

## OBITUARY

Atkins. — Sarah Elizabeth Bell was born near Rochester, Ind., March 20, 1855, and died at the old farm home near Grand Marsh, Wis., February 19, 1940.

She was united in marriage with Levi Elroy Atkins, April 2, 1871. Mr. Atkins died in 1936. Since that time she has continued to live at the old home with her son Arthur's family, who have lovingly looked after her needs.

Early in life she became a Christian and was baptized, later becoming a charter member of the Rock House Prairie Seventh Day Baptist Church. She continued in that faith till the time of her death.

She leaves five daughters and two sons: Mrs. Minry Morgan, Mrs. Nellie McLain, Mrs. John Keach, Mrs. Lucy Morgan, Mrs. Alice Morgan, John and Arthur; also a sister-in-law, Mrs. Nellie Woodard, thirty-three grandchildren, twenty-eight great-grandchildren, and several nephews and nieces. —Contributed.

Bond. — Oliver, youngest son of William and Mary Ann Kelly Bond, was born April 21, 1855, at Peru, Ind., and died at Topeka, Kan., March 10, 1940.

Soon after his birth his family moved by covered wagon to Minnesota. When eleven, his family moved to Lost Creek, W. Va., where he joined the Seventh Day Baptist Church. Later they lived at Garwin, Iowa. In 1884, he homesteaded in Lane County, Kan., and this land he owned at the time of his death. He never married. For some years he has lived at Nortonville, Kan.

His sister, Harriet Bond Stout, survives him, with three half-brothers, Edgar, William, and Daniel Bond, and a half-sister, Mrs. Charles DuToit, all of Garwin, besides numerous nephews and nieces.

Funeral services and burial were at Nortonville. A. B. S.

Gamble. — Sarah M. Mulford, daughter of William Dixon and Louisa J. (Duckworth) Mulford, was born at Lebanon, Ohio, November 16, 1845, and died at Elmira, N. Y., February 29, 1940, in the ninety-fifth year of her age.

On August 17, 1868, she was united in marriage to James Lee Gamble, and to them were born four children, one of whom, Charles H., died in 1925. Doctor Gamble was a former pastor of the First Alfred Seventh Day Baptist Church and later professor of Church History and Homiletics in Alfred Theological Seminary. His death occurred February 8, 1908.

Mrs. Gamble lived in Alfred from 1895 to 1929. She was a member of the First Alfred Seventh Day Baptist Church and was one of the first deaconesses elected in that church, serving in that capacity with great faithfulness. She was also an active worker in many town and church organizations. For the past ten years she had made her home with her daughter in Elmira, N. Y.

She is survived by a daughter, Louise K., of Elmira; two sons, William Lee, of Cleveland, Ohio, and Edward A., of Elmira; a sister, Mrs. Mary L. Van Harlingen, of Youngstown, Ohio; five grandchildren and four great-grandchildren. Farewell services were held March 2 in Elmira, followed by cremation. Burial will be in the Alfred Rural Cemetery in the spring. —Contributed.

Langworthy. — John D., son of Oliver and Phoebe Langworthy, was born October, 1848, and died February 8, 1940, in Hopkinton, at the home of Mrs. Walter Fiddes, where he had made his home for several years.

His wife, Flora Carpenter of Peace Dale, R. I., died shortly after their marriage. Mr. Langworthy had been the oldest resident of the town of Hopkinton for several years. He had been blind for over thirty years.

He joined the First Seventh Day Baptist Church of Hopkinton by baptism February 14, 1874. He remembered attending services in the house of worship when it stood at Meetinghouse Bridge. He retained his membership in the old church to the time of his death.

Surviving are two nieces, Mrs. Frank N. Wilcox of Westerly and Mrs. Flora L. Hiscox of Baldwin, L. I.

Funeral services were conducted by his pastor, Rev. E. T. Harris. Interment was in Oak Grove Cemetery, Ashaway. E. T. H.

Larkin. — At Howard, R. I., January 2, 1940, Eliza Saunders Larkin, aged eighty-two years.

Mrs. Larkin was the daughter of Charles and Sally (Stanton) Saunders and was born in Westerly, R. I., June 22, 1857. Early in life she became a Christian and was baptized and united with the First Seventh Day Baptist Church of Westerly. She loved the church and the cause of Christ. The Bible was a source of comfort and joy to her.

She leaves to mourn her loss, one son, Charles S. Larkin of Westerly, a grandson, and a granddaughter. She also leaves a brother, James A. Saunders of Westerly, and a sister, Mrs. Lucy T. Tucker of Norwich Town, Conn.

Farewell services were held at the Avery Funeral Home on Thursday afternoon, her pastor, Rev. Harold R. Crandall, officiating. Interment was in Oak Grove Cemetery, Ashaway. H. R. C.

Tefft. — Lawrence B. Tefft, only child of the late Hermes and Etta Satterlee Tefft, was born in Berlin, N. Y., March 25, 1888, and died February 17, 1940, at his home in Berlin.

During the World War he served over seas in Baking Co. No. 334. He was operating a bakery at the time of his death.

He was married to Myrtle B. Riley September 4, 1930. He leaves his widow, an uncle Henry R. Satterlee, and five cousins.

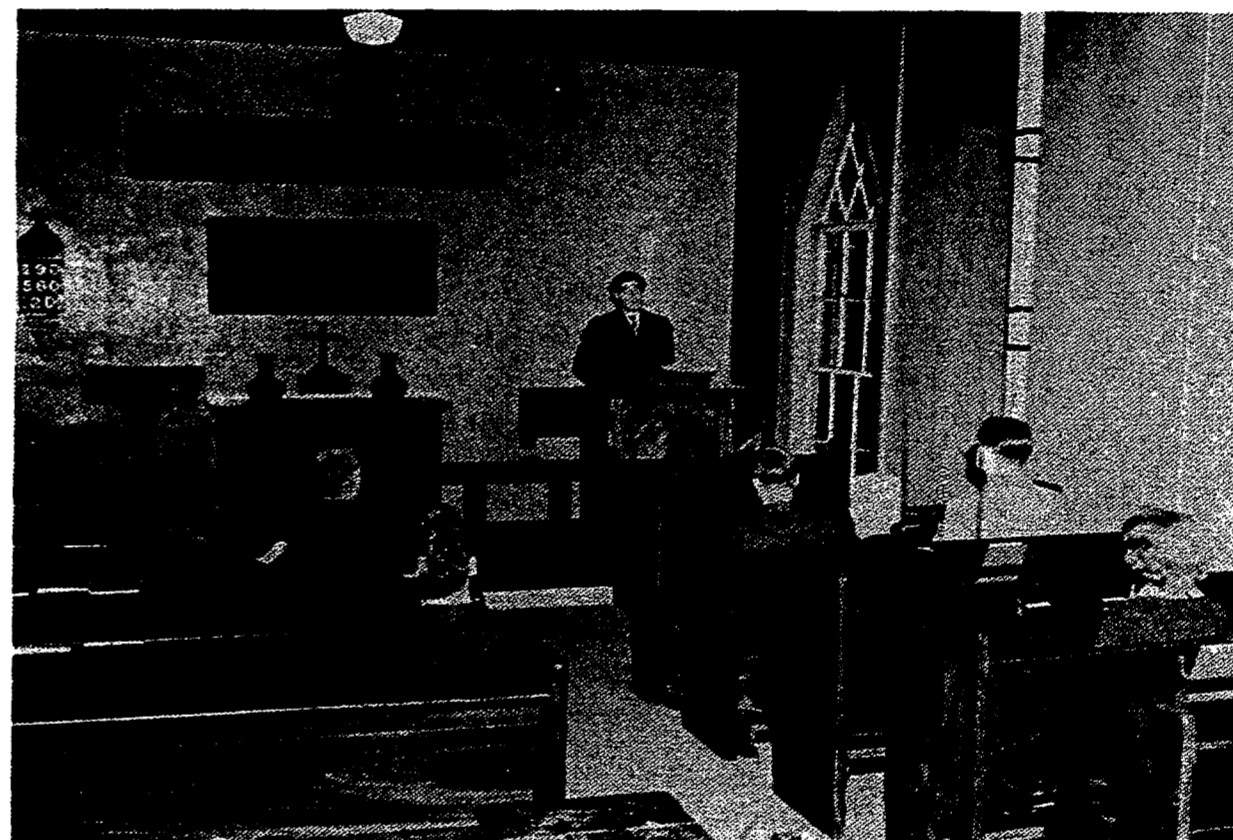
Farewell services at the home were conducted by Pastor L. A. Wing, and from the church by Rev. Mr. Whitehouse of the Baptist Church, and Pastor Wing. The body was laid to rest in the Seventh Day Baptist Cemetery, where a full military service was held. E. S. B.

