

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.

O B I T U A R Y

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.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., APRIL 15, 1940

No. 16

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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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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EDITORIALS

LOYAL OR STUBBORN?

The writer, the other day, received a note from a friend of most a life time, respected and loved, offering a quotation from some of his recent reading that is challenging and suggestive. It reads:

"Formal education and experience of life often produce the strongest resistance to change, especially as we grow older. Settled down into moral and religious apathy, we may think we are loyal to ethical and religious ideals when we are only stubborn to what we are used to."

We live in a world of change. While one must adhere to his convictions and in his loyalty to truth and right, he should maintain an open mind and heart to all that is good and true.

The trouble with many who have gone through the schools is that they look upon education as a finished product—going through life thereafter with mind closed to new developments or to change of any kind. It may equally be true of the man denied the "formal education" and who has been trained alone by experience.

A pastor encounters this conservatism and opposition to change. "We've always done it this way," cripples many an effort of leadership. "This is our belief; preach it or church support will be withdrawn."

Maybe these were right ways, and correct doctrines. But the attitudes fall within the criticism of the words above quoted. It is very important one makes sure that he is really loyal and not merely "stubborn." He may be in a rut—it is so easy so to slip—so

much easier to be indifferent and complacent than to face the issue of change based on a re-evaluation of truth thought out and thought through.

A plan being made, in the old "oil days," for some needed changes in church and Sabbath school polity was met with the complacency so often experienced in opposition to change. To a statement that "We better be careful how we get out of a rut," a sturdy teamster replied, "When I am driving in a rut, I take the first chance to get out that I can find."

Was it loyalty to one man's religious ideal that kept a church many years from Sabbath morning offerings? That was what it was called. Rather, it seemed opposition to change—for the brother finally consented, saying that he would no longer feel offended by the offering plate passed to him on Sabbath morning. But he wanted it understood he would himself continue to give as he was accustomed to do. It may be we are "only stubborn in our adherence to what we are used to."

The question involved in our thesis should be carried into all the phases of our lives and experiences; of social and economic adjustments; political and governmental affairs; racial and interracial attitudes; national and international relationships.

Do we hold that national disputes cannot be settled by peace treaties? That war must be; is inevitable? That the Sermon on the Mount is not practicable; that the Golden Rule cannot be worked? A stubborn philosophy, a stubborn world need to get out of this rut, or the rut will prove a grave.

Then there is our attitude toward the Sabbath, are we merely stubborn to what we are used to? If that is all, we better get out of the way. But this writer is convinced of the validity of our position as Seventh Day Baptists; convinced that the majority of us should re-examine the ground for our position and then adhere to it from depth of conviction, and not look upon ourselves as loyal, whereas we may be in our moral and religious apathy "only stubborn to what we are used to."

LITTLE ADVENTURES

I. American Bible Society

It was a pleasure and privilege to be the luncheon guest of Dr. Francis C. Stifler, editorial secretary of the American Bible Society, probably one of the greatest missionary agencies of the Church. While other agencies print Bibles available to many, the American Bible Society is turning out millions of copies and distributing them in 1,039 different languages and tongues at a very low price, many below cost. The publications are the base Scriptures, without comment or reference—that he who runs may read in his own tongue, without prejudice or bias.

As one sits across the table from Doctor Stifler and asks and answers questions, he feels he is having a rare privilege. There we learned of a colporteur who, earnestly pursuing his vocation of Scripture distribution in a far distant land, was arrested and thrown into jail. He still carried on, and authorities said he was crazy. Finally the chief of police demanded his release, saying, if he were crazy, he wished they could have more crazy men like him around.

Some of the denominations distributing the most Scriptures of the society are supporting the work with the least assistance, it seems, in proportion to demands made.

When any of our churches, Sabbath schools, or individuals send offerings or gifts for the American Bible Society's work, let that one be sure to identify himself and his gift with Seventh Day Baptists. Better still, send it designated to our own denominational treasurer—Morton R. Swinney, Niantic, Conn. He will get credit, our work will get credit, and the Bible Society will have the full benefit of the contribution.

II. International Justice

Nearly three hours were spent, the other day, by the secretary in a meeting of the Federal Council's Department of International

Justice and Good Will. This, too, was adventure—adventure in good will and peace.

The meeting in part was an attempt to formulate a statement with teeth in it concerning Philadelphia's Conference on the Churches and the International Situation. It might be adventuresome to report anything from that meeting before its findings are acted upon by the council. But after long discussion and deliberation certain resolutions were acted upon which, we hope, will help some.

III. A Farewell at Shiloh

On a very foggy morning, with the family, we drove to Shiloh to hear Pastor Leon M. Maltby speak his farewell words to the good people of that church, where for eight years he and his gifted wife have given unsparingly of their love and service in the Lord.

It was a fine service and a helpful message based on the words of the Apostle Paul to the Philippian Church—chapter 2: 15, 16. Many eyes were dimmed with tears. At the close of the service seven new members received the right hand of fellowship, and each a beautiful new Bible, a gift from the church at the hands of the pastor. The custom of the Shiloh Church to present Bibles to incoming members seems a good and practical one. At least two of the new members joined as recent acceptors of the Sabbath.

The Shiloh Church is losing a conscientious pastor, a Bible student, and an indefatigable and earnest worker for God. By the same token, the White Cloud Church, of which Mr. Maltby became pastor April 1, secures one. We bespeak for him similar hearty support and co-operation in Michigan that he has had in south Jersey.

WHY THEY GO TO CHURCH

After a good many years' experience and observation I continue to be amazed that so many people go to church. Year in and year out, men, women, and children congregate in the churches over the land, all the way from the crossroad meeting house to the large city parish with imposing edifice. True, these places of worship are seldom crowded, but every man who stands in the pulpit is assured of an audience.

A great actor or a gifted singer can crowd a theater or a spacious auditorium; a successful play can "pack them in" for hundreds of successive performances. But the churches are not places of entertainment or amusement, and however able he may be, no preacher can

be a brilliant orator fifty-two times a year. People do not go to church for the same reason they go to the theater, political rallies, and lectures.

People go to church for some profound reason, not merely or solely because of custom, habit, or tradition. They go because of the hunger for God implanted within the soul; the longing for something better than they have ever known, "a yearning upward toward the leaning Face." Or, as the Psalmist has it, "As the hart panteth after the water brooks so panteth my soul after thee, O God."

"Take me to hear a preacher who can tempt me to do the impossible," said Rubinstein, the famed pianist. "I do not care to listen to a preacher under fifty years of age," exclaimed Schumann-Heink to a friend, which is a novel way of saying she preferred to hear a man who had tested out in experience the truths he proclaimed from the pulpit.

Instead of bemoaning the fact that more people do not attend church, it is in order to register amazement that so many do, considering conditions. Able and well-trained preachers are scarce. Comparatively few churches are adequately equipped, with the surroundings for worship uninspired and uninspiring. Wasteful overlapping and foolish rivalries are also in the picture.

Yet on any given Sunday there is no church anywhere without its company of worshipers. The only explanation of this phenomenon is the basic nature of man's hunger for God.

