FACTS — The figures below show the facts about finances. Compare, not churches, but sums, and totals. Note the increase in average monthly contributions.

PLANS — 1. Each church, through its pastor, is asked to set aside one Sabbath to make plans for the completion of the building plans, and problems of the whole denomination.

2. A special offering will be given for the Denominational Budget at the close of service.

3. Your committee is suggesting that each church member give the equivalent of one day's wages. This amount is to be over and above any amount already pledged to the building fund. If only we had 3,000 people who could give as little as a dollar each. Ten dollars would be a sum which would meet the need.

4. This special Sabbath and its purpose should be early and frequently announced.

5. This special offering is to be sent to non-resident members and those not regularly attending the worship service.

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Committee for the Promotion of the Financial Program.
How, in this restless age, shall the great spirit and purpose of Christianity's Founder be related to life? We live in such a different era from the one fifty years ago, so let us mentioned to write these paragraphs—an old horse and buggy clattered on the pavement beside those of those who fought and died for their country. In many ways we may be reminded of the Lord's goodness to us and of how he has helped us. When Memorial Day seems largely to have lost its significance. Much is spent in beautification and decoration, while the underlying thought is forgotten or passed lightly over. Commercialism and sports now predominate, as they do in many other holidays, and commemorative memorials. If in some cases it should be called back and impressed by the sacrifices made, and we be reminded of the significance and beauty of lives unselfishly given for high service, it would seem that our memorials would be more worth while. "What mean these stones?" Why, the Lord your God dries up the Jordan from before you, that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever. When some day remind us that our Lord is a God of love and peace; that he would have the children of men to dwell together in peace. Let this Memorial Day call us all to a rededication of ourselves to the proposition that shall be no more war. Many of our friends and loved ones died in the war, and we must strive that they shall not have died in vain. The Christian Life—How? For centuries men have taught and struggled, fought and bled for Christianity's what. Families have been divided and almost destroyed, denominations have been founded upon the "what. The "what" is still important, vitally so, but ever increasingly important is the "how. A most stimulating letter from one of our dynamic preachers, makes some extremely challenging observations. We have had great trouble with Christianity today that it pumps and pumps, and after all it just pumps. He has spoken the truth. Vast effects have been observed; our systems do not have too much failed in touching the real heart of the matter, have missed touching the real need.
 Doubtless, much pressure besides tempting gains is brought to bear upon our newspaper and magazine publishers. Before, in these columns, we have pointed with admiration and appreciation to certain ones who have tended, by the use of good advertising, this holy of holies. It is well to think carefully upon what Mr. Frank E. Gannett, publisher of sixteen newspapers, says as to his point of view in relating to proper by such advertising:

"Hardly was repeal in effect before all the scientifically developed advertising appeals of sex, ambition, popularity, health, color, and humor were being used not only to increase their consumption of liquor on the part of persons who now drink, but to induce others, particularly women, to become tipplers."

We refer to this forcibly and at length in a preceding number, and especially feel that he should get back to God and take up his Christian duty.

THE HOUR OF HIS JUDGMENT IS COME.

BY M. MACINTOSH.

"The day of the Lord so cometh as a thief in the night," 1 Thessalonians 5: 2. The day of the Lord which cometh as a thief in the night is not the last literal twenty-four hours in which Jesus will come to take possession of the earth! The day of the Lord will begin when—"The Lord cometh out of his habitation, and his anger is kindled against the inhabitants of the earth for their iniquity." The day of the Lord signifies the time in which the judgments of God are falling upon the earth preceding the coming of Jesus, to punish the inhabitants of the earth for their iniquity.

In 1 Thessalonians 4: 16, we read, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first."

This is not the way a thief comes.

When Jesus comes, God the Father and all the holy angels are coming also! Luke 9: 26, "For ye shall be as God, being clothed with the sun, and the brightness of the stars shall be on you, and the sons of the sun shall shine on you." And of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's (glory) and in the glory of all the holy angels." Matthew 25: 31, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the seat of his glory."