# The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., APRIL 8, 1940

No. 15



GOTHIC CHAPEL

Class in Homiletics

Alfred School of Theology, Alfred, N. Y.

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# The Sabbath Recorder

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## EDITORIALS

### WHAT MAKES ONE POPULAR?

Most of us like to be popular, to be well thought of, held in high esteem. We like honor, prestige. The question in the above caption would be a good one for class consideration, or group or forum discussion. Different groups, different classes, different ages would likely differ in their answers or appraisals of what constitutes popularity.

Driving in the winning run in a closely contested baseball game, or the final touchdown on the gridiron, often is the making of a hero. That makes for one kind of popularity.

The saving of her school of young children through the Nebraska blizzard of '88 made a heroine of Minnie Freeman, and her name was popularly known for many years.

One may be popular, too, because of his likableness, his unselfish attitudes; because of his cheerfulness, tolerance, and tact. Our readers will readily recall to mind examples of such nature. These traits are within reach and possibility of all, while the makings of the kind of popularity first mentioned may be beyond our call.

The popularity of Jesus grew in his early ministry until his followers found there was something of responsibility to be carried by them. While healing and feeding the multitude he was popular; when pointing out their sin and weakness he lost their favor. As he rode into Jerusalem they strewed garments and palm branches in his way; they thought he was about to lead a popular revolt and declare himself king. When he did not—but was led with thorn-pierced brow before Pilate

—they would crucify him. Carlyle said, "Popular opinion is the greatest lie in the world."

But today the teachings of Jesus continue to make their way in the world, enriching life, building character. Those who most largely and nobly exemplify the spirit and character of Jesus are honored and respected. This is of far greater value than ordinary popularity. Someone has well written, "Glory is safe when it is deserved; it is not so with popularity. One lasts like a mosaic; the other is effaced like a crayon drawing."

### TAVERN PRAYERS

A press release from Houston, Tex., calls attention to a prayer campaign against illicit liquor selling, beer parlors operating within three hundred feet of churches and schools in defiance of law, and other law violations in Houston. Liquor men themselves are reported as estimating that there are now some four hundred fifty such lawbreaking places in that city, some of which are giving free beer to school children, boys and girls.

Early in March a prayer campaign was put on by leaders of the W.C.T.U., led by Mrs. Ruth Horner Godbey, state superintendent of young people's work. Twenty-one women and one man spontaneously were led from Calvary Baptist church for a fifteen-minute prayer session in one of the notorious taverns.

This militant action followed, it seems, a discussion of bad conditions in the city. An adopted resolution, prepared by Captain Edward Page Gaston, honorary W.C.T.U. member and founder of the World Prohibition

Federation, called for stiffer penalties against liquor law breakers. Special stress was laid on imprisonment as well as fines, with padlocking and placarding of premises violating city ordinances. Since the first tavern visit many other Houston places have been prayed in, according to the report.

"A deep impression has been made upon the liquor sellers and their customers," Captain Gaston reports. The captain is an army reservist who was associated with former President Herbert Hoover in World War relief work in Europe, and was attached to the American embassies in Germany and Mexico. He is also national commander of the Patriotic Guard of America, combating subversive influences.

While some criticism has been leveled at the campaign, with some threats, "frequent commendation has been given to the apostolic methods employed." One drinking man is reported to have said he would never drink in a place where women had prayed for him, while a clergyman who read of the Houston crusade preached his first dry sermon in twenty years. The W.C.T.U. societies of the Houston union are also reported as having received new members as a result of Mrs. Godbey's splendid initiative.

If public sentiment is aroused throughout the nation to the degree that the blighting liquor situation and blackening threat merit, the time will be speeded when the traffic will be swept forever from America.

### BERTRAND RUSSELL CONTROVERSY

The recent appointment of Bertrand Russell as a professor of philosophy in the College of the City of New York, beginning in 1941, has attracted wide public attention and division of opinion.

The chief criticism and point of protest is well stated by the Rt. Rev. Wm. T. Manning, Protestant Episcopal Bishop of New York. He first voiced his protest in the New York *Herald Tribune* of March 1, 1940. After presenting a few quotations from Russell's writings on problems of sex and religion, he continues:

Can any of us wish our young people to accept these teachings as decent, true, or worthy of respect? What is to be said of colleges and universities which hold up before our youth as a responsible teacher of philosophy and as an

example of light and leading a man who is a recognized propagandist against both religion and morality, and who specifically defends adultery. . . . Can Christian parents, or any other parents, be willing that their sons and daughters shall receive such teaching as that quoted above and act upon it? Can any one who cares for the welfare of our country be willing to see such teaching disseminated with the countenance of our colleges and universities? And how is it that the College of the City of New York makes such an appointment as this?

No criticism is leveled against Russell's ability to teach or the eminence gained by him in university circles in the fields of mathematics and philosophy. But among all the defenses made—and they are many—none seems to answer the moral issue in Bishop Manning's protest. Rather the ground taken is that of constitutional rights as guaranteed in the Declaration of Independence and Bill of Rights. The defense is particularly summed up in two statements by the American Committee for Democracy and Intellectual Freedom, published in a bulletin of March 23. The first statement posits "the irrelevance of a man's religious and social views in determining his right to teach at an institution of higher learning"; and second, "The obligation of our colleges and universities to present conflicting points of view from which students must make their own decisions about basic issues confronting society."

The most of our readers will be of the mind of Bishop Manning and others who feel that the very foundations of our government, churches, and homes are being undermined by such men as Russell, who flout God, marriage, religion, and morals in their open writings and teaching. A man has a right to believe what he will, and tell it to others who will listen. But we hold that such men and such teaching are not the kind that should be invited in to lead our youth in their formative thinking, and paid from tax payers' funds.

Since the above was written, a high court has written a decision invalidating the appointment.

### EXEMPTION ON THE SABBATH

In the "Answer to Questions" department of the New York *Sun*, Tuesday, March 19, 1940, we find a question and answer of interest to Sabbath keepers. The department handles matters in the field of civil service. We quote:

As I am a Sabbath observer and as the commission has set a certain examination for a Saturday, is there not some way that I can take the examination another day?