—Edgar DeWitt Jones, in
Religious News Service.

ITEMS OF INTEREST

The Outlook in the Methodist Protestant-Recorder says that "it costs every man, woman, and child in the United States more than \$44 a year to pay the salaries of the huge army workers employed by federal, state, and local governments." The figures are taken from the statistics of the Treasury Department at Washington. More than 3,700,000 workers are employed to do our work, not counting relief workers. The pay roll of the federal government amounts to more than a billion and a half annually. State and local governments employ 2,621,818 persons, costing almost three and three quarter billion dollars annually.

"Ye are bought with a price."

Accompanying a check to pay for back subscription to the SABBATH RECORDER, a brother, George M. Brown, writes from Searcy, Ark.:

"Your welcome letter to lone Sabbath keepers was received some time ago and read with interest. . . . Express my thanks to the brethren for not cutting me off when I got behind. The sketch of Brother Conradi's life was fine. He was an old friend. He has finished his fight.

Your brother in Christ . . .

"Well done, good and faithful servant."

Mrs. Ruth Threlkeld and her daughter for many years in Memphis, Tenn., have been loyal Sabbath keepers and supporters of our work. It was Mrs. Threlkeld who started helping us publish the RECORDER Supplement, some years ago. A letter from her in the morning mail brought a generous check for our tract work. She apologizes for the check not being more (she need not) and speaks of the interests that are dear to all Christians. She is glad to see the article from Pastor Harley Sutton concerning the Belmont Plan, and says it was tried in the Baptist Church where her family worship, with great success. She recommends highly Charles E. Fuller, who speaks every Sunday over the Mutual Broadcasting System on "Old Fashion Revival Hour." On program inclosed she writes, "This man is fine."

These good folks, while worshiping with others and supporting local work, so as not to be "spongers," are loyal Seventh Day Baptists and are not afraid to present the truth to others. When a young assistant pastor discovered their stand, he at once attacked the daughter. Being herself a fine Bible student, she proved too much for him. The mother writes, "We try not to antagonize them—as we have no right to do—but we are glad for them to know our faith, and I think some would believe but they can't or dare not."

"Ye are the light of the world."

THANK GOD

By Geraldine H. Thorngate

Thank God for the darkness,
For it always brings the dawn.
But before the dawn
There never fails to shine
Some star of hope and strength and courage
Through the dark night.
Its brightness is our lighthouse;
Its rays our guide until the day.

"Let your light so shine before men. . . ."

The Interdenominational Bureau of Architecture of the Home Missions Council has prepared a questionnaire which is offered as a guide to standing committees on care of the property in local churches in preventing fire hazards and to aid in discovering possible causes of fires. It is advised that the entire church building be examined regularly and that responsible persons be constantly on the lookout to prevent the existence of conditions that may result in another church fire. A request accompanied by ten cents in stamps or a thin dime will bring the Fire Prevention Blank. Address the director, Elbert M. Conover, 297 Fourth Avenue, New York, N. Y.

"An ounce of prevention is worth a pound of cure."

DENOMINATIONAL BUDGET
Statement of Treasurer, March, 1940

	Receipts	
	March, 1940	Total for 9 mos.
Adams Center	\$ 30.20	\$228.45
Albion		79.00
Alfred, First	79.55	851.65
Alfred, Second		154.50
Andover		13.00
Associations, Conference, and groups		391.20
Group at Sacramento, Calif. ...	2.50	
Battle Creek	22.50	343.00
Berlin		97.38
Boulder		137.15
Brookfield, First	20.00	117.13
Brookfield, Second	12.00	115.50
Chicago		48.00
Daytona Beach		163.05
Denver	8.00	117.75
De Ruyter	37.50	272.07
Dinuba	13.18	33.23
Dodge Center		29.00
Edinburg	7.00	51.00
Farina	25.75	102.50
Fouke	6.07	37.75
Friendship	1.80	20.55
Gentry	2.50	14.50
Hammond		5.00
Hebron, First		17.62
Hopkinton, First	187.00	347.61
Hopkinton, Second		3.00
Independence	12.00	163.00
Individuals	11.00	2,539.49
Irvington		230.00
Jackson Center		5.00
Little Genesee	51.31	319.33
Little Prairie	5.00	24.00
Los Angeles	19.00	61.20
Los Angeles - Christ's		8.00
Lost Creek		50.60
Marlboro	33.62	239.73
Middle Island	6.25	24.25
Milton		1,107.60
Milton Junction		324.79
New Auburn		17.00

New York City		287.88
North Loup	39.00	219.25
Nortonville		70.00
Pawcatuck	255.00	2,005.00
Piscataway	42.60	105.00
Plainfield	176.20	1,038.25
Richburg		44.00
Ritchie		20.08
Riverside	52.73	342.73
Roanoke	10.00	10.00
Rockville	10.00	61.00
Salem		270.53
Salemville	8.87	17.87
Schenectady		5.00
Shiloh		611.34
Stonefort		2.00
Verona	19.70	154.51
Waterford	10.00	128.00
Welton		27.90
West Edmeston		5.00
White Cloud		154.55

Comparative Statement

	This year	Last year
Budget receipts—March	\$ 1,125.32	\$ 1,548.22
Special receipts—March	92.51	97.50
Budget receipts—9 months	11,475.86	10,158.04
Special receipts—9 months	3,008.61	1,307.21

Disbursements

	Budget	Specials
Missionary Society	\$ 497.20	\$ 72.51
Tract Society	126.50	
Sabbath School Board	77.00	
Young People's Board	16.50	
Woman's Board	11.00	
Ministerial Retirement	66.00	5.00
Education Society	71.50	15.00
Historical Society	8.80	
General Conference	132.00	
Seventh Day Baptist Building	93.50	

Morton R. Swinney,

Niantic, Conn. Treasurer.

MISSIONS
EVERYONE WORKING

For success in church, missionary, and all Christian work, everyone must be active. This is Christ's purpose; he does not intend that some shall do it all; and part of the body of Christ cannot do it all. One horse cannot continue to draw, up hill and down, the load that heavily taxes the strength of two horses; and one half of Christ's followers cannot do the work he has laid out for all. If any church or any denomination accomplishes what Christ has laid out for it, all must go on the run.

Not only is there a great loss in the amount of work accomplished when only a fraction of a church or denomination is active, but there is a great loss also in the matter of character building. This is the worst feature about

such a situation. If one is to become Godlike, it is not enough that one fight evil within and without, overcome temptation; one must be active. This is according to the laws of growth in the spiritual realm as well as in the physical and intellectual kingdoms. For one to accept Christ and then not enter actively into Christian work is to make one a spiritual dwarf. This is more than a theory; it is a thing which is taking place before our eyes all the time.

From these considerations it is incumbent upon all that they welcome every opportunity for activity in Christian service and "Endure hardness as a good soldier of Jesus Christ"; and it is imperative that churches and church leaders, denominations and denominational leaders, make it a settled policy to set all to work as far as possible. There are many in our churches who have never been led into active service, and some of these are among the brightest and most highly trained men and women among us.