Matthew 24: 30, "And then shall appear the sign of the Son of man in heaven: and shall then be the sign of the Son of man in the clouds of heaven with power and great glory. And he shall send his angel with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Revelation 1: 7, "Behold, he cometh with clouds; and every eye shall see him." A thief endeavors to come and carry away that which he wishes without anyone seeing him. Even so, when the "day of the Lord" comes, the judgments of God will catch the world as a snare catches a wolf, Luke 21: 35.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thessalonians 5: 4. The children of God, who are acquainted with the Scriptures and by them are able to read aright the signs of our Lord's coming. Some people say they do not like to read an article on the coming of Christ because people have been preaching that for a hundred years. Listen, dear reader. Far better that you live every day as though you could be called to your judgment, rather than that you should live carelessly, and by indifference lose "so great salvation." Beware! If you are not interested in the coming of the Christ that died for you, that is positive proof that you do not love him much. If you are not anxious for the Kingdom of God to be established on the earth, why pray "Thy kingdom come?" Why remain one of that number that have a form of godliness without the power?

Anyone who wishes to do so can, by reading the Bible see that the expression, "The day of the Lord," has sometimes referred to a temporal period preceding the second coming of Christ, in which plagues of all kinds will destroy the earth, as the plagues destroyed Egypt, before the Lord came to that country.

The Book of Joel was written expressly for these days. Read it, study it, then read it again! Notice in the first chapter it tells of locusts. "The Locust hath eaten, the cankerworm, and the caterpillar." Not only eat this, but turn the next chapter that I have written of, and read how the dragon catches a people. Luke 1: 80. The time of the end is now. Will you not join in the war, and Be ready, and be prepared to hear the war trumpet? For the Lord himself shall descend from heaven to the earth to the judgment of all the dead!" 5: 2. The day of the Lord is at hand! O let us ask to be spared from it. 2 Thessalonians 1: 10, "The Lord shall be revealed from heaven with holiness and power, and with great glory, and with much noise, and the dead shall be raised up, and they that be in the graves shall hear his voice; and shall come forth; they that have done good shall rise to everlasting life; and they that have done evil shall rise to everlasting fire." Thus will it be, for all of us. The Lord is coming to judge all of us! Our Lord is coming! Let us prepare for his coming. Let us break with all evil, and do good, and love the Lord God with all of our heart, mind, soul, and strength. Let us seek to live up to our Christian ideals, and let us prepare to meet the Lord at his coming! Amen!"
also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall be moved at the presence of the Lord, and all the nations of the earth shall bow down before the glory of the Lord, and the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be called the city of truth; and the mount of the Lord our God shall be established in the top of the mountains; and all nations shall flow unto it.

Is the world preparing for war or peace right now? Talking peace, yet all the time preparing for war! You ask: does not the Bible say there will be no war? In the battle of Armageddon, at the base of Mount Megiddo, there will be a great battle, followed by the return of Christ to judge all the nations of the earth. The book of Revelation foretells this event. We are living in the time of the end, and it is our duty to prepare for this event.

In the day of the Lord, the battle of Armageddon will be fought in and around Palestine. The land will again be inhabited by large numbers of people. There are a great many prophecies in the Bible which say that the Jews will return to Palestine before the battle of Armageddon, at which time the nations of the world will be called to account for the manner in which the seed of Abraham have been mistreated.

In Joel 3: 1, 2, "The night of the destroying angels shall come, the day of the Lord is near, then shall Jerusalem be called the city of truth, and the mount of the Lord our God shall be established in the top of the mountains." And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Zechariah 12: 3.

The plagues recorded in the first two chapters of the Book of Joel, fall upon the earth before the seven last plagues that St. John describes in the sixteenth chapter of Revelation. We are only in the beginning of the day! Joel tells us that the Lord is doing what the Lord tells us to do in Joel 2: 12-18.

