has true meaning in the world only as we practice the gospel of sharing.

—Contributed by Mary R. Davis.

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The Sabbath Recorder

(Established in 1844)

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Mother's Day the Golden Rule Way The National Mother's Day Committee of The Golden Rule Foundation, of which Mrs. Carrie Chapman Catt is the honorary chairman, and Mrs. William Dick Spurborg the chairman, is proposing a Mother's Day paraphrase of the Golden Rule to read as follows:

Whatsoever ye would that others should do for your Mother if she were in need, and whatsoever your Mother would do for the needy, if she had the opportunity, do in Her Name and in Her Honor for other Mothers and their children, victims of present-day maladjustments.

In a statement "Honor Thy Mother," Charles V. Vickrey, president of the foundation, says:

Many on Mother's Day will be wearing carnations and sending flowers to Mother—a beautiful custom.

But many others can no longer reach Mother with floral tribute or telegrams of greeting: she has been called to higher realms of love and service.

At the same time, millions of Mothers throughout our land, in homes of the unemployed, are praying not for flowers but for flour; not for confections but for bread; not for greeting cards and telegrams but for food, clothes, medicine, and the simple necessities of life.

How better can we honor Mother on Mother's Day than by doing in her name for other Mothers

and dependent children, who are destitute, hungry, sick—some of them dying—what she would do so graciously, aboundingly, and lovingly, if it were within her power?

Among the specific and urgent needs to which the committee calls attention are the women and children in impoverished homes of the southern mountains, migrant share croppers of the West and South, the unemployed and unemployable in great industrial centers, refugees from political and religious persecution in Europe, and the millions of innocent, helpless war widows and orphans of China.

Donors may designate their gifts to any institution or type of work in which they are most interested, and one hundred cents of every dollar will be conscientiously administered, as requested, through most efficient channels. Undesignated money will be used where the studies and experience of the committee find most acute needs combined with efficient administration.

A 1939 Mother's Day booklet entitled "The Golden Rule Way to Observe Mother's Day," may be had from The Golden Rule Mother's Day Committee at any of the following addresses: 60 East Forty-second Street, New York; 1 North LaSalle Street, Chicago; and 129 West Second Street, Los Angeles.

Confidence in Our Young People We hear pessimistic comments about young folks, and there is much to alarm right-thinking people. On the train recently—of a week-end—three youngsters of a great university town made themselves conspicuous because of their liquor content. The most ribald and profane one could scarcely be controlled by the other two, who finally helped him to alight, by almost dragging him, at his destination. The asinine performance in college life—fish swallowing contests, with live mouse swallowing feats, actually reported in *News Week*—does not make for optimism. Such publicity stunts must be deplored and the complacent attitude of institutions allowing such doings frowned upon. In the days of such stress and strain as we are passing through, it would seem there is little room for such antics.

We do deplore the apparent fact of a lack of interest in spiritual matters on the part of young people. True, there are many discouraging features in the life of modern

youth. Old, dependable workers drop out and we wonder where are the young folks who will take their places. Many are the laments we hear.

Well, the writer must record here his confidence—in the main—in our young folks. They will fill places in days to come as honorably and doubtless more adequately than those whose going is making such a gap now in the ranks. It might be remembered, too, that the outstanding success was perhaps the only one of that generation. In most any group today you will find at least one who has the marks of interest, loyalty, and reliability which insure a successful future. What many of these youngsters will become depends upon the fathers and mothers—and what their attitudes are, upon what they are thinking and doing.

When we think upon the present muddles in the world we cannot blame young folks too much. Deplore their use of cigarettes and liquor? To be sure. But in what are many of their parents indulging? Deplore their lack of interest in prayer meetings? Where are the adults of the church on prayer meeting night? Deplore live fish swallowing? Surely. But what of the leaders of finance and the swallowing of poor competitors, the oppression of the underprivileged, or the submerging of small independent peoples by threatening dictators. What are a few poor live fish in the maw of some publicity seeking sophomore?

Our anxiety and pessimism are quite human—and juniper trees are to be found far this side of the Mount of God. We too shall find in our better, more spirit-nourished moments that there are many who have not "bowed down," and that out in the field of preparation are young Elishas to pour water upon the hands of our Elijahs, and noble Ruths to glean in the fields of Bethlehem.

As we come in contact with our own young folks in office, school, professions, clubs, we discover evidences of deep-rooted faith and loyalty; so many fine qualities of mind and heart, that we not only refuse to be disheartened, but take occasion to "thank God and take courage."

Uniting Methodists Many besides Methodists are interested in the uniting of three great branches of Methodism. For many years they have been working toward this end. At

this writing the Uniting Conference is in its second week at Kansas City, Mo. Edwin Holt, senior bishop of the Methodist Episcopal Church, briefly summarizes some noteworthy facts. As reported by the Federal Council of the Churches of Christ in America, they are:

1. The union is the result of approximately forty years of negotiations. The result is represented by no Jonah's gourd, but rather by an oak tree.

2. The merger will make a church of about seven and one-half million members. In numbers this will be the largest Protestant denomination in America.

3. The constituency involved will make a total of between eighteen and twenty millions—including the children and the friendly adherents.

4. This reunion of Christ's people will be the largest ever accomplished in all the Christian centuries.

5. It is to be fervently hoped that the example of the Methodists will be followed by the amalgamations of other family groups—such as the Baptists, Presbyterians, and Lutherans.

New York World's Fair Opens Many RECORDER readers heard over the radio last Sunday, April 30, President Roosevelt's words at the opening ceremony of the World's Fair, city of New York. Perhaps they heard more clearly than the writer who witnessed the crowd of more than forty thousand gathered in the Court of Peace, but too far away to see the speakers. In a crowd of perhaps forty thousand more he stood back of the Lagoon of Nations in Constitution Mall during the impressive ceremony.

President Roosevelt, dedicating the fair to the cause of peace, made a strong plea for peace. Our wagon, he said, is still hitched to a star, "but it is the star of good will, a star of progress for mankind, a star of greater happiness and less hardship, a star of international good will, and above all, a star of peace."

The addresses of various noted officials may be read, but they give little color to the impressiveness of the crowd and its friendly spirit on this opening day, when more than six hundred thousand times turnstiles clicked to record fair visitors.

The Perisphere and Trylon "Theme Center" naturally strikes one by whatever avenue he approaches. The multicolored, streamlined, futuristic buildings blend well and give pleasing effect. Officials—city, fair, or others—being new to their task, could not always

answer questions, and sometimes gave conflicting and confusing answers. But with guide book, observation of well marked guide posts and arms, one had little trouble in finding his objective unless hindered by press of the throng.