It is much better for leaders in Christ's kingdom to put others to work than it is for them to attempt to do everything themselves. Sometimes it is easier to perform a task than it is to get someone else to do it; but it is far better to bring as many as possible into the Master's service.

Miss. Sec.

MISS WEST DESCRIBES CONDITIONS IN SHANGHAI

Dear RECORDER Friends:

Spring is beginning to put in an appearance after a more severe winter than we usually have. The warmer days will mean less suffering, but the food problem is much more acute than a few months ago. Some of this high cost of foodstuffs is due to the decrease of the value of the Chinese dollar. This has affected the cost of flour, particularly. However, that cannot account for everything. It takes only four times as much Chinese currency to buy a U. S. dollar, while flour costs over six times what it did previous to the war. Rice is ten times the pre-war cost; potatoes seven times; coal ten times; coal balls, which many of the Chinese use for cooking, are six times the pre-war rate; soy beans, which are the base for many Chinese food products, are selling for at least five times the pre-war price. Fortunately for the very poor, the Municipal Councils are trying to supply them with a very cheap grade of rice at much below the market price. They place a large number of

bags of rice in certain large shops and the needy who are given tickets can go there and buy. The same is being done with coal balls and flour.

The rise in sickness and death goes hand and hand with the rise in cost of proper foodstuffs. With crowded living conditions due to high rents and insufficient house room, "T. B." is on the gain in this city. The step-daughter of one of our school girls died of "T. B." not long since. Three years ago she was chosen as the best all-round physically perfect pupil in the freshman class at Ginning, a girls college then located in Nanking. But war made it necessary for the family to leave their Soochow home, live in the hills for a time, and finally in crowded Shanghai where she doubtless contracted the disease from her associates whose living conditions were poor. This is only one of hundreds of cases.

As I write, we are all saddened by the sudden illness of our Louise Soo, for nine years a teacher in the Girls' School and but recently entered upon her college course. All that physicians can do is being done, but she grows worse. Miss Soo has been a very faithful worker in school and church. We missed her from our school when she began her college course this last month, but to have to give her up forever is indeed a blow to all.

The "China Mission Bulletin" is ready for mailing. Should you have missed your number, please let us know. Mother is trying to revise the list so as to include all of those whose names have been sent in. Let me suggest to those who wish to send money to Shanghai for mission or relief work, please do not use an international money order, but rather a draft or even a personal check.

If any of you sent letters which left the United States after the middle of December and up to the last of the first week in January, we would tell you that they have never been received. Some bags of mail went down with the *Quezon* and others were transhipped and have not been received in this city. We hope our friends will write again. We did not have the SABBATH RECORDER for those weeks, either. Mails are so far apart and we so far away that we do not like to miss any word from you.

Yours sincerely,

Mabel L. West.

Shanghai, China,
March 17, 1940.

"GIVE ME A RECEIPT"

By Dr. Mills J. Taylor

(Associate Secretary, the Board of Foreign Missions of the United Presbyterian Church of North America, Philadelphia.)

A sense of overwhelming indebtedness to the Christian Church which should characterize every follower of Jesus Christ was illustrated in an incident related to me a few months ago by one of our missionaries in the Punjab, India.

A stranger, an aged Punjabi, came to this missionary and drew from his dirty, old gown three ten-rupee notes (a rupee was then worth thirty-eight cents, and from ten to fifteen cents made a day's wage) and said, "This is for the church. Give me a receipt." Then he drew out three more ten-rupee notes and said, "This is for the mission. Give me a receipt." Then he drew out three more ten-rupee notes and said, "This is for scholarships. Give me a receipt." Then he produced a five-rupee note and said, "This is for the pension fund. Give me a receipt." The missionary said, "My eyes were moist! I said, 'Stranger, why all this?' And his simple reply was, 'Years ago I found the Lord here in your mission. I live many miles away now, in Quetta, but I have wanted to do this for him!'"

We Christian men of North America need a similar sense of our indebtedness to Christ which will cause us to release what we are and possess in unwithholding service for him.—Taken from *Layman's Missionary Movement*.

TREASURER'S MONTHLY STATEMENT February 1, 1940, to February 29, 1940

Karl G. Stillman, Treasurer.	
In account with	
The Seventh Day Baptist Missionary Society	
<i>Dr.</i>	
Overdraft, February 1, 1940	—\$1,074.71
Pastor and Mrs. Charles W. Thorngate, Dodge Center, Minn.	5.00
Dodge Center, Minn., Sabbath school	3.26
Transferred from Amanda M. Burdick Scholarship Fund income surplus	28.61
New York City, Church	75.00
Mill Yard Sabbatarian Church, London, Eng.	5.91
Edinburg, Tex., Sabbath school	3.00
Julie E. H. Flansburg, Atlantic City, N. J., for foreign missions	1.00
Withdrawn from Dr. Thorngate China Fund for Dr. Thorngate expenses	103.13
Friend, for China relief	2.00
Albion, Wis., Church, for American Bible Society	1.00
Battle Creek, Mich., Church, for foreign missions	1.00
Milton, Wis., Church	20.00
Milton, Wis., Church, for American Bible Society	5.00
Transferred from Debt Fund savings account to apply on loan	500.00
February share Denominational Budget receipts	406.80
Transferred from Permanent Fund income account	450.62
	<u>\$ 536.62</u>

Verney A. Wilson, salary	Cr.	\$ 33.33
W. L. Davis, salary		22.92
Ralph H. Coon, salary		22.92
Clifford A. Beebe, salary		22.92
Charles W. Thorngate, salary		25.00
Marion C. Van Horn, salary		22.92
Ellis R. Lewis, salary, \$22.92, travel exp. \$63.25		
S.W. Association \$40.00		126.17
A. L. Davis, work in Syracuse		10.00
China payments:		
George Thorngate, salary \$75., allowance \$28.13		\$103.13
Principal Boys' School		25.00
Boys' School		12.50
Incidental Fund		18.75
Rosa W. Palmberg		22.50
Anna M. West		31.25
Grace I. Crandall		41.67
Rev. H. E. Davis, salary \$75., allowance \$12.50		87.50
Heinrich Chr. Bruhn, work in Germany		342.30
The Methodist Book Concern—Bible for Thomas A. Brown, British Guiana		41.67
American Bible Society, Albion, Wis., and Milton, Wis., gifts		1.75
George Thorngate, friend's gift for China relief		6.00
G. D. Hargis, salary \$93.75, child allowance \$12.50		2.00
Luther W. Crichlow, salary \$83.33, rent \$20.83, travel \$15.77, native workers \$39.59		106.25
Treasurer's expense, clerk		159.52
Payments on loan		20.00
W. L. Burdick, salary \$112.50, rent \$25., office supplies \$10.40, clerk \$33.33		500.00
Loyal F. Hurley, travel exp. Pacific Coast		181.23
Interest paid		30.00
Interest saved on renewals of notes transferred to Debt Fund		83.38
Debt Fund share Denominational Budget receipts February		18.53
Net overdraft February 29, 1940 (Amount due missionaries and others for salaries and allowances but unpaid)		52.20
		<u>1,294.39</u>
		<u>\$ 536.62</u>

CHANGE OF ADDRESS

Two of our pastors have just changed pastorates. The change of their addresses should be noticed.