ANS.—Yes. When you receive your official notice card announcing the date of the examination, communicate with the commission. Necessary arrangements will be made to enable you to take an examination on a day other than Saturday.

It is often discovered by one who is concerned about keeping the Sabbath that, by fearlessly declaring one's self and his convictions, ways are opened. Too often we are timid and lack depth of conviction to hold steady amidst opposition. Faith, loyalty, prayer, and perseverance will open many a door that seemed forbiddingly barred.

#### ANOTHER SABBATH KEEPER MAKES GOOD

Occasionally we have told the story of men and women who have been highly successful in their chosen vocations and have been loyal as Sabbath keepers. Word comes to us from Farina, Ill., of one in that village who has been a staunch and valuable citizen and faithful member of the local Seventh Day Baptist Church.

E. F. Randolph is reported by the Decatur (Ill.) *Herald* as the oldest merchant at Farina, at the age of seventy-six. Mr. Randolph during the years has been prominent in various village as well as church matters. He is a member of the Farina Building and Loan Association and was its first treasurer and has held other active offices and directorships. He began as a watchmaker in 1883. After three years he purchased the business of his employer. After three years' partnership in the drug and jewelry business, he bought out his partner's interest.

Mr. Hill writes that Mr. Randolph joined the Farina Seventh Day Baptist Church when a young man, and was ordained deacon in 1914. Says the pastor, "I have been his pastor for 'most fourteen years and never went to him for advice or help and was turned away without it. In the fifty years he has been in business here, his store has never been open for business on the Sabbath, and his views concerning the Sabbath are known beyond the limits of the village that houses his business." One can be a successful business man and keep the Sabbath.

#### "THE LORD'S ACRE"

By Rev. Harley Sutton

As the name implies, this plan is based on the use of an acre of ground or some project for the work of the church. James McClure says, "It works! After eight years, the universal testimony is that the Lord's Acre plan is successful. It is adding new life and vitality to the country church amongst country people. It is developing spiritual leadership for the kingdom of God. It is building Christian character in our countryside and is laying the finest kind of foundation for an improving civilization." It is a splendid idea by which many more people are given something to do for the church. Children can raise chickens, have one row of vegetables in the garden, give all the eggs laid by the flock on the Sabbath, raise a pig, a calf, a field of potatoes, etc. Individuals can take a project, a Sabbath school class, a C. E. society, or the whole church. The idea is that this is to be a supplement to the regular pledge where at all possible, and is used in case of particular projects for the church. Of course there are those who could give nothing unless this plan is used. There is a service of prayer and dedication when the project is started, and in the case of field projects a sign with the words, "The Lord's Acre," is put up. There is also a service of thanksgiving and praise when the crops or project, whatever it may be, is ready for market. The Methodist pastor in De Ruyter, who spoke at Farm and Home Week, told how a church in Syracuse helped them by advertising to members what the De Ruyter church had to sell, and thus helped much in the marketing. A Perry pastor who spoke on the same program told of thirty-one acres of buckwheat raised and how many men donated time, tractor use, trucks, fertilizer, seed, etc., and how when over \$400 was turned to the church in a special service, there were many eyes filled with tears. At the Dayton Conference on Stewardship, I heard Dumont Clarke tell of some of the wonderful experiences of churches in the South. One little girl had a hen set. Her mother noticed that the hen had been off the nest quite long when it was very important for her to be on the nest. She warned the little girl that perhaps she had better not expect too many of them to hatch. She said, "Mother, won't God take care of his own eggs?" They all hatched. Of course there is the danger of thinking that the Lord's acre will raise the most. But Pas-

tor Merriam of Perry said that the blight hit their buckwheat just as it did the other acres.

One thing that appeals to me in this plan is that it helps to make people see the connection of God's love and interest in people with their farm and home work. Also it gets people to work together for the church. It helps the social side, as they have their basket lunches when working on the project if it is a group type. Of course it is novel. There will be great interest in raising a pig for the church. In Perry, the newspapers gave a lot of publicity.

It is very important to plan well if this idea is to be used. If there is interest in your church, write to Rev. Dumont Clarke, Religious Dept., Farmer's Federation, Asheville, N. C.

*Little Genesee, N. Y.*

#### MISSIONS REPORTS FROM PREACHING MISSIONS

As already announced, several churches planned to hold Preaching Missions this spring, either before or after Easter, thus taking advantage of the influence which comes from the mind of the entire nation being centered upon Christ, his death, and triumphant resurrection. Reports regarding five of these meetings are already at hand and we hope for others.

Rev. Rolla J. Severance assisted Pastor John F. Randolph at Milton Junction and Rev. Leslie O. Greene at Albion, Wis. Brother Severance reports excellent meetings at both places. During the meetings at Milton Junction, nine young people offered themselves for baptism and church membership. This is a gratifying result, especially to Pastor John F. Randolph and Brother Severance, who have worked earnestly to bring this about.

Beginning March 15th and closing the 31st, Rev. George B. Shaw assisted Pastor Everett T. Harris in Preaching Missions in Ashaway and Hopkinton City, R. I., and conducted a third Mission at Rockville. This was the fourth successive year that Missions have been held in Ashaway, and the second Mission in Hopkinton City. There was a good attendance and a fine interest. People from the adjoining churches of different denominations attended and took part in all three Missions. The emphasis in these meetings was placed upon the encouragement and strengthening of Christian believers. All feel that a great and lasting good has been accomplished.

Other Missions were held this Easter season and it will be helpful if those responsible will send in reports. The Missionary Board fosters these Missions and the missionary secretary will be only too glad to have reports regarding them.  
Miss. Sec.

#### THE MINISTRY OF EVANGELISM

By Rev. Herbert L. Cottrell

The term "evangel" which is taken from the Greek signifies good news or good message. The Anglo-Saxon was "godspel," and in Middle English it became "gospel." So the Greek word "evangel" and the English word "gospel" mean the same. The story of the gospel runs through the whole Scripture from the beginning to the very last passage where we find, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." This gospel is the message of God's saving love, of salvation from sin through our Lord, Jesus Christ. It is foolishness to the unbeliever, but it is the power of God unto salvation to those who believe. Evangelism is the proclamation of this gospel to our friends and neighbors and to the whole world. Jesus' last command to his disciples before he ascended into heaven was "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." This is the first and main business of the Church. If every Christian since Christ's command was given had only been true to his trust of evangelizing the world, would there be so much wickedness, infidelity, and heathenism in the world today? How can the good tidings of salvation be best carried to the world? How can men be won for Christ?

The great means that has been used from the earliest time down through the ages is the inspired preaching of the servants of God. The word "evangelism" comes from a Greek verb which is translated in the New Testament, "preach the gospel." This Greek verb is used many times in the New Testament.

Thus the apostles carried forward the work of evangelism by preaching. The ministers of today need to appreciate more their great privilege and responsibility of rightly preaching the glorious gospel of Jesus Christ. Someone has said that the pulpit is the minister's

throne. What should the minister make of his pulpit? A platform for the mere discussion of political issues, science, and philosophy, without any connection with moral and spiritual issues? These methods of preaching may be interesting; but if the real aim of the preacher is to lead men to Christ as well as to attract and entertain hearers, to secure conversions rather than merely show his knowledge, the great bulk of his preaching will not be of this kind. He should aim rather to present those truths that awaken faith in God and the Bible and lead Christians to deeper consecration and service. He will strive, as Peter did on the day of Pentecost, to deepen in his hearers the conviction of sin, encourage them to a wholehearted decision for Christ, and then faithfully feed them with the Bread of Heaven. There should be in the heart of every minister the feeling that he has a message, a feeling of divine compulsion that will not let him rest until he has delivered that message, a feeling that so often stirred the heart of that great Apostle Paul and led him to exclaim, "Woe is unto me if I preach not the gospel."