On this opening day the crowd was care-free and happy, and smiles with gay laughter were the rule. Crowds on the trains, ferries, subways were cheerful crowds, and one felt it was good to be abroad at such a time.

No attempt will here be made to publicize or describe the World's Fair. You find all that in your other papers. Addresses in full or in excerpt are also available, and need not be further quoted here.

Before the official fair opening, the Temple of Religion was dedicated with appropriate words of various speakers. "Democracy cannot be completely realized and maintained without due regard for the spiritual needs and claims of man," declared Governor Herbert H. Lehman of New York State. He then emphasized the need of that kind of religion envisioned in a "national and personal spirituality that recognizes the universal Fatherhood of God and the brotherhood of man." Some twelve hundred people attended this service, while doubtless more than that number was turned away—the seating and standing room being occupied by fortunate invited guests.

People who come from afar by public conveyance will have no trouble in finding their way to and from the grounds, while ample, well regulated parking space is available for those who drive their own cars.

ITEMS OF INTEREST FROM THE SCHOOL OF THEOLOGY

In harmony with the plan of the American Sabbath Tract Society to have special services in all the churches through an exchange of pastors, the School of Theology has been drawn upon to help out in this service. Under this plan Dean A. J. C. Bond, Dr. Edgar D. Van Horn, and the students have co-operated.

At the last Sabbath service in Go to Church Month of the First Alfred Church, students of the School of Theology had charge. Earl Cruzan conducted the service, Miss Lottie Snyder gave the talk to the boys and girls, and Wayne Rood preached the sermon.

Recordings were made recently of Scripture readings by members of the class in homiletics.

These were very successfully made by the Palmer Sound System, and the students are now able to hear themselves as others hear them. Students for whom recordings were made are Elmo Randolph, Paul Maxson, Miss Lottie Snyder, Wayne Rood, and Earl Cruzan.

Recent speaking engagements of members of the faculty have included a paper before the Ministers' Association of Hornell and Vicinity by Dean Bond on the subject "New Trends in Theology." The dean also spoke at a union Lenten service in the Christ Episcopal church in Hornell, and at a union Holy Week service in the Congregational church in Wellsville, and at a union Good Friday service in the Presbyterian church in Cuba. Doctor Van Horn was also one of the speakers both in Wellsville and Cuba.

The students in the class in homiletics have been studying the first chapters of Acts. Each student has prepared and presented a sermon from a text taken from these Scriptures. The editor of the SABBATH RECORDER has approved their publication in successive issues of the SABBATH RECORDER.

The dean and four of the students attended the spring convocation of the Colgate-Rochester Seminary in Rochester, April 12 and 13.

Professor S. S. Powell is engaged in the translation of a life of Christ from the Greek. This is a book of about one hundred pages and was written by a bishop in the Greek Orthodox Church.

Secretary William L. Burdick of the Missionary Society gave a series of lectures on missions at the School of Theology, April 25, 26, and 27. His subjects were Christian Missions: Their Beginnings and Extensions; The Missionary and Missionary Boards; and The Place of Seventh Day Baptists in Modern Missions.

The faculty of the School of Theology is planning a second Pastors' Conference to be held at Alfred, June 19-21.

A. J. C. Bond.

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound oblivion.

—Webster.

MISSIONS INTERNATIONAL CIVIL WAR AND MISSIONS

BY REV. LEON M. MALTBY

Undoubtedly many of the readers of this Missions Page have been talking more about an impending world war the last few weeks than they have about the missionary work of our denomination. In the midst of the undeclared war in China, it is needless to say that any war is bound to affect the whole structure of our missionary program.

The term "International Civil War" is an expression used by "Osservatore Romano" to describe the new phase in the history of warfare into which the world is now entering. These words seem contradictory. But it is probably true in a sense that any war which might break out in Europe or elsewhere will be a civil war. There are people of kindred views in nearly all nations, which views bind together those who are otherwise foreigners. Perhaps an example of this is the well authenticated information that in the event of war between Italy and Britain the French Canadians would be loyal to Italy and the Roman Church. We are world conscious; there may be such a thing as international civil war.

Now, what is the relation of that to missions? Disregarding the fact that we have churches in Germany, England, Holland, and China which claim our sympathy and cause us to take sides more or less, there is a bigger principle at stake. Many of our people are world citizens in everything but their religion. They keep their radios tuned to the news of both hemispheres; their business depends on world markets; their music is gathered from the four corners of the earth; but they say there is plenty of missionary work to be done right here at home. The purse strings are drawn tightly when denominational work is mentioned, because that work includes a certain amount of foreign endeavor. True, there is plenty of work to be done in the home country or in the home town. That was also true when Jesus said (Mark 1: 38), "Let us go into the next towns, that I may preach there also: for therefore came I forth," or when "He must needs go through Samaria," or when he gave the parting commission of progressive evangelism. The unconverted, like the poor, will always be with us. The time is past for

us to be backwoods recluses with a spiritual vision no broader than the local church. God never meant salvation or the Sabbath to be walled up in Jerusalem. Neither is it consistent for our churches, which are products of missions, to withhold the light from other places.

The writer knows of many deserted farms in New York. Early settlers eked out a miserable existence on that barren land until they learned that there was more fertile soil farther on. It is a mark of intelligence to bestow your labor on ground that gives some promise. Again, we travel from north to south for pleasure; we journey from east to west wherever business calls, and think nothing of it. How much wiser than the call of business and pleasure is the call of God. He calls some to go and some to remain. May he help us to be more sensitive to his call and more intelligent to see the field which is the world.

NEWS FROM THE HOME FIELD

(Gleaned from reports of missionary pastors for the quarter ending March 31, 1939)

First and Second Hebron Churches

Our Preaching Mission was held the second week-end in March, with Rev. E. H. Bottoms of Nile, N. Y., as speaker. There was a good attendance and much interest was shown. The addresses were fine and of an evangelistic order, and all were inspired by them. During the quarter twenty-eight sermons have been delivered and thirty calls made.

Robert W. Wing,
Missionary Pastor.

Berea, W. Va.

The church has raised and paid \$309 on our debt to the Memorial Board during the quarter. The Christian Endeavor has had the church wired for electricity and raised the money (about \$70) to pay for it.

As usual during the winter months, there has been little opportunity for special effort. The Christian Endeavor put on a campaign for attendance, new members, participation, and personal devotional life, with good results. The losing side entertained the winners, and the individual winner (Irene McKay) has been promised a trip to the state convention.