Therefore we, the children of Islam, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing before him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people.

After our experience during and since the War, we cannot imagine any but insane men—men controlled by devils—deliberately driving us into another war. Lots of people think we are imagining things when we talk of literal devils, evil spirits in this modern age. Let all such read what St. John says in Revelation 16: 13, 14, "And I saw three unclean spirits like frogs come out of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. This writer believes just what the Scriptures say—that devils are working in and through human beings, to deceive if it were possible, the very elect.

The first angel's message is now due; and we should be preaching "the everlasting gospel": calling upon all men to repent, and to receive the truth, and to come to God Almighty. For he saith, "There is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.)

The everlasting gospel is the gospel of the kingdom that Jesus preached. It is due the world in the power of Pentecost today.

MISSIONS

GREAT OPPORTUNITIES FOR SEVENTH-DAY BAPTISTS

Seventh Day Baptists face many discouraging things. Some of these all denominations are having. Church attendence is down, and the membership of Seventh Day Baptists. It is not best to dwell upon the dark side of a picture and but little can good come from enumerating the obstacles. Nevertheless we must face the problems to be solved and the hard things to be overcome, for to do so is to bring disaster.

But today, after we have squarely faced the discouraging things, we see that in many ways the outlook was never brighter. While we must admit that we are more or less ignorant and unlearned, as far as the world is concerned, the writer can see after diligent search, the opportunities offered Seventh Day Baptists were never greater, and this is saying a great deal.

Among the encouraging things is the loyalty and sacrificial efforts of multitudes of Seventh Day Baptists. No doubt there are those who care very little and do less, but there is an army of faithful ones who are quietly, without fanfare, and without any other support than their own means, laboring to prepare the world for the return of Christ, our Lord, and the coming of the Kingdom of God. Again prejudice and intolerance are not as strong as they once were and on this account people are more ready to receive the message. This is not only true in our own country, but the world over. From every continent and some of the isles of the sea, come communications to the boards or to the General Conference, telling us that we send them the light. The heathen religions, particularly the animistic, are breaking down and leaving millions stranded at sea. Not only do these countless millions need the Christian religion, but as never before they are ready to receive it.

The opportunities for Seventh Day Baptists are unparalleled in the history of this world. God calls. The best that is in us calls. Let us go forward.

ANCIENT FIRES ON MODERN ALTARS

Plans for the National Preaching Mission, which begins next September and continues into December, go steadily on. The last week in July, some 15,000 attended the Evangelistic Meeting held in Kansas City and the Federal Council held a two days' meeting with representatives from the cities where the preaching missions are to be held and with those who are to do the preaching. This meeting proved to be one of great interest and importance, as it gave us an opportunity to prepare the way for the work of the fall.

There are many inquiries as to what a preaching mission is, and though reference is constantly being made in religious papers to the subject, very few have made any attempt to outline what it includes. Bishop Leonard ex-presses the idea that the Church is said to be the one who begins, in modern times, to place more emphasis upon the preaching mission. In his book entitled, "Ancient Fires on Modern Altars," he gives several chapters to this subject; in fact, the other chapters were intended to lead up to it. The last two chapters go into detail as to the methods of conducting a preaching mission. We even find an outline by Doctor Leonard in the many preaching missions which he has conducted.

One reason for mentioning this book is to tell those who are looking for information where it can be found. "Ancient Fires on Modern Altars," by Bishop Adna Wright Hayden, was published in 1906, and is published by the Abingdon Press, New York City; but interested parties should be able to find the book in local libraries.

The idea of a preaching mission is nothing new. Its object is to rekindle the ancient fires of evangelism on modern altars (the pulpits of the churches) and is as old as the revelation of God's love to man; while the method (preaching) has been one of the chief means used since John the Baptist began his work. It is not possible to rekindling of evangelistic fires on our altars is needed more now than at other times. We all know that it is needed, and Bishop Leonard reminds us of this in his book.