But the duty of carrying forward the work of evangelism by preaching the gospel is not limited to the ministers. Every church member, every Christian, regardless of his secular calling, is called to preach the gospel—perhaps not always from the pulpit or public platform, but in his daily walks of life. Evangelism, preaching the gospel, is telling the good news of the kingdom of God; and you, whoever and wherever you are, can do that just as well on the farm, in your office, or in connection with your business or social life. Herein lies the weakness of many churches in that the church members feel no responsibility in the work of personal evangelism. Church members, in their sphere of life, if they are truly Christians, are just as much responsible in telling the good news of Christ to others, evangelizing, as the ministers.

Some years ago a well-known Christian was stopped on the street by a friend with the question, "Mr. R—, how long have we known each other?" After a moment's thought, he replied, "I should think about fifteen years." "You claim to be a Christian, I believe." "Yes, I do." Then his friend asked, "Do you really believe I must accept Christ as my Savior if I am to be saved?" "Yes, I do believe that." Then, the still more significant ques-

tion, "Do you care whether I am saved or not?" "Why, certainly, I do." "Well," said his friend, "I do not want to hurt your feelings, but I do not believe it. As you say, we have been good friends for fifteen years; yet in all these years you have never once mentioned Jesus Christ to me. You are a leading business man of this city, and if you had ever told me that Christ is precious to you and that he had a right to my life and that I needed him as my Savior, I would have listened to you with respect. But you never did it. We have talked about everything else under heaven, but never once have you mentioned Christ to me. Of course when I ask if you care whether I am saved or not, you say you do; but don't you think if you had cared one little bit, you would have said something to me about it in fifteen years?"

With shame and startled surprise, as he faced the fact of his actual unconcern, however much he might have professed to care, the Christian confessed that he had often dodged and shirked opportunities that God had put in his way to speak for Christ. But that incident marked the beginning of a great change in his life, for thereafter he became a great winner of souls. How many lost ones are wasting their lives away, treading the downward paths of sin, feeling like David of old, when he was a wanderer driven from home and hiding in caves from the persecution of Saul, that no one cared for his soul, because you have not spoken to them about the love of Christ? Christians need to feel their personal responsibility for evangelism.

Evangelism means more than preaching the gospel to the lost. Christian people need the gospel of cleansing, of personal responsibility, of inspiration and comfort. They need a deeper and more spiritual understanding of the life, character, principles, and spirit of Christ. The Sabbath school should be made a powerful agency for educational evangelism. Instruction concerning the Bible, the history of God's people, the conditions of salvation, the inevitable destiny of the sinner and the disciple of Christ—these things cannot help but prepare the earnest seeker after truth for decision for Christ and the larger life. But the Sabbath school teacher is at least a partial failure if she does not realize that the great end of her teaching is not merely instruction, but through her instruction, to lead her scholars to Jesus Christ. One mother, many years

ago, caught the vision of the real work of the true teacher, and, one by one, she led all the eighteen girls in her class to Jesus. Soon afterward, she passed away, and those girls, dressed in white, attended her funeral, and as they passed her grave, each one dropped on her casket a white lily in token of their love and appreciation of what she had done for them.

What an influence for constructive evangelism could be felt if the family altar could again take its rightful place in the Christian home, if at a regular time every day parents and children could be heard reading the Bible and praying together. What a lasting impression on growing youth to know that father and mother considered religious worship of so great importance as to make it a regular and necessary part of their daily routine!

How many agencies there are at our disposal for effective evangelism! The regular public church services, pastoral calls, visitation campaigns by earnest Christians, sane revivals, the family altar, well-conducted Sabbath schools, Christian Endeavor societies and socials, organized to save others—these agencies and others have been the God-given means of winning millions to Christ and nurturing countless multitudes of professed Christians. But the best of agencies will fail in realizing their true aim unless the worker remembers to go often into the upper room and pray for a renewed endowment of power from on high, with which to meet his divinely appointed task.

Is the fire going out? We need the admonition which Paul gave to Timothy, "Stir up the gift of God which is in thee." The original exhortation has reference to the kindling of a fire or starting it to new life as by a bellows. See that you kindle up into a blaze the spiritual gifts that you have. Fan the flame! This we must do if religion is not to become a dead, stationary thing. Keep the heart fires burning. You may warm yourself by warming others, as did the Alpine traveler when he carried his freezing companion. We can truly carry out this Ministry of Evangelism only when we have hearts that are aglow with divine love, minds prepared and trained for his service, and lives fully consecrated to God and sold on the proposition that "*He that winneth souls is wise.*"

"Prejudice, like the spider, makes everywhere its home, and lives where there seems nothing to live on."

## WOMAN'S WORK

### PROGRAM FOR 1940

(Recommended by the Fifteenth Conference on the Cause and Cure of War, Washington, D. C., January 22-25, 1940)

#### Issues Requiring Earnest Study and Immediate Action

War is today a major destructive force in our civilization. This is true in spiritual, economic, political, and cultural affairs, as well as in all human relationships and welfare. It is incumbent upon us to strive against it.

To create a world without war we believe it necessary to erect organs of international action through which each nation may exercise responsibility for achieving the common welfare, may accept limitation of its own freedom of action where an international judgment declares the common good will be so served, may deal with its fellows without war and insist that others do the same, and may seek peaceful means to remedy conditions which work harm for itself or others.

We believe that such a program of international organization requires the full co-operation of the United States, and we are prepared to uphold efforts toward this end wherever possible.

We look forward to the establishment of a world order founded upon justice and good will, with a renewed emphasis on moral and spiritual values as fundamental to it.

We recommend this program to our member organizations as a guide for study and as a call to co-operate in effecting the proposals for immediate action.

1. We urge the renewal of the Reciprocal Trade Agreements Act of June 12, 1937.

2. We support the declared policy of the President to keep the United States out of war.

3. We advocate governmental action for financial and economic aid to nations victims of aggression.

4. We support the co-operation of the United States with existing international agencies and urge participation in such as may be created for the purpose of handling peacefully affairs which affect more than the purely domestic concerns of nations.

5. We advocate co-operation in humanitarian efforts, both governmental and private, to alleviate the suffering of victims of persecution, war, and forced migrations.

6. We urge a national defense policy which is correlated with a constructive foreign policy

for peace and which recognizes the economic wastefulness of armaments; to this end we urge the creation of a joint Congressional-Executive-civilian national defense commission to integrate foreign and national defense policies and to serve as a medium to supply the public with adequate information on the subject.

7. We advocate the promotion of Inter-American solidarity through continued co-operation in cultural, spiritual, economic, and political fields.

8. Because of the violation of the Nine Power Treaty we recommend stopping economic aid to Japan and giving economic aid to China. Upon the withdrawal of Japan from China we urge that the United States participate in efforts for a just settlement of Far Eastern problems, including on the part of the United States a reduction of trade barriers, a removal of racial discriminations from our immigration laws, and renunciation of special rights in China.

9. We would support the government of the United States in offers to mediate in the European war when the opportunity arises. We especially urge our government to initiate at the earliest possible moment a conference of non-combatant governments to offer to all nations at war terms of mediation looking toward a negotiated peace. Any mediation efforts on the part of the United States should be accompanied by a statement that it is the intention of this country to work for a just and lasting peace through institutions in whose constitution and operation we would expect to have a voice.