Our greatest need is a deeper spirituality on the part of our membership. We have hoped and planned for special meetings this

spring, with the thought that they might bring about such a deepening of spirituality; but so far we have been disappointed in our efforts to get help, and may find it necessary to postpone the meetings until fall.

The church has chosen a new deaconess and called a council to consider her ordination next Sabbath, April 8.

I was called to Pennsylvania for a week in March by the sickness and death of my father. Doctor Hancock of Salem supplied the pulpit in my absence.

Clifford A. Beebe,
Missionary Pastor.

Salemville, Pa.

We conducted a Preaching Mission in January with Rev. James L. Skaggs as minister. A report of this meeting, its purpose and accomplishments, as far as could be ascertained, were published in the SABBATH RECORDER. Fourteen sermons have been delivered and twenty-three calls made during the quarter.

At our communion service in April the worship service will be followed by a prayer and conference service. Each individual is requested to respond, with prayer, testimony, or Bible verse. The pastor is also requesting that those members who cannot be present send in this response so that our spiritual fellowship may be complete in this communion service.

On April 8, the young people of the Union Christian Endeavor will have charge of a union service of the German Church and the Second Church. Several young people will give talks, other young people will have the other parts of the service.

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.

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 make other minor repairs on the church and parsonage.

Marion C. Van Horn,
Missionary Pastor.

Hammond, La.

Aside from much sickness which we have experienced during the quarter, things have moved along as usual. I have filled the pulpit of the Federated church here in Hammond once and the Presbyterian church once in Ponchatoula in the absence of the pastor.

I went to Little Prairie, Ark., for the week-end of March 10-13, where some real enthusiastic services were held. This field seems to be a promising one. Plans are that I return there the last of May for a Preaching Mission campaign.

I have accepted the pastorate of the Little Prairie Church, going there at intervals from here.

We are in hearty sympathy with the plan of raising the Budget which Dr. H. Eugene Davis is conducting; however, little has been realized as yet owing to financial difficulties.

Verney A. Wilson,
Missionary Pastor.

Fouke, Ark.

The pastor has preached thirteen special sermons on "The Statements of Belief of Seventh Day Baptists." No other special efforts have been made during this quarter.

The greatest problem of the Fouke Church at this time is of a financial nature. The pastor is moving the first of April to Jackson Center to take up the work of our church there.

W. L. Davis,
Missionary Pastor.

Gentry, Ark.

Again it is time for the regular report, and again little of importance to give.

We are discouraged by the removal to Shiloh, N. J., of six of our active members and the failure of our local program due to lack of funds.

Calls for meetings had to be refused again this month, and one cancelled. Perhaps we can go forward soon.

Ellis R. Lewis,
Missionary Pastor.

Welton, Iowa

Thirteen messages were delivered, one funeral service conducted, and nine personal calls made during the quarter. The average attendance for the quarter was six. There have been no church services since the first of April because the pastor has resigned and moved to a neighboring city. It was decided

WOMAN'S WORK

WORSHIP PROGRAM FOR MAY, 1939

BY MRS. T. J. VAN HORN

"GIVEN TO HOSPITALITY"

Hymn: "There's a Stranger at the Door."

Scripture: Matthew 25: 34-40; Romans 12: 10-16; Hebrews 13: 1, 2.

Prayer.

The Open Door

In Arthur Guiterman's "House Blessing," he prays:

Bless the four corners of this house
And be the lintel blest;
And bless the hearth and bless the board,
And bless each place of rest.

And bless the door that opens wide
To stranger, as to kin;
And bless each crystal window-pane
That lets the starlight in.

And bless the roof-tree overhead,
And every sturdy wall;
The peace of man, the peace of God,
The peace of love on all. Amen.

I often think of a certain Northern house-door that once stood "open wide to stranger, as to kin": valued friends, governors, congressmen, evangelists, visiting ministers, poor widows with a flock of children and no shelter, the rich, the poor, the distinguished, the disheartened—that door swung wide to all who might be served by those within. Its hospitality asked few questions except, "How may we help you?"

The flyleaf of a certain "Guest Book" bears a snapshot of the lovely Southern home, and above the picture, in quaint hand lettering, is this legend: "Whoso enters this door, comes to bring good cheer, or to seek for it." (A suggestive thought for both guest and host.)

On a window sill stands a glass jar holding many pennies. "My blessing box," explains the owner, who lives alone. "Each penny represents my thanks for a caller. Each caller brings a blessing across my threshold," she smiles. At Thanksgiving time, the pennies will go on, to carry blessing in the Master's name. (Perhaps each caller also carried home a blessing from this sunny soul.)

It was the Master himself who "had not where to lay his head." As he walked his lonely way in Palestine, far from the "man-

at the last business meeting of the church not to have a church service but to increase the length of the Sabbath school hour.

Kay Bee,
Missionary Pastor.

Boulder, Colo.

During spring vacation two special evening meetings were held in Boulder, at which time the pastor brought messages on Science and the Bible. The idea was to show the greatness of the Creator from the science being considered, to show how the Bible checks the science, and to use things in that science to illustrate the basic gospel truths. Demonstration experiments, models, slides, and motion pictures were used. The attendance was good and the interest splendid.

The problem seems to be to make the visits to isolated families really evangelistic, that is reaching the unsaved as well as keeping up friendships and encouraging our own folks spiritually.

Ralph H. Coon,
Missionary Pastor.

Dodge Center, Minn.

Our church and Sabbath school sent \$15.45 for Chinese sufferers from the Rice Bowl project. Also, a member of our church donated \$10 more for this same purpose since the first amount was sent.

We are making a special study of the 1938 Year Book, and this necessitated our sending to the publishing house for more copies.

We plan to go to Welton, Iowa, for the exchange of pastors, April 22, and take a group of singers with us.

We hope to conduct, at least, a week-end Preaching Mission in New Auburn, Wis., sometime in May.

We are sorry to report that we have done nothing this quarter but keep up the regular appointments of the church and keep in touch with all its members.

The annual church dinner and business meeting were held at the parsonage in January and we have held three all-day socials at different homes for social and financial purposes.

Charles W. Thorngate,
Missionary Pastor.

sions" of his Father's house, did he sometimes long for a home and love and tender care, like other men? It was not for him; but, perhaps it was out of that very loneliness that his great heart spoke in behalf of others.