There is such a thing as the mind of the Church. During the years of her greatest growth and development, the Protestant Church was always conscious of the great conflict with the world then. The era that resounded with the cry, "The Gospels are supreme," and the word "social centers for our young people, and by others of them, "the Word," the Church, and will bring them into saving relation with Jesus Christ." Gymnasiums, shower baths, and social centers were included in many new church edifices or added to old ones in the United States. Many churches have discovered, however, that such activities have proved to be a liability rather than an asset.

We are not receiving into our fellowship in proportion to our strength. Just as we received ten or fifteen years ago. There are not

SOUTHEASTERN ASSOCIATION

The Southeastern Association meeting will be held at Lost Creek, W. Va., July 9 to 12, 1956.

A. G. T. BRUSBY, Moderator.
as many "active members" in our church schools and in our young people's organizations, in proportion to our church membership, as there were prior to the outbreak of the World War. It is a sad fact that for many years the number of pastors reporting no conversions and no gains in membership during the calendar year has steadily increased. The vital statistics of some churches appear in red for a number of years consecutively. The losses have been not so much spiritual as practical, and possibly the most alarming feature of it all is that in too many cases the spiritual concern is discernible when reports show that the church is slipping. For her own sake as well as for the sake of the sinful world, the Protestant Church must recover her evangelical experience and put into actual practice the gospel of the Son of God.

FROM OTHER LANDS – GLEANED FROM LETTERS

JAMAICA

Mrs. Hargis and Children Arrive in Kingston
Rev. W. L. Burdick, Asahayu, R. I.

DEAR BROTHER BURDICK:

My family arrived on Sunday, April 26, and we were happy to be reunited after almost eight months. Thanks for your good wishes and wise counsel. The new member of the family is doing just like Jamaica and is surely quite a girl.

We appreciate all of your efforts in our behalf and we are sorry to have so many problems. I have had the hope that they would decrease; instead they seem to increase. However, our one purpose is to give more time and energy to the Master's work than ever before.

Meetings of welcome are being held for Mrs. Hargis and family. Yesterday afternoon the combined girls' clubs met to welcome her. Tonight the Christian Endeavor and church hold another function of like nature for her and the boys.

The island work is encouraging—some problems in leadership are looming rather large just now.

We are very thankful for health and work to be done and for the hope that lies ahead. We do need the prayers of all the friends at home. Best wishes to all the family.

Sincerely in service,

Half Way Tree, Jamaica, B. W. I., May 6, 1936.

LONDON

Mrs. Richardson to Attend Conference in Boulder

DEAR BROTHER BURDICK:

Thanks for your good letter and the money order for one dollar which you kindly enclosed for the "Sabbath Observer."

You are welcome to use my letters as you suppose, if the interest of general interest is likely to be helpful to others.

At our last church business meeting it was decided that the church funds would not be able to bear the expense of sending me to the General Conference, so I shall not be able to come, much as I would have liked to have met our American brethren. Sister Richardson, the church treasurer, is expecting to attend the Conference and so was appointed as delegate for "Mill Yard." I expect to send a report with her.

With best wishes,

Your sincere brother,

JAMES McGEACHY.

SHANGHAI

Miss Burdick Improving and Active in the Work

Dr. Wm. L. Burdick, Asahayu, R. I., U. S. A.

DEAR SECRETARY BURDICK:

Thank you for the Fellowship of Prayer special, which has seemed to me especially timely and to the point. I realize that for a man with so many responsibilities to carry in his heart and mind, the sending out of the Fellowship of Prayer to us as well as to others is no small undertaking. I think Mrs. West sent an account of the meeting in Shanghái on the World's Day of Prayer to the Recorder. I do not recall the number of nationalities represented in the program, but they were not a few.

I will also express my thanks to the board for the two months' salary, $60, which reached me not many days ago. This morning the Sabbath Recorder for February 17 has come in. I rejoice in every report of conversions and baptisms.