As we face the task ahead we realize that the contribution of the United States to the foundation of a just and permanent peace in the world depends upon the maintenance within our own country of the spirit and institutions of democracy; the guarding of civil liberties; and the maintenance and extension of programs of social and economic justice, which may be seriously handicapped by the rising costs of military defense plans.

NOTE: Additional copies of the Recommended Program for 1940 may be secured at the nominal charge of one cent per copy, plus postage, by writing to the National Committee on the Cause and Cure of War, 1949 Grand Central Terminal Bldg., 70 East 45th St., New York City.

## MESSAGE TO THE CHURCHES

By Rev. Hurley S. Warren

Copies of "A Message from the National Study Conference on the Churches and the International Situation" have been mailed to Seventh Day Baptist ministers, missionaries, licensed pastors, clerks of churches without pastors, and several students for the ministry. It is hoped that individuals and groups will make use of this material so that eventually statements may be made by our churches and possibly by the General Conference.

Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, suggests as follows:

A. If you are a pastor or a layman, organize a study group among the members of your congregation using the Philadelphia Message as the basis of your study.

B. If you are identified with any of the peace, missionary, or educational agencies of our churches, encourage the congregations of your communions to organize a study conference on the Philadelphia model. In this way we shall be able to take this important project to the people of our churches.

C. If you are connected with any of our religious publications will you not comment on the message.

Additional copies of this Message are available from Walter W. Van Kirk, 297 Fourth Avenue, New York, N. Y., at the following rates: Single copy 15 cents, five copies 35 cents, in lots of one hundred or more 5 cents per copy plus postage.

A Study Outline for use in connection with the Message is being prepared. Copies of the Outline are available at ten cents per single copy and in lots of one hundred or more at five cents per copy plus postage.

Corresponding Secretary,  
General Conference.

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

By Allen Bond

Matthew 5: 13.—"Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men."

Salt produces thirst. As the salt of the earth, it is our duty to cause others to thirst after salvation.

Nortonville, Kan.

## JOYFUL SERVICE

By Beulah Bond

The word "service" is taken from the word serve, which means to work for, yield, attend or wait upon, be in subjection to, render spiritual obedience and reverence. So we find to be in service for our Lord we have a required duty to perform. In fulfilling this duty we should first yield ourselves to him. After being fully surrendered we should be obedient to God and his Word. If we do this, we will reverence God and his Word. When we have done these things we will be willing to render true service to our Master with joyful hearts.

We find ourselves longing for a stronger desire to work for the Lord, but we do not seem to know what to do, how to do it, or when to do it. What is wrong? Let us go to God in prayer. Ask him to show us what is wrong and how we can right this wrong in our hearts. He may show us in different ways that we are not desiring him enough, that we should hunger and thirst for righteousness that we may be filled. After we have prayed for this for a while we find our thoughts dwelling more and more on God and his Word. What we have really been asking for is to be filled with the Holy Spirit that we may have righteousness, for we have none in ourselves.

Now we are getting to the place where we want to yield ourselves fully and completely to the Lord. When we truly get to this place in our Christian life we are willing to say—and mean it:

I want to be what you want me to be.  
I want to say what you want me to say.  
I want to go where you want me to go.  
I want to do what you want me to do.  
I want to give myself and all that I have to you.  
I want to be washed in the blood of Jesus and know that my temple has been cleansed of all sin with divine fire.

John the Baptist tells us that he baptized with water unto repentance, but Christ shall baptize you with the Holy Ghost and fire. He thoroughly purges our temple and burns up the chaff with unquenchable fire. This is a very important step. Christ does this only when we are willing and ready and do yield ourselves fully and completely to him. Therefore we should not be discouraged, even though it takes months or even years to accomplish this wonderful step in his plan of salvation.

It is not easy to surrender ourselves and all that we have to him, even when we want to or think we want to. So we must ask God to help us yield ourselves. All things are possible with God and when this experience happens in our lives we feel a miracle has been performed, and so it has, for the spirit of God has come in to dwell with us. When the spirit of God comes in to dwell with us we are told in his Word that we have peace, joy, and happiness. We find something wonderful has happened to us. We are new creatures in Christ Jesus. We love God with all our hearts, we want to work for him, we want to serve him more than anything else. We want to help others to know and love him.

We find now that joyful service comes to those who truly know the Lord and have fully surrendered themselves to him. He will help us at all times in everything we do by giving us power, strength, and faith. What more could we ask for? No wonder there is joyful service in working for one who is so full of love, so wise, and all powerful.

Those of the world call to us to come with them and have a good time dancing, smoking, and drinking, but we know this is only false joy that they are using to try to fill the place Jesus wants to take, and should take in their lives.

This verse from the SABBATH RECORDER expresses very clearly many of the things I have been trying to say:

"Oh, make him the Master of all you have,  
The Lord of your heart and soul,  
Yield him all yourself for a dwelling place,  
And let him take the whole;  
He will do for you, he will work with you,  
He will reign in your life alone,  
And you'll find the blessing that you have missed,  
And the joy you have never known."

Dodge Center, Minn.

## FINDING THE BEST

(Paper given by Mr. C. E. Brush at the New Year's C. E. Rally at Boulder, Colo.)

The general theme, I am informed, is "Growing up." I do not claim to be grown up, and never hope to be. So long as we are green, we are growing. When one ceases to grow he is only dead timber. It was suggested that I tell of the dumb things I did while growing up. At first I declined, as that would have been too big an undertaking. Speaking of dumb things, it is only natural

that individuals should go through these experiences. I can only say my life was normal and it would be impossible to speak of all the happenings along this line. I will call to your attention just one such experience that occurred. During the World War I was placed down the list pretty well and was not called on to go over seas. In the meantime I married. Now I think of my friends who volunteered and had to fight only a few months, while I have had to fight for over twenty years.

Girls, do not be discouraged at anything I may say here. If you can catch a young man this year, I am for you. Just look before you leap, and if you do not succeed you will have another chance before long. After all, what is a year or two?

Our unsuccessful experiences are what educate and prepare us for the better things. They make the brilliant efforts stand out more prominently, and we are reminded of the words of the poet when he said:

"This world that we are living in is mighty hard to beat;  
We get a thorn with every rose, but aren't the roses sweet?"

Let us draw a lesson from the lives of several out-standing men with whom we are all familiar. Abraham Lincoln was a failure in business at the age of fifty. He had run for public offices many times but had always been defeated. Many, no doubt, would have classified him with those who could not succeed. Yet he was undergoing experiences which made him one of the greatest men the world has ever produced. Thomas A. Edison was thrown out of public schools after attending three months, and was declared an imbecile. This seemed only to prepare him to give the world more patents than any other inventor in history. Coming down to our present time, let us turn our minds to a great radio character. After being buffeted about in the wind and storms for perhaps fifty years or more, a tree was seasoned and was shaped into a wonderful figure—and even though some people called him a "blockhead," yet Charlie McCarthy lives on.

And now because of our varied experiences we have found it good to be here at a gathering of this kind, where the best things of life have been searched out. I am reminded of the shepherd boy and the Key Flower. As the old Swiss legend goes, there was a flower growing on the side of the mountain that

would unlock a certain cave, and one could have access to all the riches he wished that were stored in the cave. The shepherd boy found a flower different from all the others, and taking it to the cave the door opened and he went in. Taking bags and filling them with all kinds of precious jewels he started to depart, but the keeper told him not to forget the best. Thinking he had made an unwise choice, the boy emptied the bags and searched out the choicest jewels and started to leave with them. The keeper warned him the second and even the third time not to forget the best. The shepherd boy departed. The cave door closed behind him. All the jewels turned to dust, for he had forgotten the best. He had forgotten to take the Key Flower with him, and all was gone.