Prayer: Dear Lord, our love for thee swells up in eagerness to open wide our heart's door to thy blessed presence. Help us to find joy in the tender words that unlock that door: "Inasmuch as ye have done it unto one of these least, ye have done it unto me."

REPORT OF WOMAN'S BOARD

The April meeting of the Woman's Board took place on the tenth, with Mrs. G. H. Trainer. Our president had returned from Florida and took charge of the meeting. We repeated with her the 91st Psalm. Mrs. Skaggs led in prayer.

The treasurer reported a balance of \$554.30. About \$500 of this sum is for the missionary-evangelist project. Again we are assured that women are going to furnish the needed funds. We thoughtfully and prayerfully considered a plan to be put into operation soon, which will meet some of the pressing needs until the Missionary Board can bring their plans to completion for the employment of a missionary-evangelist.

Our editor reported an interview with Rev. H. Eugene Davis, concerning contributions by women for the "Special RECORDER." Many women have been or will be invited to contribute, and we plan to have two splendid pages. Watch for this "Special RECORDER" and be thinking of friends and others who may be interested, as many extras will be printed.

We accepted the resignation of Mrs. W. L. Davis, our correspondent in the Southwestern Association, since she is leaving that field of work for another.

We recommended to our correspondent of the Southeastern Association and to President Bond of Salem College that the Woman's Board scholarship, known as the Sarah G. Gardiner scholarship, in Salem College, be given to Miss Estelle Bottoms for the coming year.

There were present at the meeting Mrs. Edward Davis, Mrs. Clark Seidhoff, Mrs. Okey Davis, Mrs. G. H. Trainer, Mrs. James E. Skaggs, Miss Greta Randolph, Mrs. E. F. Loofboro, Mrs. Homer May, and Mrs. O. B. Bond.

We will meet the first Sunday in May with Mrs. Skaggs.

Mrs. O. B. Bond,
Recording Secretary,
Mrs. E. F. Loofboro,
President.

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

BY DORIS HOLSTON FEATHERSTONE

"All One Body We"—Ephesians 4: 1-7, 11-13.

Have you found your place—the thing you do best—so that you may measure up to what God would have you do? Has your society found what place it can best take in order that your church may "measure up"? And are you helping your church find its place both in your community and in our denomination?

Pray for guidance and then endeavor to find your place of service.

IN APPRECIATION

BY RUTH DENNIS

In looking back through the mists of years which day by day close over all our yesterdays, I feel sure that whatever their purple depths may hide, they cannot shut out the gleam of a life well lived. The memory of such a personality as Mrs. B. C. Davis is slow to fade and the delicate perfume of her life, fragrant with gracious hospitality, a quick sympathy and delightful humor, permeates the very fabric of our lives—we who were privileged to know her. Her influence has spread from one small college town to many far-off places, wherever those whose lives touched hers are found.

As the wife of Alfred's president who built the university into the creditable institution it is today, she had a dual task, with responsibilities to both family and college people and activities. And to both she gave gladly of her life. Not only was she an inspiration and helpmate to her husband, but she acted as adviser, counselor, and friend to many a bewildered student. The big problems of college days became easier to cope with after her advice was sought. Her ready sympathy and deep understanding instantly instilled confidence and made the most awkward student feel at ease.

Those who were in college while she was a part of it carry with them memories of gay, bright evenings in the Davis home, with Mrs. Davis keeping things lively. Her ready wit and sense of humor added zest to all such social occasions. Or on other evenings the crowd was in a serious mood and the conversation drifted to talk of the meaning of life and of the necessity of an enduring philosophy. Here again she was equal to the situation, and from the abundance of her experience could guide those young people to the source from whence a firm philosophy may spring.

From her words and the noble example of her life as wife, mother, adviser, and friend, the students of Alfred have a worthy pattern for a fashion in living which will never grow old.

Rocky Hill, R. I.

MRS. BOOTHE C. DAVIS

A TRIBUTE BY MAXINE ARMSTRONG

We didn't want her to leave us; we hoped and prayed that she might be spared a while longer, for we all loved her and selfishly desired to keep this lovely person where we could see her, hear her voice, and touch her hand, if only a few times out of the year. Then we learned that her name had been called and that she had left us to join the "choir invisible" of loved ones gone before to their earned reward of perfect peace.

The realization comes that Mrs. Davis is not far separated from us, for her gentle motherly manner and genuine Christian character will ever be an influence over the many who have had the privilege of being in her presence. There is an untold number of people to whom as college students, townsmen, relatives, and friends, life has taken on a new and significant value because of contact with Mrs. Davis. By her understanding and sympathetic help she has, perhaps unknowingly, aided the spiritual and social growth of the church, college, and community.

I am grateful that she had the opportunity to hear and love the music of the carillon, which has been so fittingly dedicated to the Davises. She must have realized, from this tangible evidence, something of the esteem in which she and Doctor Davis are held in the hearts of their friends.

George Eliot pays tribute to lives lived in the Estelle Hoffman Davis way:

She has joined the choir invisible
Of those immortal dead who live again
In minds made better by their presence.

So to live is heaven:

To make undying music in the world,
Breathing a beautiful order that controls
With growing sway the growing life of man.
So we inherit that sweet purity.

Alfred, N. Y.

CHILDREN'S PAGE

Dear RECORDER Boys and Girls:

Again it is time to prepare the material for "our own page," but, sad to relate, I must write another "begging" letter, for not one single letter or story have I received this whole week. Is it because no letters have been written, because they didn't reach me in time, or that they have been lost on the way? Whatever the reason for their non-appearance, I hope they will soon come pouring in. Just a word to the faithful is sufficient, is it not? Or rather, these two words, "Please write."

Doesn't it make you happy to know that spring is really here, even though it is still a bit chilly in most places? The green grass, the budding trees, the early blossoms, and the hosts of friendly robins impress upon us that "spring is here."

Just as it was getting dark the other evening, our neighbor across the street came over and cried, "A robin has been up in the loft of our garage for two days and a night and I can't get him to come down." So over Pastor Greene and I went to lend a helping hand. After climbing into the loft with his flash light, the pastor at last succeeded after many trials in driving Mr. Robin downstairs, and then our neighbor and I tried to get him to fly out of the wide open door, but what a time we did have, for the frightened little fellow kept flying everywhere else but towards the door. At last he flew directly to our neighbor's shoulder and she succeeded in catching him by the tail, though most of his tail feathers came out in the meantime. She took him out in front of the house and let him go. Away he flew and we thought we would never see him again. But what do you think? A day or two afterwards we discovered him and his mate building their nest in a tree back of the garage. We knew him by his plucked tail. He comes quite near

for bread crumbs and seems to say by his cheery chirping, "You are my friends."