Rev. Albert N. Rogers, from Waterford, Conn., to 472 Hawthorne Avenue, Yonkers, N. Y.

Rev. Leon M. Maltby, from Shiloh, N. J., to White Cloud, Mich.

QUARTERLY MEETING

The quarterly meeting of southern Wisconsin and Chicago churches will meet with the Milton Junction Church, April 19 and 20. The program will be as follows:

Friday evening 7.30—vesper service, by Milton Junction choir; 8 o'clock—sermon by Rev. L. O. Greene, Albion. Sabbath morning at 10.30—sermon by Rev. Carroll L. Hill, Milton; 2 p.m.—address by Doctor Meyer, president of Milton College; 3 p.m.—young people's hour, in charge of Miss Virgie Nelson, Walworth; 7.30—business meeting; 8 o'clock—program arranged by ladies of the Milton Church.

Robert Greene,
Secretary-Treasurer.

WOMAN'S WORK

NEW READING FOR RIDERS

One day in Chicago, a little over two years ago, a young artist boarded a street car. Soon she was gazing absently at the advertising cards overhead. Warily she shook her head, "Cures of all kinds for every imaginable ache and pain—but no remedy for man's greatest malady, sin." Suddenly she stopped, "That's it! Why not advertise the only true cure—all—the living Word of God?" If such advertising can sell synthetic aids to health, then it ought to do an even better job at "selling" the medicine of the gospel of Jesus Christ, she reasoned. Quickly the inspiration took shape and the young artist's head whirled with visions of street cars, buses, elevated and subway trains in key cities across the country carrying the message of salvation on advertising cards.

Thus was born the germ of an idea which today is consummated in Best Seller Publicity—a non-profit organization which plans, produces, and places in public conveyances every month modern advertising cards bearing a Scripture verse aptly illustrated by an attractive drawing or design. And although Best Seller Publicity cards are not yet found in every city in the country, still this novel means of spreading the gospel is on the way toward being nationwide in scope.

Today in Chicago, two thousand street cars and buses carry the cards. That means a million persons daily who might not otherwise see the Word are being subjected to its life-giving power. Meanwhile, public conveyances in six other cities (Rockford, LaSalle, and Ottawa, Ill.; Michigan City, Ind.; Elyria, Ohio; St. Petersburg, Fla.) also are displaying the attractive Best Seller Publicity cards before additional thousands of persons. And as a side line in some cities, still more cards tell out the gospel in hospitals, store windows, and Y.M.C.A.'s.

How effective is gospel advertising of this sort? Listen to Dr. Walter Dill Scott, noted psychologist and president retired of Northwestern University, when he says, "There is indeed no other form of advertising which is presented to so large a number of people for so long a period of time and so frequently." And for further evidence—read a few of the many letters that come to the committee of Christian men and women who direct the affairs of Best Seller Publicity. "When my

daughter came home one night last week she told me she got on the street car much discouraged after a hard day at the office. Then her eye was caught by the verse, 'Whoso trusteth in the Lord, happy is he,' and her troubles rolled away." Another street car rider writes, "The quotations from the words of Christ appearing in the street cars are an inspiration and a blessing, and a real rest to me—and, I feel, to many others."

Significant is the fact that Best Seller Publicity cards are the work throughout of Christians. First comes the selection of the verse. This is done by a committee representing virtually every evangelical church denomination, and final selection is made only after long hours of prayer and consultation. Next in importance is the design. For, according to Best Seller Publicity philosophy since the beginning, every card that goes up in a street car must equal and if possible surpass in attractiveness the commercial advertising cards which surround it. Here the services of well-known artists—all sound Christians—come into play. And obviously such experts as Vaughn Shoemaker, Pulitzer prize winner and chief cartoonist of the *Chicago Daily News*; Francis Chase, celebrated designer; Robert Mackay, Stanley Olsen, and Warner Sallman, noted commercial artists, never lack an audience. Finally there is the printing and again it is the work of a Christian that is contributed to the production of the Scripture text card.

With such a background of development it is no wonder that in popularity Best Seller Publicity cards have enjoyed mushroom growth. Soon after the first cards appeared in Chicago cars, visitors from other cities saw them and returned home to tell friends about this effective means of preaching the gospel. Then the letters began to come in asking how cards for home town display could be secured. Immediately the Chicago committee swung into action, advised local groups on organization, and then offered their own cards at cost of printing. Now local committees are watching with satisfaction as their street cars and buses go out to preach the Word of God.

In Chicago, two years ago, Scripture verse cards first were placed in two hundred fifty street cars. That number was doubled, then tripled, and today together with the cards appearing in other cities, it is difficult to say how many persons daily are thus enabled to

read the Word of God. One thing is sure—and that because it is his promise—that Word never returns void. And because this same Word is "quick and powerful" in convicting of sin and pointing to Christ Jesus as Savior and Lord, the presence of Best Seller Publicity cards in city street cars and buses is an encouraging sight in these dark days.

—Moody Monthly.

NONPARTICIPATION IN JAPANESE AGGRESSION

By Dickson Hartwell

Six important advantages to Japan which could follow peace with the Chiang Kai-shek government and withdrawal of troops from China are listed in an open letter sent today to Mr. Kenkichi Yoshizawa, formerly Japanese Minister of Foreign Affairs, by Roger S. Greene, formerly American Consul-General at Hankow and later representative of the Rockefeller Foundation in China. Mr. Greene, who was for many years intimately associated with commercial interests and political developments in Japan, stated that withdrawal would mean to Japan: (1) Stopping the heavy expenditures on unproductive military action; (2) stopping slaughter of tens of thousands of the best young men of Japan; (3) resumption of normal Japanese industry and the development of trade possibilities due to the European war; (4) the development of profitable trade with China; (5) eventual political co-operation with China which would act as a safeguard against Russia; (6) restoration of world respect.

The disadvantages of continuing the war as an alternative to an immediate peace were also listed by Mr. Greene: (1) The present ruinous military expenditures would continue for a long time; (2) the slaughter of young Japanese would continue, leaving many homes desolate and causing serious economic loss; (3) Japan would have no reliable friend if war should break out between Japan and Russia; (4) important trade relations between the United States and Japan will continue, at best, on a very precarious basis.

Mr. Greene, in addressing Mr. Yoshizawa as an old friend and a true liberal, pointed out that a nation's "true prestige is enhanced by frank recognition of a mistake, and honor is promoted by a return to observance of treaty obligations rather than by continued disregard of pledges." There can be no prog-

ress toward a mutually satisfactory solution of the defects in the American policy toward Japan, he wrote, so long as Japan continues her attack upon China.

Mr. Greene is chairman of the American Committee for Nonparticipation in Japanese Aggression.—*American Committee.*

YOUNG PEOPLE'S WORK

A THOUGHT FOR THIS WEEK

By Evelyn Babcock

Nahum 1: 7. — "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

Dear Lord, I'll try to be more faithful day by day. Help me to think aright and how rightly to pray.

Give me the strength to walk the narrow way with steady tread;

Help me to give with willingness a portion of my daily bread.