Looking on such gatherings as this and other activities of the young people of the Seventh Day Baptist Church at Boulder, we know they have found the Key Flower.

### SABBATH RALLY DAY

MAY 18

Are you thinking about Sabbath Rally Day? What are your plans? Are you going to make this a significant day in your church program? Are members of your group preparing essays as was suggested in the SABBATH RECORDER of March 11?

### TRACT-A-MONTH CLUB

In a recent issue of the SABBATH RECORDER this plan was presented to the young people. A few requests for membership have been received by the young people's editor. Two of our young people have the following to say:

"I am very glad to have an opportunity to receive twelve tracts a year from the Tract Board. As the young people of our denomination ask for and receive more voice in Seventh Day Baptist affairs, so will our faith and church have more vitality."

"I have just finished reading about the 'Tract-a-month' Club, and I am quite interested and would like to join in such a fine movement. It really ought to be a 'Tract-a-week' club—or even more frequent!"

"Wisdom declares that the Church is vital to the life of our community. We cannot afford for the good of the kingdom of God or the welfare of our own neighborhood to permit the Church to lower its standards of service."

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

When I read the last RECORDER today and saw that you did not have a letter to put on the Children's Page, and I, like lots of others young and old, was disappointed, I thought that some would say, "Perhaps I am to blame," and then would say that they would come across, and in the next and next RECORDER you would hear from them.

A good many of us intend to go to Battle Creek to the Conference in August. Would it not be nice if some time during the meetings Mrs. Greene would call together in some room the children that write for the Children's Page? A good many may never have seen Mrs. Greene, but I saw her before she was a mother or grandmother, and I was not a grandfather or a great-grandfather then.

Truly yours,

E. D. Comstock.

Dear Mr. Comstock:

Thank you very much for your good letter. I do appreciate your thoughtfulness in writing and hope it will spur on many RECORDER children and others, both young and older, to write. As doubtless you noticed, there were two fine letters last week, but as you see yours is the only one this week.

I always attend the children's meeting, which Miss Ada Keith conducts during Conference week, so I have a good chance to meet most of the children in attendance who write for the Children's Page, and sometimes she has them write letters to me at that time, so you see I do not need to call them together; I can go to them instead. I am always given a chance to talk to them and tell them stories at that time. One of the little girls, who has been writing to me, when she first met me at Conference, remarked, "I didn't know you were so old."

Next week I am expecting to have a goodly number of letters for our page, for my RECORDER children are a very faithful band.

Sincerely yours,

Mizpah S. Greene.

Dear RECORDER Children:

Since I have no children's letters to answer this week, greatly to my disappointment, let us think and study about, The Law of Kindness, taking as our memory verse, "Be ye kind one to another."

Everyone loves boys and girls who are always ready to show a kindness to others; who are kind in their treatment of their parents, their brothers and sisters, their school mates, their neighbors, and even those who may be unkind to them; who are kind not only to people but to animals as well. Such boys and girls are sure to be true to their country, their school, their family, and to Jesus, who is our perfect example of kindness.

Did you ever hear the story of the little boy who wanted his mother to pay him for everything he did for her? So she told him to keep a record of all the things he did for her in one day and she would keep a record of all she had done for him. When they compared their records at the end of the day her list of kind deeds was so much longer than his that he decided he had been more than paid already.

Perhaps you have heard, too, of the little girl who lived near the home of President Lincoln. She was all ready to start on a journey. When the time came to start for the station there was no one there to carry her trunk. She was crying bitterly when Lincoln came by. When he learned what was the matter, he lifted her trunk to his big shoulder and hurried with her to the station where they arrived just in time to take the train.

Then perhaps you know about a little boy named Tommy who wanted so much to be a soldier and join in the parade. His little friend Bobby could run faster than he and had joined the parade far ahead of him, when Tommy nearly stumbled over a little dog who lay crying in the road.

"Poor little dog! What's the matter?" stopping and lifting the little dog in his arms. Then he discovered that the dog's paw had been crushed by a heavy cart. He sat down at the side of the road and bound up the hurt paw with his handkerchief. At last he got up with the dog in his arms and started for home. It was too late now to follow the parade.

"I can't be a soldier now," said Tommy to himself, and he could hardly keep the tears back.

"Why not?" said a deep voice at his side, and Tommy looked right up into the eyes of a real soldier who had dropped out of the parade and was going home.

"You *are* a soldier now," said the soldier, and he showed the little boy the gold star he wore on his coat. "This star was given to me because I carried a wounded friend, just as you are doing."

"Didn't you march in any parade?"

"Not that day," said the soldier.

"And do you think I can be a soldier?"

"You *are* a soldier," said the real soldier again, stroking the dog's head.

### FROM OUR READERS

Dear Editor Van Horn:

How true was that statement in a recent RECORDER—"A high standard of worldly living has produced a low standard of Christian giving."

The Spirit of God does not seem to be emanating from our fine material surroundings. If it did, our chief concern would be missions. Material possessions are proving to be the handicap that God says they are. We sell ourselves too easily to material gods.

Just thoughts from a subscriber.

May you be guided by his plan for us his children.

### OUR PULPIT FAITH AND OBEDIENCE

By Rev. E. A. Witter

Texts—Matthew 9: 9 and Acts 12: 7.  
Scripture lesson—1 John 5: 1.

There is nothing more fundamental to a successful business engagement than the possession of faith in one's ability to cope with the business in hand, unless it be faith in the ability of the business itself to grow and meet certain needs of the surrounding community. If this proposition be true, then we find that faith is a fundamental element entering into all of life's activities.

The want of faith fills one with hesitancy and fear—if it does not lead to indifference and absolute refusal to make an effort or a move to undertake the task or business proposed. A lack of faith makes the difference between the laggard, the indifferent, and the enthusiast.

Faith in one's ability to meet the requirements of the undertaking is the key that unlocks the door to success in that line of business. To illustrate:

There was a certain business that so lagged it was a source of great anxiety to the proprietors; several changes in managers had been made, but no improvement in the business. A young man looking for a job learned of the conditions. Being possessed of real confidence in the business and in his native ability to study it and adapt himself to conditions, he asked for the place as an opportunity to prove his ability to make the business a success. He was willing to undertake the job at a ridiculously low wage. He was given the job. The sustaining power of confidence in the business and in himself drove him on in his effort for success. These two elements of life were very essential to the success desired. In a short time the proprietors had given him a "raise" of nearly one third. That which gave to this young man success will give to any person, with real ability and readiness to study conditions and a willingness to adapt himself to the business in hand, a real and desired success.

This unquestioned truth is not to be applied alone to the business world; it is just as applicable to any of the chosen activities of life. One of the fundamental teachings of the Bible of importance to man is, that he is willing to trust and obey God.

This is the theme of our discourse this morning. In the first part of the fifth chapter of Luke is to be found a very interesting incident in the life of Christ, an incident illustrative of the method Jesus used in preparing the disciples to carry on the work he had begun. It seems that great multitudes were following him to hear his gracious words and to look upon the wonderful works of healing that were resulting from his touch or in answer to his word spoken. Let us read Luke 5: 1-6.