Before I close my letter I'll tell you what little Sally Jones, a cunning little three-year-old girl next door to us, said the other day, when she saw our car going out. "There goes Me Me Greene's car again and they aren't taking Sally." I think we'll have to take little Miss Sally for a ride, don't you, and that soon?

Now RECORDER children, please don't forget my opening message.

Lovingly your friend,

(Mrs. Walter L.) Mizpah S. Greene.

Andover, N. Y.,

April 30, 1939.

LITTLE PETER'S HOME

Peter was a little Jewish boy and he lived in far away Palestine many years ago. His home was a very pleasant one but it wasn't much like the one in which you boys and girls live. The house in which little Peter lived was square and only one story high. In the center was an open space called a court. This court was a very beautiful place, for in it were flowers, shrubs, and several large shade trees, while in the center was a pretty fountain, sending its cool, sparkling water up to freshen the air, for as you know, Palestine is a very warm country. At various places in this court were low sofas or mats where the members of the family and their guests could recline and rest. To keep out the sun an awning was stretched over the court, the floor of which was paved with marble.

Every room in Peter's house opened into the court. One window, covered with lattice work, overlooked the street, but all the others opened into the court. His house had stone walls, for he belonged to a rich family. Poor people had to build their houses of mud mixed with reeds or rushes.

The roof of the house was nearly flat, only sloping inward enough to let the water run off into pipes which emptied into the fountain. It was nicely paved and made a delightful place to spend an evening or to sleep on hot nights. Around the outer edge was a solid wall about four feet high so that there was no danger of anyone falling off, and on the inner edge, overlooking the court was another wall made of lattice or carved work. This roof, as you can see, made a safe and pleasant

place for little Peter and his brothers and sisters to play.

There was only one door in Peter's house, directly in the center of the front side of the house, and opening into an arched passageway which led through the house into the court. This passageway turned to one side so that passersby could not look into the house. On each side of this passageway were comfortable benches on which to sit.

The walls of the house were nicely finished and hung with velvet tapestry and the floors were of marble spread with beautiful rugs. Low sofas and mattresses were used instead of chairs. No one except the members of the family were allowed in these rooms; visitors were entertained only in the court.

Over the entrance to the house, and one story higher than the rest of the building, was built a little room called the "upper chamber," to which a stairway led from the passageway below. It was in a little chamber like this that Elisha stayed when he was in the home of the Shunammite woman.

Boys and girls, how would you have liked Peter's house?

M. S. G.

OUR PULPIT

THE RESURRECTION A HISTORIC FACT

BY REV. ALVA L. DAVIS

Text: "He showed himself alive after his passion by many infallible proofs." Acts 1: 3.

I am willing to rest my Christian faith on the single fact of the resurrection. If Christ did not rise from the dead, then the whole structure of our faith falls just as surely as a building will fall if the foundation under it be destroyed. The three great pillars upon which our Christian faith rests are the *incarnation*, the *atonement*, and the *resurrection*. And these three are inseparably bound up together.

Many people are saying that resurrection simply means that life continues after death. But the word resurrection as it appears in the New Testament means nothing of the sort. When the gospel writers describe the resurrection of Christ they mean just what the word means—a bodily resurrection. When Paul said Christ arose, he meant the very body of Christ came out of the grave, bearing the marks of the crucifixion. There is not

a word in the New Testament describing the resurrection of Christ which does not mean that the dead body of Christ became alive again. Nobody took it to mean simply that the soul lived on. That is what we mean by death, but not by resurrection. The Christ who died and was buried, and yet never came out of the grave is not the Christ of the New Testament. He is not the Christ in whom the Christian Church has believed for nineteen hundred years.

"He showed himself alive after his passion by many infallible proofs." Two questions are involved here. First, did Jesus really die? There have always been those who professed denial of Jesus' death. They try to account for it on the theory of an *apparent* death. But Christ died in public, not in private. He died by violence. His friends had hoped he would not die, but they had to admit it. They saw him die; they heard his last words; they were overwhelmed by the fact. The soldiers were professional executioners; they did their work well; they pronounced him dead. Even to Strauss the theory of a swoon and a recovery in the tomb was impossible.

Our Christian belief has ever declared that death won its greatest victory that day; that by submitting to death, Christ conquered death and came back to life.

Proofs of the Resurrection

The proof that Christ died is no more conclusive than the proof that he was alive again—physically alive. And these proofs are substantial.

1. The life of such a person as Jesus Christ demands a resurrection.

Here is a perfect life, characterized by divine claims, and in its prime ends in a cruel, shameful death. Is that a fitting close for such a life? If death is the close of a life so beautiful, so perfect, so God-like, we are faced with a mystery—an insoluble mystery—the permanent triumph of wrong over right. The gospels give the resurrection as the completion of the picture of Jesus Christ.

There can be no doubt that Jesus anticipated his own resurrection. He taught his disciples to expect it, though they failed to grasp it while he was with them. Said he, "Destroy this temple, and in three days I will raise it up." John 2: 19. "The Son of man . . . must be raised the third day." Luke 9: 22. The references are too numerous

to be overlooked in any proper treatment of the claims made by Jesus Christ. See Matthew 12: 38-40; 16: 21; 17: 9, 23; 20: 19; 27: 63; Mark 8: 31; 9: 9, 31; 10: 34; 14: 58; Luke 18: 33.

The words of Christ must be given due credence. His veracity is at stake if he did not rise.

2. The empty tomb.

That Jesus died, was buried, and after three days the tomb was empty, is not now seriously challenged. Christ's body was placed in the tomb, the tomb was sealed, and a guard placed before it. Yet the body disappeared. There are only two alternatives: His body was taken out of the tomb by human hands, or else by superhuman power.

Certainly Jesus' friends did not steal the body. Their hopes were buried with him in the tomb. They were surprised when it was found empty. It was only about *seven weeks later* that Peter was preaching in Jerusalem that Jesus had been raised from the dead. Why didn't the Jews present the dead body and silence Peter forever? "The silence of the Jews," says Fairbain, "is significant."

I am willing to admit—I do admit—that our faith today must center in our glorified and exalted Lord, but faith must rest *ultimately on fact*. But it is difficult to understand how Christian faith can be "agnostic" as to the facts of the empty tomb and the risen Christ which forms so large and essential part of the apostolic witness.