And Lord, I ask it all in Christ's dear name, Because for us he bore a world of sin and shame.

Young people, we are not spending enough time in prayer. "He knoweth them that trust in him." If we trust him, let us show him that we do, by thanking him for his goodness to us. Are we spending enough time working for others without pay? Let's think it over!

Nortonville, Kan.

CHURCH UNITY

(A report given by Miss Gene Jacox as one of the delegates from the First Alfred Intermediate Sabbath School to the New York State Youth Conference at Buffalo, February 16-18.)

On Friday evening, February 16, 1940, at 9.15 o'clock, approximately twenty-five delegates, representing seven different denominations, met together at the Trinity Episcopal church to discuss the problems of "Church Unity." After we introduced ourselves and became acquainted, Rev. Ben R. Swartz, the leader, outlined a possible program to be followed on the subject of "Church Unity." After some discussion it was decided that we were going to try to recognize certain problems that hindered church unity and the ways in which these problems can be met.

When we think of the word "church," we usually think of our own church. When we think of the word "churches" we think of them in a broader sense. As, for example, the word churches might mean places where we worship God formally. Now what do we

think of when we hear the phrase, "the church"? At the first thought of the words "the church," no definite thought comes to your mind because there is no one church. Churches are general, but in that generality they are divided. There are over two hundred different denominations in the world. Recently in India, through the efforts of a missionary, a group of Hindus decided that they wanted to become Christians. After deciding this they immediately became very confused because they didn't know which denomination to join. This is one example of what denominational difference is doing. Some of the major differences of the denominations are: (1) difference in ritual, (2) methods of baptism, (3) church organization and government. There are three types of church government—Episcopal, in which the bishops officiate; Presbyterian, in which the presbytery officiates; Congregational, in which the congregation has full charge. And also the backgrounds of the denominations differ. If there are all these differences, why should we think about church unity? That question can be answered in four words—*Because God wills it.* In John 17: 21, Christ prayed — "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." In spite of all the denominational differences, we are alike in one way; that is, that we all worship one God. This factor alone is big enough and important enough to take the place of all the other differences. Besides worshiping one God, we sing the same hymns, repeat the same Scriptures and pray the same "Lord's Prayer," and believe that love is the highest rule of conduct. How, then, can unity be attained? Since Jesus established the first church and ordained the first priests, why shouldn't we start our "unity campaign" through a federation of churches or corporate union? We know that it will take centuries and centuries to iron out all the differences between denominations. Then probably a federation of churches patterned after the World Council of Churches would unite the churches so they would be working together instead of individually. As the quotation goes, "United we stand, divided we fall." Under a corporate union, goals such as these could be attained: church philanthropy; similarity in religious education and lesson systems; legislation on moral questions; home missions under one

board; foreign missions under one board; church colleges and schools; decisions whether to support war and advice on how to vote. As you can readily see, there is a big field for united work.

This is a brief outline on the material the Church Unity Commission group covered. On Sunday morning, we felt qualified to draw up the following conclusion.

Due to the recognition by various religious faiths of a necessity to unite for the common brotherhood of man in this world, we of the Church Unity Group B, after considering and recognizing the similarities and problems involved in such a movement, feel that some unified action is necessary.

We, therefore, believe that a strong Federation of Churches as our immediate goal, working, co-operating at least in the following fields, can become an effective instrument in the life of the church.

1. Church philanthropy
2. Religious education
3. Legislation on moral questions
4. Current moral issues
5. One board of missions
6. Maintain comprehensive system of church schools and colleges
7. Official stand on war.

Ultimately, we can envision as the goal beyond a Federation of Churches a corporate union in which all the denominations would unite and be grouped into distinct modes of worship depending upon the amount of ritual desired by the individual. *Alfred, N. Y.*

THE BLIND MAN

By George E. Phair

He walks amid a cloud of night unending,

Without a gleam to light his hopeless way.

He never looks upon the heavens, blending

Their strange and mystic hues at break of day.

He never looks upon the clouds at morning,

The fields at noon, the woods at twilight dim.

He never looks on Nature's fair adorning.

He knows the sun will never shine for him.

And yet he smiles a smile of human kindness

While, all unseen, the hurried strangers throng,

Unmindful or unheeding of his blindness

Or that his days are desolate and long.

And as he walks his lonely path, unseeing,

And taps his trusted cane upon the pave,

Though tragedy is writ in all his being,

The smile upon his furrowed face is brave.

And when I feel the little ills that fret me

And think my lot is growing hard to bear,

And rail against the trifles that beset me,

And shirk beneath the irking hand of care,

I pause and think of one condemned to wander

With vacant eyes that nevermore will see,

And thankfully upon the day I ponder

And realize that God is good to me.

—Contributed by Wm. H. Crandall.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have a dog whose name is Rags. She can sit up on her hind legs and beg, and she can walk on her hind legs and speak when I bid her to. She belongs to everybody in the family.

Our church is being redecorated in the interior of the main room, so we are having our services with our mother church for a few weeks. We do not know exactly how long. Our mother church is the Piscataway Church of New Market, N. J. They have arranged classes for everyone.

My brother's birthday is April 7. I'll have to be thinking of something to get him for a present soon.

I read your letters often and enjoy them. I enjoyed especially your fairy story, "The Necklace of Truth."

Your RECORDER friend,

Jean Davis.

Plainfield, N. J.

P.S.—You wrote in the RECORDER once that you would like to know our parents' names. My daddy's name is Courtland V. Davis.

Dear Jean:

I should like to see your little dog, Rags, do her tricks. She must be a very bright and cute dog.

Plainfield and New Market together must fill the Piscataway church pretty full. I am always glad to hear from that friendly little church, for about thirty-four years ago I lived in Dunellen for about eight months and attended church there. Sometimes, I went to Plainfield and attended church there with Pastor Shaw and family.

I have a new little granddaughter, Gretchen Marie, born April 3. Pretty near your brother's birthday, wasn't it? Joyce Ann calls her, "my little sister baby." Joyce Ann has been staying with us since Wednesday morning, but tomorrow morning I am going down to Wellsville to take care of the whole family. Joyce hasn't seen the baby yet.

I have enjoyed your letter and hope you will write again, soon.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I like the letters that you and the boys and girls write.

I have a dog named Lindy, and he is twelve years old. He is white and has a black spot around his left eye.

I am nine years old and in the fourth grade. The name of my school is the Van Horn — named after Dean Van Horn of Salem.

I have two big brothers; one is sixteen and the other is twenty years old. They both play basket ball. I think I would like to play it too, when I am a little older.

Sincerely yours,

Richard D. Brissey.

Dear Richard:

Your dog is quite a grown-up fellow, as dogs go, isn't he? Our kitty, Skeezi, is also twelve years old, but will be thirteen in June. That is quite old for a cat, they say, but he is very active and full of play; in fact, he can be quite rough when Pastor Greene plays with him, but stands a good deal from little Joyce.

Basket ball is a very nice game, I think. Our boy and girl both played basket ball in high school, and although I never learned to play I have always enjoyed watching a game. I like it much better than foot ball, which both Pastor Greene and Claire played when in college. Are your brothers interested in foot ball?