What a satisfying result of following directions given. We should not lose sight of the answer Peter gave when Jesus told him to "Launch out into the deep and let down the net." We see in that answer the tone of discouragement because of unrequited labor. "Master, we have toiled all the night long and have taken nothing." There is no incentive to make another effort now; it is useless to do so. What a picture of discouragement. We see no cause for wonderment.

This reminds me of an incident in my own life. In a certain church where I had been pastor for several years it was voted to ask Rev. James H. Hurley to come and hold a series of meetings. For four weeks previous to his coming some three prayer meetings had been held each week as a preparation. At those meetings was emphasized the importance of depending upon the lead of God's Spirit rather than upon the work of the evangelist. Elder Hurley preached with all the vigor of his consecrated life for some time, and not a soul seemed moved. He became sick and gave up the work. It was arranged for the pastor to go on with the work. Some two weeks were given to the work and no awakening was seen. At the close of the sermon one evening the pastor called a layman to come to the pulpit and help him with the after meeting. After the singing of several songs the pastor whispered to the brother "We had better close," as there seemed to be no response. The brother said, "Let's sing another song, maybe there will be a start." Discouragement filled the pastor's heart. God's Spirit was soon manifest and before closing that night many came forward seeking salvation. The floodgates were opened and ere another week passed there was a wonderful ingathering. Prayers were answered, faith was strengthened, new life was given to the church.

There should be real gladness in our hearts that Peter did not stop in his answer with that first sentence. I think Peter, having listened to the gracious teachings of Christ, felt ashamed to complain of his night of failure. I think that his further answer reveals the fact that he had been stirred to believe in the power of Christ to turn defeat into success. Listen. The cords of an awakened heart are breaking forth into vibrant sound. He answers, "Nevertheless, at thy word, I will let down the net." Courageous faith is manifest, a faith that marks all of Peter's after life, except one season of trial; it is a faith that led him to the cross. "And when they had done this they inclosed a great multitude of fishes, and their net brake."

If you would know the wonderful beauty and spiritual depth of this incident, read the whole narrative thoughtfully and meditatively. It is an outstanding manifestation of the workings of divine power. "And when they had brought their ships to land they forsook all, and followed him."

Another example of this purpose of life is to be found in Matthew 9: 9, where we read, "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he said unto him, Follow me. And he arose, and followed him." Mark this readiness to leave all that promised life and support, and follow after one who had no place to lay his head, no evident means of giving support with the essentials of life. Such an act can be nothing but an evidence of faith in, and readiness to render obedience to, the leader or teacher whose cause one has espoused. From a worldly point of view such following would be wanting of sense and good judgment. Think you it is unwise to believe that in Matthew's spiritual nature there was a vision of Christ's Messianic nature that gave to him confidence in the service he was asked to render?

Now let us turn to Acts 16: 25-33, and see what further we find to help us in our study of this question of "Faith and Obedience." This is another marked manifestation of faith and a readiness to obey God. There are many more incidents to be found in the Bible that might be used to illustrate the value of faith in God and obedience to his teachings.

But there is another phase to this question that I want to consider before we close. This is brought to our attention in an experience of Peter recorded in Acts 12: 7. Let us read that we may get the experience fully in mind. "The angei of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he said unto him, Cast thy garment about thee, and follow me." How many times in life is there need of quick response to a call or a demand placed upon us, or there follows a failure to enjoy the reward promised. Delay may be the cause of a failure to render the service one would be glad to render.

I knew a young woman, who in the midst of a joyous evening gathering, felt keenly the need of going quickly to a certain point on a river bank; without delay she dashed through the darkness of night, reaching the point desired in time to save the life of a discouraged friend who was at the point of drowning. Delay would have been the means of causing long continued sorrow as well as loss of life.

You and I will be wise if we rise up quickly when the Master calls us to definite action. "Today, if ye will hear his voice, harden not your hearts." That is as much as to say, delay not.

It is doubtless true that in your hearts today there is a desire, a well formed wish that your city, that the world, might come into the joy of a life "hid with Christ in God." I believe this is a desire in keeping with the wish of God's own heart.

A commander once stood before a regiment of his men and said, "There is a dangerous piece of work to be done. I don't want to send you into that danger, but I want to have volunteers. While I turn my back upon you, I wish every one who is willing to go with me into that danger to take one step forward." After a moment's silence every man took one step forward. When the commander turned back and saw the solid line, he said, "What, is there not one man willing to go?" To this was the response, "Every man is ready." My friends, that is the spirit God will bless in service for him. The city, the world, will not be brought to the Lord unless all are ready to go with him to the task. This desire of God that we should surrender to him in the service of life is manifest in the words of Jesus, "Go ye into all the world, and preach the gospel to every creature, . . . lo, I am with you . . . to the end of the world." "Ye are the light of the world." "Ye are the salt of the earth." "Ye are my witnesses."

This is a personal and individual matter. Are you a follower of Christ? Have you felt the call of the Spirit? Then the word is to you, "Go ye." Do you want to see the world coming nearer to God, then the call of the Lord is to you, to "take up your cross," to "put on the whole armor of the Lord," not tomorrow, or some more convenient time, but today. Now is the time for you to get about your Master's business. The future will bring the reward.

Enter ye in at the straight gate, herein will be heard. "Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world."

Let us join in the thought expressed by the song writer.

"Come, we who love the Lord,  
And let our joys be known;  
Join in a song of sweet accord,  
And thus surround the throne."

## THE PRESIDENT AND MYRON C. TAYLOR

(Released by Federal Council)

New York, April 2, 1940.—The Federal Council of the Churches of Christ in America today made public a letter from President Roosevelt reaffirming that the appointment of Mr. Myron C. Taylor "does not constitute the inauguration of formal diplomatic relations with the Vatican." President Roosevelt's letter also explained that the description of Mr. Taylor as having "the rank of ambassador" was used only to indicate that "for social purposes" Mr. Taylor has a rank "corresponding to ambassador."

President Roosevelt's letter, which was dated March 14, was sent in reply to an inquiry made by Dr. George A. Buttrick, president of the Federal Council of Churches, on February 27, in which Doctor Buttrick had asked the President to state publicly that the interpretation made by a Vatican jurist on February 13 is contrary to the President's understanding. Doctor Buttrick's inquiry was made because the Federal Council's Executive Committee on January 26 had warned that if the appointment should "prove a stepping-stone" to diplomatic relationships, the council "would feel obliged in good conscience to oppose it."

In making public the correspondence between Doctor Buttrick and President Roosevelt, the Executive Committee makes the following comment:

We are gratified to receive the personal and official assurance of President Roosevelt that "this appointment does not constitute the inauguration of formal diplomatic relations with the Vatican."

This assurance, however, does not cover the entire ground of our apprehension. The unwarranted interpretation of the appointment to which Doctor Buttrick's letter called attention has not been explicitly denied.

We reiterate our declaration of January 26, and reaffirm our eagerness to join with men of all faiths in endeavors for world peace. We also declare again our unswerving adherence to the historic American principle of the separation of Church and State.

"Money may multiply and glorify life. To get money you invest some of your brain, your nervous energy, your muscle, your life-blood. When thus obtained money is yourself transmuted into the usable currency of the kingdom. Through it you multiply yourself so as to work with God in needy places around the world."

## CHINA MESSAGE TO THE SABBATH RECORDER

By Mary Ross Davis

What must our heavenly Father think of his children's trying to handle ugly situations with the same ugly instruments and means which the opposition wields? Only a contest—a competition ensues.