3. The transformation of the disciples.

The disciples had seen their Master die, and with his death they lost all hope. On the day of the crucifixion sadness filled their hearts; three days later their hearts glowed with certainty. Jesus was alive and they knew it. Three days is not enough time for a legend to grow up. There is nothing more striking in the history of the Christian movement than the marvelous change wrought in the disciples by the resurrection of Christ. They saw the empty tomb and they saw Christ alive. Again and again during the forty days they saw the living Christ. They walked with him; they talked with him; they ate with him. From his own lips they received his parting message, "Go ye into all the world and preach the gospel to every creature." With that parting message burning in their souls, firm in the conviction of a living Christ,

they went forward to the work, counting it a privilege to suffer and die for him.

4. The Early Church.

It is quite generally admitted that the Early Church of Christ came into existence as a result of belief in the resurrection of Christ. The mother church at Jerusalem had a continuous history from about A.D. 30 to A.D. 70. The church could not have been a mile from the tomb of Jesus. Certainly the gospel of the risen Christ could not have been carried into the Roman world had not the nearby tomb been *open and empty*.

Mark's Gospel was written somewhere between A.D. 55 and 65 (some twenty-five or thirty years after the resurrection). He gives us an account of an open and empty tomb. Luke was in Jerusalem A.D. 57, when the hill of Calvary and the sepulcher were well-known locations. We can reasonably believe that he visited the tomb and talked with first-hand witnesses of the manifestations of the risen Christ. Luke's testimony ought to be conclusive.

The First Epistle to the Thessalonians was written A.D. 53. This date is almost universally accepted. This is only a little more than twenty years after the death of Christ. In no book of the New Testament is the resurrection more clearly and positively announced. Twenty years after the death of Christ, Paul is speaking of the resurrection, not as an announcement, but as a fact accepted by all the churches, and that underlay their faith.

In 1 Corinthians 15, Paul lists the various appearances of Christ, ending with one to himself, which he puts on a level with the others. Notice this particular testimony: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." (Verses 3, 4.) This is the earliest authority for the appearances of Christ after the resurrection. The date is about thirty years after the resurrection. "But," says Kennett, "there is much more than this: 'He affirms that within five years of the crucifixion of Jesus he was taught that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.'" (Quoted in the Int. Standard Biblical Ency.)

Dr. Harold Paul Sloan, editor of the *Christian Advocate*, in a recent radio address, as reported by the religious press, made an eloquent appeal on the historicity of the empty tomb. From this address I cull the following significant facts:

"The Emperor Hadrian, when he rebuilt Jerusalem in the year 135, after Titus had destroyed it in the year 70, built a pagan temple upon the site of the crucifixion and entombment of Jesus, with the explicit purpose of desecrating those places, so that the people would cease to visit them." He then produces the testimony of Eusebius, who was a resident of Cæsarea, a seacoast town fifty miles from Jerusalem, and who personally witnessed the tearing down of the temple of Venus and the building of Constantine's Church of the Resurrection. From Eusebius' "Life of Constantine," Book III, chapter 25, he quotes as follows:

"Godless persons had thought to remove entirely from the eyes of men (the site of the sepulcher) supposing in their folly they should be able effectually to obscure the truth. Accordingly they brought a quantity of earth from a distance . . . and covered the entire spot; then having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound."

On this pavement he declares they erected an altar to Venus, and practiced pagan rites, which were a sacrilege to both Jews and Christians. After two centuries Constantine ordered the pagan temple removed. It was done, and even the soil which had been used to fill up the sepulcher was carted out of the city as profane. Then "as soon as the original surface of the ground beneath the covering of the earth appeared, immediately, and contrary to all expectation, the venerable and hallowed monument of our Savior's resurrection was discovered," quite uninjured by its two centuries of submergence. Thrilled by these circumstances the emperor instructed Macarius, bishop of Jerusalem, to erect a church of superb splendor upon the site. This order was promptly carried out. The church was named in honor of the tomb, "The Church of the Resurrection." Eusebius, the historian, was present at the dedication.

When all the converging lines of evidence are carefully examined, and we endeavor to give weight to all the facts of the case, we cannot escape the conclusion that the resur-

rection of Christ was a physical miracle. The evidence of the New Testament suggests a miracle. That the apostles and the Early Church believed in a true physical resurrection is surely beyond all question. I am not in the least disturbed by the scientific doctrine of uniformity and continuity as a bar to belief in the miraculous. I challenge the tenableness of that position. It proves too much. I am not the least disturbed by the charge of believing in the abnormal and miraculous. New things have happened from the beginning of time. Christian faith teaches that Christ was something unique; that his coming as "God manifest in the flesh" was something absolutely new. If we are not allowed to believe in the supernatural or miraculous, if we are not allowed to believe in any divine intervention, then it is impossible to account for the Person of Christ at all. Says Orr: "The resurrection means the presence of miracle, and there is no evading the issue with which this confronts us."

There seems to be no valid reason why anyone should doubt the resurrection of Jesus Christ. It is as well attested as any other event in human history—certainly as well as any other in Biblical history. There is neither any science nor philosophy which bears against the high probability of this glorious truth. This ought to make us happy. We may confidently say that Christ is risen. If he is risen, all his claims are verified. If he arose, we shall rise. If he is risen, he will take care of us to the end as he promised. If he is risen, his cause cannot fail. If he is risen, he will come back again as he said, and every eye shall see him. Thank God, *he is risen!*

Verona, N. Y.

PACIFIC COAST ASSOCIATION

The annual meeting of the Pacific Coast Association of Seventh Day Baptists, held April 7-9 in the Riverside church, was a real blessing to those in attendance.

People were in attendance from Healdsburg, Sonoma, Lodi, Dinuba, San Fernando, Glendale, Los Angeles, Compton, Downey, Corona, Fontana, Rialto, Loma Linda, and Riverside; most of our winter visitors from Wisconsin were present and one new visitor from Phoenix, Ariz. Some new friends came to learn about Seventh Day Baptists, folks who are seeking a church home. And they

were well pleased with what they saw and heard.

Rev. E. S. Ballenger preached Friday night and led a conference meeting. Quite a number of our visitors spoke of their joy in being with us and of the blessing of the Lord upon their lives. This was a fine beginning.

Sabbath morning Rev. G. D. Hargis, returned missionary from Jamaica, brought the message on the theme "Remember." It was a challenging and soul-stirring message for everyone present.

Other speakers were Rev. B. B. Friesen, Rev. John I. Easterly, Rev. H. C. Lewis, Rev. Geo. P. Andreas, and Rev. Loyal F. Hurley. They spoke of different aspects of the general theme, "Light on Life's Pathway."