Good games are very much worth while in the lives of boys and girls, as well as many of the grown-ups, if every player took as his motto in every game, "I will play fair and exercise self-control at all times and in all things." Many a game has been spoiled because some player lost his temper and failed to follow the rules of the game, or because someone cheated in order to win the game for his team.

We haven't room for a full Bible study, but here is a Bible verse for all my RECORDER boys and girls to memorize, "And every man that striveth in the games exerciseth self-control in all things."

I was very glad to receive your letter this week and hope it is only the first of many such letters.

Sincerely your friend,

Mizpah S. Greene.

THE EARTHEN VESSEL

The Master stood in his garden,
Among the lilies fair,
Which his own right hand had planted
And trained with tenderest care.

He looked at their snowy blossoms,
And marked with observant eye
That his flowers were sadly drooping,
For their leaves were parched and dry.

"My lilies need to be watered,"
The heavenly Master said;
"Wherein shall I draw it for them,
And raise each drooping head?"

Close to his feet on the pathway,
Empty, and frail, and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw it and raised it
From the dust in which it lay,
And smiled as he gently whispered,
"This shall do my work today."

"It is but an earthen vessel,
But it lay so close to me;
It is small, but it is empty,
That is all it needs to be."

So to the fountain he took it,
And filled it to the brim;
How glad was the earthen vessel
To be of some use to him!

He poured forth the living water
Over his lilies fair,
Until the vessel was empty,
And again he filled it there.

He watered the drooping lilies
Until they revived again;
And the Master saw, with pleasure,
That his labor was not in vain.

His own hand had drawn the water
Which refreshed the thirsty flowers,
But he used the earthen vessel
To convey the living showers.

And to itself it whispered,
As he laid it aside once more,
"Still will I lie in his pathway,
Just where I did before."

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day he may use me
To water his flowers again."

—Contributed by Annie L. Murphy,
Battle Creek.

OUR PULPIT

THE RESURRECTION OF JESUS AND THE SABBATH

By Pastor James McGeachy

The resurrection of Jesus from the dead is the ground of our hope as Christians of a life beyond the tomb. Apart from this all our faith in Christ is vain. 1 Cor. 15: 12-20.

With this fact as the basis of our religion we can look forward with confidence to what lies beyond death. We know that death does not end everything.

It is understandable, therefore, why Christians should specially remember this event each year at Easter, at the return of the time when it took place. There is no command in the Bible for Christians to do any such thing, but like the celebration of Armistice Day, it springs up spontaneously, and since this annual festival does not conflict with any command of God there is no objection to it.

The great majority of Christians not only celebrate the resurrection of Jesus at Easter each year, but also commemorate this event every week by their observance of Sunday, or the first day of the week, and say that they do so because Jesus rose from the dead on that day, and appeared at various times to his disciples on that day, to prove to them that he had indeed risen.

The observance of this weekly festival, however, has displaced the observance of the ancient Sabbath in the Christian Church, with the exception of a few denominations among whom the Seventh Day Baptists are numbered.

Such bodies of Sabbatarian Christians have existed all down the Christian era, making their protest against the setting aside of one of the Ten Commandments, namely the fourth, by a traditional observance for which no positive command can be found in the New Testament.

Since this protest is the chief reason for the existence of Seventh Day Baptists as a separate denomination, it is well that all should examine the grounds upon which this protest is made.

According to Gen. 2: 1-3 the seventh day was that on which God rested from the work of creation. He blessed and sanctified it, and so set it apart for man to observe in memory of his creative power and the divine rest. It was given to Adam before he fell, and would have continued to be the only

weekly day of worship if sin had not entered the world. It is part of the conditions which prevailed in the sinless world of Eden.

The sanctification of the seventh day by God implied its declaration as a holy day to man, for "the sabbath was made for man." Mark 2: 27. There were no Jews in the garden of Eden, and so it cannot be argued that the Sabbath was given only for the Jews. The seventh day was given for all mankind. For this reason we place it in a different category from the Passover, the Day of Atonement, and other festivals which were given particularly to Israel.

These later festivals were types of the work of redemption to be accomplished by the Messiah, and were instituted long after the fall of man, and after the necessity for redemption had arisen.

The observance of the seventh day was not such a type of redemption, being instituted before redemption was needed, and therefore the obligation to observe it on the part of mankind could not be set aside by the accomplishment of redemption by the Messiah, as was the obligation to observe these other festivals, because the purpose of their institution had been met with the coming of their anti-type. Christ our Passover is sacrificed for us, and so is Christ our Atonement, therefore we have no need to observe the typical Passover, and Day of Atonement, and other annual sabbaths and festivals of the Mosaic law. 1 Cor. 5: 7; Eph. 2: 15; Col. 2: 14-17.

The obligation to observe the seventh day of the week, on the contrary, was strengthened by the accomplishment of redemption, for the purpose of Christ's work was to restore what had been lost through Adam's fall, to lead us back to Paradise, to that sinless world of which the Sabbath was a part.

The fall of man having taken place, God set in motion the plan of redemption, and the hope of a Redeemer was handed down from Adam to his children, till the plan for the world's redemption began to take more definite shape in the calling of Abraham and his seed to be a special people unto Jehovah. To this people Israel the greatest and clearest revelations of the divine purpose were given. To them was made known the law of God in all its fullness, and its moral precepts were summed up in the Ten Commandments, a law which has been recognized as of universal and perpetual obligation, and not simply confined to Israel. Such recognition has been given

to the Decalogue by all evangelical denominations, and particularly by our National Church, which has set up the Ten Commandments by the side of her altars, and caused them to be repeated as part of her communion service. In the bosom of that law stands the command to observe the seventh day as the Sabbath.

To Israel was given also a great host of ceremonial precepts to govern the work of the priests in the tabernacle, work which was a shadow of the work of redemption. The relationship of the moral law of Ten Commandments to the ceremonial laws is clearly shown in the arrangement of the tabernacle and its services, for the Decalogue, written by God's own finger on two tables of stone, was enshrined in the Ark of the Covenant in the Holy of holies. Deut. 10: 1-5; Exod. 26: 33, 34.

Because that law was transgressed by Israelites from time to time it was necessary that atonement should be made, and on the great Day of Atonement the high priest sprinkled the blood of the Lord's goat on the mercy seat over the Ark, and so atonement was made. Lev. 16: 15, 16, 33.

There is no need to confuse the precepts of the law within the Ark with the regulations which governed the making of sacrifices, and the routine of the priests, nor yet with the command to observe the Day of Atonement.

The latter regulations were made necessary by the transgression of the moral law, which evidently places the Decalogue on a far higher plane than these other laws, and consequently the Sabbath of the Decalogue is on a higher plane than the Passover, the Day of Atonement, and other annual sabbaths of the Mosaic code.

Thus we can see clearly that when these typical ceremonies met their fulfillment in the work of Jesus Christ, his atoning work could not do away with the Decalogue, or any of its precepts, while its completion did away with any necessity for the continued observance of the typical ceremonies and days.