How is a madman, who may attack our own, to be disposed of? Are we to use his ways and his equipment? Fear set him off in the first place; the application of more fear technique will not make him less fearsome. Insight into the whys, the causes of his illness, and application of remedial measures sound like common sense and an intelligent approach. To destroy him, if so be, may only whet the desire of his successor to roll up his sleeves, think up intensified murder, and begin all over. What surgeon would seek to heal his patient by shooting him dead?

Back of every disease is a cause, a crying need. The cause must be understood in truth, the need discovered, and supplied. "The first casualty of war is truth," and "When war commences, truth is sent on a vacation."

Needed: Ten thousand *peace lovers*? Nay, more. Ten thousand *peace creators*. This is expensive business being peace creators. It may cost us dearly. We shall need to employ sacrificial ways of attaining healing. Am I willing to pay? Is my country ready to pay? Am I willing to be a wee bit of leaven in the spread of true peace?

The only peace an individual or the world needs is the peace of God's will.

Thus have my reading and my thinking run in recent months.

And now from Burma, comes Miss Ma, a Christian woman with a message to the Chinese, her ancestors, and to us all. Her grandfather was the first baptized Christian in Burma. Her message is too important to withhold. To the Chinese she spoke frankly something like this:

You are paralyzed with fear, agony, and heart-ache. You can't move at the pace God wants you to. Justice would say we should be sorry for ourselves. In Colossians three, as Doctor Goodspeed has translated it, these words are found: "Forgive, even if you have reason to be offended."

And to all of us she spoke as frankly:

What kind of peace are we getting ready for? God will hold us responsible for our own attitudes in our own country. When we have God we have the answer.

It is not human beings who are going to hurt us, but our fear, our greed, our hatreds. We are our own enemies. We must face the question, "Where should we be different?" Not "where should others be different?" A few people seeing straight in Burma in a crisis recently changed the whole country. Paralysis will get us nowhere. In fierce cold we can't stop or we shall freeze. If we are feeling sorry for ourselves we can't think, or feel, or see straight. We must have a burning passion for our country's righteousness, find the answer, which is God, and then give it.

What should be different in our government? in our homes? in our schools and universities? in our business? Not indifference, but out-going of ourselves must prevail.

If Jesus left our country, what would happen? You white people, don't you dare to think of yourselves as foreigners. You are just ordinary human beings. We are all to be maximum in the place where we are. Keep our personalities, but lose our individualities. Take on the wrongs of the situation in which we are as if they were our own personal ones.

Keep your eyes on God. In exchange for our acceptance of it, God will give us the passion he wants us to have—passion, vision, plan, action for a changed world. The fire will spread from person to person.

Miss Ma closed with this:

I learned from a group of Japanese Christians that the cause of war is in myself.

"Father, forgive the cold love of the years,  
As in thy silence we bow.  
Perish our cowardice, perish our fears;  
Kindle us, kindle us now."

"Lord, we believe, we accept, we adore,  
Less than the least, tho' we be;  
Fire of love, burn in us, burn evermore,  
Till we burn out for thee."

We must take Christ into every part of life, but let him tell us where to concentrate. God will give us everything that we will accept.

### DENOMINATIONAL "HOOK-UP"

Since no communications from churches or other "Hook-up" material is in hand this week, we are submitting from a newspaper clipping sent in by one of our readers and a frequent contributor something concerning "progressive education" from

Colorado

There is a rumbling in the Colorado Rockies, and it's not because of volcanic action, a landslide, or any other physical manifestation.



Rather it's a social problem, the essence of which is a sharp reaction among school teachers of Colorado, both rural and urban, against so-called "progressive education."

The attitude of more than one thousand representative Colorado teachers was revealed recently in a study made by Dr. Robert A. Davis, professor of education and director of the bureau of educational research at the University of Colorado.

Colorado teachers believe, according to Doctor Davis' findings, that "the 'newer' education is cheapening the general quality of the education process"; that "education is being made too easy"; that "pupils do not have enough discipline in the school and the home"; and that "the school is spending too much time in trying to educate the 'whole' child, mentally, physically, socially, and emotionally."

#### Too Many Activities

The teachers also assert that "schools today are so overcrowded with extra-curricular activities that it becomes necessary to shirk the formal subjects of the school," and that "the organization and methods of the school encourage too rapid coverage of subject matter, a condition resulting in a high degree of superficiality both in reading and learning in general."

While Doctor Davis set out specifically to ascertain the major teaching problems of representative Colorado teachers, the attitudes, either stated or inferred, which the instructors expressed toward "progressive education" proved to be by far the most interesting result of his study.

#### Reading Ability Poor

"Poor reading ability seems to be the cry of teachers of all levels of education, from the first through the twelfth grades," the Colorado University professor declared in listing another major finding in his study.

"This is a point of view which also is held by college teachers, who constantly state that their students are today so seriously deficient in reading ability that they find it difficult to teach any subject.

"... Comparisons of reading ability of students of another era with those of today are not possible, for we have no comparable data; but it is clearly evident that educators generally complain more today about deficient reading than at any other time in our history."

#### 1,075 Return Forms

In conducting his investigation, Doctor Davis sent question forms to 1,300 elementary, junior high, and senior high school teachers in 250 representative school systems, not including Colorado's three largest cities, Denver, Pueblo, and Colorado Springs, since these school systems have their own research staffs and facilities.

Schools covered included the majority in Colorado accredited both by the North Central association and the University of Colorado. The size of the instructional staffs ranged from one to 139.

A total of 1,075 teachers returned the filled-in question forms, or 82.7 per cent of the group sampled.

#### Colorado Considered Typical

"The results of this study are particularly significant in view of the fact that Colorado is considered a typical state as far as efforts have been made in it to promote the principles of so-called 'progressive education,'" Doctor Davis declared.

The results are not indicative of the attitudes fostered in teacher-training in any one school or state, since more than half of Colorado teachers have been trained in other states, the research bureau director said.

Professor Davis who took his doctor of education degree at Harvard University, is author of three books and numerous articles on various aspects of education.

—Boulder Camera.

### OBITUARY

Osborn. — Mrs. Bertha Osborn, daughter of Deacon Erastus and Maleta Davis Brown, was born in Milton, Wis., May 3, 1873, and died in Riverside, Calif., March 13, 1940.

Mrs. Osborn was converted in youth and was an earnest Christian through life. For the past thirty years she has been a devoted member of the Seventh Day Baptist Church of Riverside, serving in the choir, the Dorcas Society, and teaching the Philathea Class for more than twenty years of that time.

She is survived by her husband, Glen Osborn; a son, Rev. Lester G. Osborn, of Nortonville; a daughter, Mrs. Maleta Curtis, of Riverside; six grandsons; and a granddaughter.

Memorial services were held March 16, conducted by her pastor, Rev. Loyal F. Hurley and Rev. E. S. Ballenger. Interment was in Olive-wood Cemetery.

L. F. H.

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## TRIUMPH THROUGH SURRENDER

Carlyle took his hat from a hat stand on one occasion, and uttered the wish that at first seemed whimsical, but has much suggestion in it, "Make me king of all that is under this hat." Under anyone's hat is a whole kingdom of character and force and energy. To be king in that realm is to own a great crown. Each of us can make Christ king of that sacred realm. Before his sovereignty none can stand upon their feet. A notable writer said that if Shakespeare came into the room where a company was assembled, everyone would stand up; but if Christ entered, everyone would bow upon his knees.

—Selected.

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