A candle-lighting service was a feature of the young people's meeting, planned by Don Henry, Mary Beth Smalley, and Don Hargis. With deliberate thoughtfulness one after another came forward to light his candle. Two or three professed allegiance to Christ for the first time, and others came in rededication until fifteen young people stood before us with their candles alight and their words of consecration spoken.

On Sunday afternoon little Phyllis Phillips, whose entire family except herself had joined the church the day before, requested baptism at the hands of Brother Easterly, a former pastor. This was indeed a beautiful service.

The newly elected president is Gleason Curtis of Riverside. Most of the other officers were re-elected. Plans were discussed for three camps to be held successively in the San Bernardino Mountains after the close of school. Good openings for Seventh Day Baptist labor were described to us and plans adopted to enter the most promising ones. A great missionary once said that the prospects are as bright as the promises of God. This is true only as we claim for ourselves those promises and enter into the possession of them. With God's help we shall strive to do this in the months ahead.

Loyal F. Hurley,
Corresponding Secretary.

LETTER TO THE EDITOR

The weather is not all that appeals to a person on a visit to California. From one end of the state to the other are things of special interest, such as the view of the Salton Sea and Imperial Valley from the Lagma Moun-

tains in San Diego County. Here from an elevation of six thousand feet, reached by automobile, a person notes the six thousand foot drop to the floor of the valley, and the many mountain peaks in the far distance in Arizona. Many people come here in summer to enjoy the cool of the mountain area and get away from the intense heat of Imperial Valley and other excessively hot regions, where temperatures are often 120 degrees, and even 135 degrees upon occasion. Other mountain and canyon areas in this Cleveland National Forest, and in the San Bernardino, Angeles, and Los Padres national forests attract millions of people, searching for rest and recreation. Even that great region of mystery and death, Death Valley, has become most attractive to winter travelers. The high Sierras welcome other visitors in great numbers.

Although the mountains, canyons, deserts, beaches, and lakes appeal to the traveler, yet to me there is nothing more inviting than the forests. The giant sequoias, the largest over thirty-six feet in diameter, are unbelievably immense. In the Calaveras State Park, a stump is so large that twenty-five couples danced on it at one time. There are a number of these big fellows in the national and state parks and in national forests, but their cousins, the redwoods, are in some regards far more interesting. Some ten to twenty miles from the coast, from Santa Cruz on the south to the Oregon boundary on the north, grow these most magnificent trees. One, the tallest tree in the world, is 364 feet high. The biggest one is sixteen feet six inches in diameter at breast height, three hundred fifty feet high, and contains 154,000 board feet of lumber. Some redwoods are still being made into lumber, but the state has acquired a number of areas, including this tallest and this biggest tree, and placed them in state parks.

It is difficult to describe one's feelings as he drives or walks among these giants. It seems like a great cathedral where God alone is supreme. No wind disturbs our reveries here. A gaze upward may reveal a bit of blue sky, here and there, but again it may observe only the great green canopy. Under foot will be a carpet of sword leaf and other ferns, and giant Oxalis, and about him the brown and dark gray bark of the great tree trunks.

The tops may feel the breezes, but none reaches to the floor of the forest. Some-

where high up in the branches may be heard the songs of birds as they flit about, or the sighing of the branches, for what reason we know not. But a great peace fills one's soul and he thinks of the pleasant things of life. I commend a visit to the redwoods, where a proper sense of things spiritual may be evaluated.

H. N. Wheeler.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

The annual roll call of the church membership was held Sabbath morning. During the first part, letters from absent members were read by Mrs. Jessie T. Babcock, church clerk. Among those who responded to the notices sent out were Mrs. Jennie Davis, Mrs. Jennie Bee, Orell Van Horn, Harriett L. Clement, Mrs. Lamphere, Mrs. Roy James, Mrs. Maude Bryan, the Dee Greens, the Jay Davis family, Mrs. Lineal Lewis, the Mary Davises, Chloe Green, and others.

Following this, those present answered to their names, by a testimony or verse. Pastor Hill was in charge. During the services the song, "Shall We Gather at the River," was sung.

In keeping with an action by our General Conference, and in response to a request by our Tract Board, the time Sabbath morning will be given to a presentation of the Mission and the Program of the Seventh Day Baptist Tract Society.

—North Loup Loyalist.

FARINA, ILL.

We were fortunate to have Pastor Hill of North Loup, Neb., with us on April 8, when he delivered an inspiring sermon. Also at this time we had a large number of young people and others who are away teaching or in school and who came home for the spring holidays.

Pastor Bottoms will go to Stonefort, Ill., where he will deliver two sermons on Sabbath. In the morning he will present the work of the Tract Society with special emphasis on the importance of the SABBATH RECORDER in our homes. In the evening he will present the Sabbath to a mixed group, most of whom will be first day people.

Correspondent.

GOOD DENOMINATIONAL BUSINESS

BY REV. PAUL S. BURDICK

Many times we hear people say, "Give us a business man in the White House, a man who will balance the budget and by the use of safe, conservative methods, will restore confidence to industry and start the wheels of factories turning."

On the other hand, when we have such an administration, you will hear the same, or other people, saying, "Oh, why can't we have men of vision at the head of this government—men who will see the poverty and squalor of the slums and do something about it; leaders who will give an outlet to the ambition of youth in camps and colleges, who will free the worker from the serfdom of the industrial system, take the sting out of unemployment, and restore courage to necessitous old age?"

And so the argument goes on indefinitely between the visionary and the conservative elements. So also it appears in our own denomination, as we try to plan for the future, while conserving the gains of the past. May God help us to maintain a correct balance in view of diverging opinions.

There are three things that are especially noteworthy during this Conference year, which demand balanced judgment and courageous decision. The first has to do with the splendid task which the Finance Committee is undertaking under the leadership of the one whom they have chosen to direct the work. We should all join this "spiritual team," qualify for one of the classes, A, B, C, D, or E, the higher the better, and help to put the denomination upon a secure financial basis. But when the present campaign is over, a real problem will arise of how to conserve the gains thus made. How can this spiritual team become a permanent force, and these enthusiastic givers become permanent supporters of the denomination?