The sanctuary service of Israel reveals to us the relationship between the Ten Commandments and the atoning work of Christ. The moral law points out what God regards as sin, while Christ's redeeming work is the remedy for sin. 1 John 3: 4; Rom. 3: 20; 7: 7; Matt. 1: 21; 1 John 2: 1-5.

The heavenly sanctuary within which Christ sits as our great High Priest, is the

true tabernacle, and we are told that within its Holy of holies stands the great original Ark of his Testament in the temple of the tabernacle of the testimony in heaven. Heb. 8: 1, 2; 9: 1-12, 23-26; 10: 11-22; 6: 19, 20; Rev. 11: 19; 15: 5. The heavenly Temple can only be so named because its Ark contains the great original Testimony, that is the original of the Decalogue. Compare Exod. 25: 21, 22; 31: 18.

The logical conclusion is that the command to observe the seventh day stands enshrined in the Ark in the temple in heaven, with all the other precepts of the Decalogue, and by that Ark ministers our risen and ascended Lord seated at God's right hand interceding for his people on the basis of his finished work of atonement. Heb. 1: 3; 4: 14-16; 7: 25.

How then could his resurrection and ascension do away with the command to observe the seventh day? How could it alter this command in any respect, seeing it is part of that law, the transgression of which made necessary his work of atonement?

To ask the question is to answer it. Christ's atoning work could only establish that law in greater authority than ever, confirming it as the rule of life for all who believe in him. Isa. 42: 21; Rom. 13: 8-10.

The resurrection of Jesus, as the great assurance of the acceptance of his atoning work, therefore, can only serve to further establish the Sabbath commandment, and the rest of the Ten Commandments, for his resurrection was the necessary preliminary to his ascension and session at God's right hand as our great High Priest to sprinkle his blood over the heavenly Ark.

The idea that his resurrection had as one of its objects the setting aside of the ancient Sabbath, and the establishment of the observance of another day in its place, is evidently contrary to the great fundamental principles of the gospel demonstrated above.

It is therefore in harmony with these thoughts that we find the fourth commandment confirmed in the midst of the record of our Lord's death and resurrection in Luke 23: 56, "they rested the sabbath day according to the commandment."

When we read these words we must remember that the final clause, "according to the commandment," was not necessary to the historical facts recorded, but were added with a definite purpose by the Holy Spirit. These

women were Jewesses. It would have been sufficient simply to say they rested on the Sabbath.

The importance of this final clause is seen when we remember that it was written by Luke thirty years or more after the events recorded took place. By that time he must have known just how the resurrection of Jesus had affected the Sabbath commandment. If it had been abolished or changed he could not have mentioned the fourth commandment in this connection without telling us how it had been affected by that marvelous event.

To Luke, writing thirty years or more after Christ's resurrection, the Sabbath commandment still stood with undiminished authority, and so he simply said that what the women did on that Sabbath was "according to the commandment."

Luke knew nothing of the Sabbath having been altered or abolished when he wrote those words, and so it is plain that the command to observe the seventh day as the Sabbath still stands this side of the crucifixion and resurrection of our Lord.

The Church had no right, therefore, to allow another day to take its place. The duty of the Church is to teach the commandments of God, and not to tamper with them, but to lead men through the acceptance of the grace provided in Christ, the Lord of the Sabbath, to obey all these commandments. Matt. 5: 17-20; 15: 1-9.

The Lord of the Sabbath died for our salvation, and today we can best celebrate his resurrection by a more faithful obedience to the fundamental law enshrined in the Ark above. Rom. 6.

May the testimony to the truth in this respect lead many readers not only to accept Jesus as their personal Savior and Lord, but to accept him as Lord of the Sabbath, too.

—*The Sabbath Observer.*

London.

PEACE ON EARTH

By H. N. Wheeler

Christ came to establish peace on earth. There is such peace in the hearts of those who have accepted Christ and follow his teachings. He said there would be wars to the last. There is peace in the heart of the true Christian, and that is the kind of peace he came to establish. Of course, if all mankind accepted Christ there would be peace of the

DENOMINATIONAL "HOOK-UP"

Brookfield, N. Y.

Sabbath afternoon, following Sabbath school, the Christian Endeavor societies of Brookfield and Leonardsville Seventh Day Baptist churches met at the Brookfield parish house and held their annual Christian Endeavor banquet. The Junior Christian Endeavor and some of the charter members were invited to attend. A New England dinner was served. It was intended to be similar to a dinner which might have been customary at the time of the organization of the first Christian Endeavor society in New England.

Following the dinner was a program including several interesting talks on "Christian Principles in Our Pledge." It included: "Trusting in Christ for Strength," Ruth Palmer; "Striving to Do His Will," Francis Palmer; prayer, Grover Williams; song, "A Charge to Keep I Have"; "Prayer and Bible Reading," Rev. H. L. Polan; "Supporting the Church," Rev. Paul S. Burdick; song, with violin accompaniment, "Work for the Night Is Coming"; "To be a Friend of Christ," Esther Burdick; "To be a Friend for Christ," Emma Burdick; "To be a Friend in Christ," Robert Burdick; "Christian Endeavor as I Remember It," Mabel Fitch; song, "We Young Folks Are Seventh Day Baptists." Toast mistress, Lura Polan.

—*Brookfield Courier.*

At the postponed annual meeting of the Brookfield Church, March 27, Rev. Herbert L. Polan, who has been its pastor for over eleven years, tendered his resignation, to take effect July 1. Mr. Polan has not definitely decided regarding his future work.—*Contributed.*

Verona, N. Y.

Although the Sabbath of March 23 was the beginning of a four-days' storm, the worst in this section for several years, there was a fair attendance at the Easter service. Pastor Davis delivered a sermon on the subject, "The Significance of the Open Tomb."

The last meeting of the Verona Youth Council was held in the Lutheran church. The worship service was under the leadership of the Seventh Day Baptist young people. Those taking part were Alva Warner, president, Anita Dillman, and Allison Smith. At

other kind also. There can be no peace among nations so long as such arch fiends as the Antichrists Stalin and Hitler can rise to power and direct the affairs of nations. We as a nation should have no occasion to get into this war to help any other nation politically or economically, but is it not possible that we may have occasion to fight for God? Our Constitution is founded on a belief in God. If criminally insane fiends like Hitler go back to heathen gods and set themselves up as gods, and atheists such as Stalin set out to destroy all belief in God, surely we must help to restrain them, at least in our own country where they are injecting their beliefs among our people and attempting to destroy our form of government. No one wants war, but we must have policemen to restrain criminals and to protect law-abiding citizens. Also we must have an army and navy to protect our country and let such as Stalin and Hitler and others know that we are prepared to protect our lives and our business interests. Some may say, let business take care of itself. And yet, when business is destroyed, then we starve or have so much unrest from unemployment and scant living that our country is in danger. We hear about having life more abundantly, and some of our politicians have quoted the Bible in support of the idea. The Bible in speaking of life more abundantly does not mean physical abundance, but only of the soul and peace within it. We are so accustomed to think in physical terms and of physical welfare that we often overlook the fact that the Bible is talking of matters of the spirit. Much has been said of the lower one third in our country—underfed, underhoused, and undernourished—and yet very often those people are the happiest because they are at peace with God. In fact, are not those of this so-called lower one third happier than the other two thirds? Surely the big percentage of our great leaders, both spiritually and industrially, have come out of that so-called lower one third. We should help others as much as possible in the right way. But often if things are made too easy for people they are done a real injury. This is true both as to our physical as well as our spiritual needs. True peace does not come to a person unless he has accepted Christ and has secured that peace of soul that Christ came on earth to establish.