This brings us to the second project. Our Conference president has suggested a long range budget, backed up by pledges taken further in advance. In the RECORDER for March 20, page 192, President Sutton has set forth this plan in some detail. Briefly, it is this: The different boards and other agencies of the denomination would attempt to present their needs somewhat more than a year in advance, so that the church members may have these needs before them in planning

their benevolences for the coming year. The boards will then be informed of these planned benevolences, and may shape their work accordingly. It sounds very simple on paper, but before it becomes an actuality, will require much patient explanation by pastors and church leaders, much faith and consecration by our church members, and a frank facing of their objectives and resources by our boards. These are tasks that almost stagger us by their greatness. We cannot do them in our own strength. We must have the guidance and enduring faith that only God can give.

This brings the third point into view. We need a revival of spiritual forces as we never needed it before. The world is in trouble. Our nation is at the crossroads. Our denomination, with a message of faith and assurance, is uttering but a faint and uncertain voice. Who knows but we are called to the kingdom for such a time, to bring people back to obedience to God's laws, respect for the authority of the Bible, and testing all our acts in the light of the example of Jesus Christ.

Such a spiritual revival needs leadership, and we have it not. Conference authorized the calling of a special evangelist, and the women's societies have been collecting a fund to put such a man on the field, but as yet the difficulty of securing a man to fill such position, and the uncertainties surrounding the conditions of his appointment, have held us back from taking action. If it is God's will for us to make a spiritual advance—and I believe it is—let us examine anew the possibility of a long range evangelistic program for our churches. Let us try to see how these problems are tied together, and that a successful evangelistic program would help the financial program, and vice versa.

With our feet firmly planted upon the foundation of a secure financial program, we may be able to undertake, under God, the great spiritual tasks that faith and vision inspire.

Leonardsville, N. Y.,
April 19, 1939.

The existence of the Bible for the people is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity.

—Immanuel Kant.

THE SCHOOL OF THEOLOGY -- FINANCES

At the end of the first semester of the present school year we reported that a total of \$561.59 had been received in special gifts for the School of Theology. Perhaps it is time to make another report, now that the spring recess is here.

Since the last report, \$214.04 has been received, which makes a total to date of \$775.63. This leaves a balance of \$424.37 necessary to reach our goal for the year.

Churches making their first offering are Adams Center, Brookfield First, Fouke, Irvington, North Loup, Riverside, Salem, Shiloh, and Verona. Churches making additional offerings are First Alfred, Piscataway, and Plainfield. Churches represented in personal gifts are First Alfred, Independence, Plainfield, and Riverside. One gift has been received from an interested friend who is not a member of one of our churches. Also the quarterly meeting of the southern Wisconsin and Chicago churches made a contribution.

Again we wish to thank all who have helped. We appreciate likewise those who have indicated their interest by writing, even though they did not feel that they could contribute at the present time. We are thankful for the unexpected fifty dollar gift, and for the equally unexpected one dollar gift. Each represents a genuine interest in the School of Theology.

Ahva J. C. Bond, *Dean.*

MARRIAGES

HARWOOD-GREEN — MAXSON-GREEN. — At the Green Lea farm near Farina, Ill., at a double wedding, occurred the marriage of Mr. Floyd D. Harwood of Salem, N. Y., and Miss Mildred Green of Farina, Ill.; Mr. Russel Maxson of Gentry, Ark., and Miss Sue Green of Farina, Ill., Rev. Claude L. Hill of North Loup, Neb., a former pastor and intimate friend of the family, reading the lines that united the young couples in the bonds of wedlock.

The following afternoon (Sabbath afternoon) in the presence of a group of friends and relatives, and upon his profession of faith in Christ Jesus as his Savior, Floyd Harwood was baptized in the waters of Lake Farina.

OBITUARY

ALLEN.—Isabella Brown Allen, daughter of Matthew and Ida Davis Brown, was born November 25, 1896, at Roseland, Neb., and died in the Barnes Hospital, St. Louis, Mo., April 18, 1939.

At an early age she united with the Seventh Day Baptist Church of North Loup, Neb., where her membership remained until she moved to Farina, in 1936. In August, 1918, she was united in marriage to Franklin Allen of Farina, Ill. She is survived by her husband and two sons, Carroll and Gordon; also her mother and three brothers, Alex., Eugene, and Stanley; besides a number of nieces and nephews.

Farewell services were conducted by her pastor in Farina, Ill., after which the husband and two sons left with the body for North Loup, where interment was made.

A. T. B.

BLACKMAN.—Willis A., son of Bennett and Louisa Blackman, was born near Mitchelville, Ill., June 24, 1862, and died at Metropolis, Ill., April 23, 1939. He was married to Miss Rosetta Hancock of Stonefort, October 1, 1885.

Converted in early life, he was for some years a member of churches of the Baptist faith, but became convinced of the truth of the Sabbath and for thirty-one years was loyal to his convictions as a member of the Stonefort Seventh Day Baptist Church. By this church he was ordained deacon and licensed to preach the gospel. His wife and five of eight children born to them preceded him in death. Surviving are Mrs. Lily Barnett of Stonefort, Charles O. Blackman of St. Louis, and Mrs. Rachel Osborn, Chester, Ill. Interment was made at Little Saline Cemetery near Stonefort.

O. L.

GILLESPIE.—Francis E. Gillespie, son of James E. and Ruth A. Gillespie, was born at Shiloh, N. J., October 7, 1869, and died at his home in Bridgeton, April 9, 1939.

Mr. Gillespie was married to Ida T. Woodruff in 1889, who died in 1926. In August, 1934, he married Mrs. Julia C. Johnson, who survives him. The only other survivors are his sister, Mrs. Annabel Bowden; and a niece, Miss Florence Bowden, both of Shiloh.

He joined the Shiloh Seventh Day Baptist Church in February, 1885, under the ministry of Rev. T. L. Gardiner. For a number of years he was inactive, but within recent years his interest became keen, and he died an active member of the church.

L. M. M.

RICHEY.—Cordelia A. Green, daughter of Wells K. and Rosannah Witter Green, was born in Watson, N. Y., June 2, 1845, and died at the home of her daughter, Mrs. Warren Harris, near Shiloh, N. J., April 3, 1939.

She lived for a few years near Adams Center, N. Y.; then went to Capron, Ill.; Walworth, Wis.; and New Auburn, Minn., where she was married and remained till the death of her husband, John M. Richey. Since 1909, she has lived with her daughter. She was a loyal Seventh Day Baptist wherever she lived. She was the oldest member of the Shiloh Church.

One son survives her, Clarence Richey of Wheatridge, Colo.; the daughter, Mrs. Harris; four grandchildren; and three great-grandchildren. Burial at the Shiloh cemetery. L. M. M.

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SABBATH RALLY AND LOYALTY WEEK

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

—Isaiah 58: 13, 14.

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