Washington, D. C.

the close of the business session games were played and refreshments served by the Lutheran young people.

A reception was held in the church parlors last Monday evening for Rev. and Mrs. Leon Maltby, who stopped here on their way to White Cloud, Mich., where Mr. Maltby has accepted the pastorate. Supper was served, after which Mr. Maltby gave an interesting talk.

The Ladies' Society was entertained at the home of Mrs. Raymond Sholtz last Sunday.

Correspondent.

Milton Junction, Wis.

At the end of the Conference year, 1939, the Ladies' Aid society of Milton Junction was the only church in the Northwestern Association that had given more to the denomination than it had spent for local work.

The Sabbath night program at the October quarterly meeting at Albion was put on by the Junction society. The subject was "Denominational Leaders." Another interesting program but of another type was a debate on the subject, "The Men Should Always Get up and Build the Fire."

At the close of the year's work all the officers were re-elected—Jennie Greene, president, Mercy Garthwaite, secretary.

A successful Preaching Mission was conducted by the church, March 8-16. Rev. R. J. Severance was preacher. Nine additions were made by baptism, one by letter.

—Gleaned from News Letter.

North Loup, Neb.

We are grateful to George Clement for bringing Mrs. Clara Butts to us last Sabbath. Her message was very educational and inspiring.

The members of the Christian Endeavor and their sponsor had a wiener roast at the chalk hills Sabbath evening after the church service.

Members of the Seventh Day Baptist Missionary Society met with Mrs. Myra Hutchins Tuesday afternoon, where Dr. Grace Crandall gave a talk, also showed several pictures of her work in China. Those present spent a most delightful afternoon. Some friends were also in attendance.—Loyalist.

MARRIAGES

Cruzan-Halter. — At the Seventh Day Baptist parsonage, Plainfield, N. J., on Sabbath morning, March 9, 1940, Miss Helen A. Halter and Mr. Bert Cruzan, both of Bridgeton, N. J., were united in marriage by the groom's former pastor, Rev. Hurlley S. Warren. The new home is near Bridgeton, N. J.

OBITUARY

Gates. — Ida J. Davis, youngest daughter of Silas and Sally Ann Crumb Davis, was born February 7, 1860, in the town of Lincklaen, N. Y., and died March 24, 1940, at the Cortland Hospital.

At the age of fifteen she was baptized and joined the Lincklaen Center Seventh Day Baptist Church, where her membership remained throughout her life.

On December 28, 1880, she was married to William R. Gates, who survives her. Of their ten children the eight still living are: Mrs. Lynn Mowers, Mrs. Lyman Coon, Everett, Ruth, Mrs. Ward Burrows, Lloyd, Clair, and Mrs. Neal D. Mills. There are ten grandchildren and three great-grandchildren.

The funeral in the Lincklaen church was conducted by Rev. Neal D. Mills and interment was made in the North Pitcher cemetery.

N. D. M.

Martin. — At her home, 135 West Broad Street, Westerly, R. I., March 14, 1940, Minnie Berry Martin, aged 75 years.

She was the daughter of Captain John H. and Lucy Ann (Douglas) Berry and was born in Noank, Conn., June 11, 1864. She was united in marriage with John H. Tanner on December 25, 1882. Mr. Tanner passed away January 20, 1930. September 15, 1934, she married William S. Martin, who survives her. Mrs. Martin was a member of the Pawcatuck Seventh Day Baptist Church, the Woman's Aid society of that church, the Travel Club, a charter member of the Westerly Historical Society, and a worker in community affairs.

Besides her husband she leaves one brother, William Douglas Berry of Laconia, N. H., and several nieces and nephews.

Farewell services were conducted by her pastor, Rev. Harold R. Crandall, and interment was in River Bend Cemetery.

The bereaved husband finds comfort in the following lines:

It is an old belief,
That on some solemn shore,
Beyond the sphere of pain and grief,
Dear friends shall meet once more.

Beyond the sphere of time
And sin and fate's control,
Serene in changeless prime
Of body and of soul.

That creed I fain would keep;
That hope I'll not forego—
Eternal be the sleep,
If not to waken so.

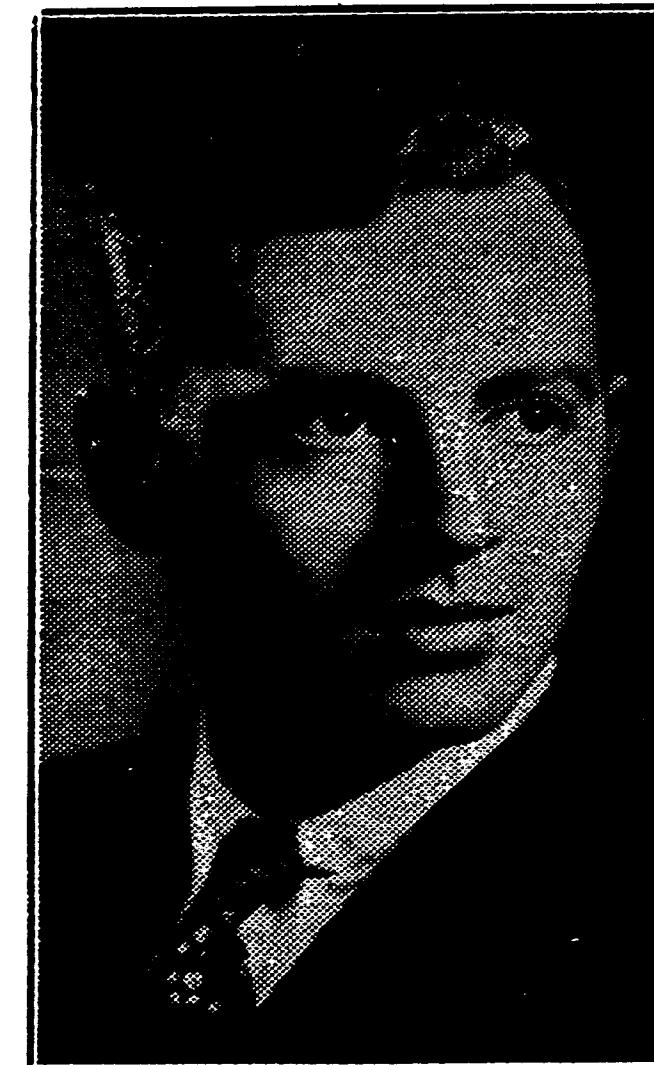
H. R. C.

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REV. ELMO F. RANDOLPH
Pastor of the Second Alfred
Seventh Day Baptist Church
Alfred Station, N. Y.

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