Today is the regular time for a cottage prayer meeting in a home in the Native City.

HOLLAND AND JAMAICA

FROM Rev. G. Velthuyzen

A recent personal letter from Brother Velthuyzen to one of his friends here in America indicates that the general economic depression is affecting Holland, no less than some other countries, making it difficult if the organizations under whose direction he carries on his social service work to finance their respective activities, thus threatening his own work. It also afflicts many members of the Hollanders and churches, making it difficult for them to obtain employment and keep the Sabbath.

Brother Velthuyzen.

By death we lose three faithful members last year: viz., Brother Faber, at Hoogeveen, an active member of the General Conference; Brother Van Houten-Luteyn, at Breskens; and Sister Outboorn, here at Amsterdam.

After recounting various discouraging features of his work, he says:

Still, the most disappointing feature of last year was the dismissal of Brother Boulounge to leave the colony. Because of differences of opinion as to the work, in the days of his vacation in August, last, while he stayed at the home of Mrs. Franschal at Teramgoeng, they decided not to return to Pangoeng.\n
It was provisionally for the whole year, at the White Cross Colony at Salista, a similar work having been set up there.

The Board of Pangoeng, which paid the greater part of the passage money for him and his family, and the building costs of his house, and the Haarlem Church, which sent him out, were compelled to dismiss him as Brother Boulounge. We fear it will lead to a complete separation.

While he would greatly rejoice in the privilege of attending the General Conference "to put in a clear light to the Conference our spiritual experiences in Holland, in our warfare with the powers of darkness," he feels that under existing circumstances it is doubtful if it is expedient.

Despite discouragements incident to the economic depression and otherwise, he is not in the least shaken in his convictions and loyalty to our principles as Seventh Day Baptists, but is courage and says, "I only pray that the Lord may bring us through, and I am hopeful and feel that I am not in my old age, (he is seventy), according to the promises in the end of the Song of Solomon (Psalm 92:15-16).

THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL F. HURLEY

MANIFESTATIONS OF THE SPIRIT (Continued)

Pentecost manifested itself first in a great emotional enthusiasm, but it was more than that. It was the power of the Holy Spirit working out the purposes of God through human instruments. How was it done?

We need an ample supply of humility when we reflect on the manifestations of the Spirit. The present writer has carefully studied the teachings of the Bible on this subject, and has done so with earnest prayer to God; he has held long conferences with other Christians on the subject; he has read tracts and pamphlets and books on the subject, and has marveled at their variety of interpretation. He lays no claim to infinite knowledge or to a perfect understanding of the Bible. He does not wish to write, as some seem to do, as though all the secrets of Deity were hidden in private possession. What is here written is his honest opinion frankly told, but with the frank admission that he may be mistaken.

The Spirit manifested his power by the impartation of special gifts to men who were prepared, who were ready, for the work. That is, there are general manifestations and special manifestations of the Spirit. And the special manifestations are granted only to those who have received the general manifestations.

General Manifestations. These are gifts or graces of the Spirit that prepare one in attitude and purpose so that he may use some special gift for the honor and glory of God. Hence they lie in the realm of character. Since the primary task of the Spirit is
to glorify Christ, his first work in the Spirit-filled being, be the manifestation of Christlike character. Only in such a life will the special gifts be used for the glory of Christ. All the fruits of the Spirit (Gala
tion 5:22) will be manifest, though possibly in varying degrees, in every life filled with the Spirit.

Some claim to have the "baptism of the Spirit." But such claim is based on some physical or external sign of ability, when their daily conduct manifests self rather than Christ. No matter what physical gift you may possess, never call it the gift of the Spirit unless, and until, such a change has been wrought within you that in inward character and in outward conduct you glorify Christ. Only do not let him make one endowment for service to those who live like the devil! Unless the "fruits of the Spirit" are manifest in the life, we are justified in branding any physical gift, not as a manifestation of the Spirit, but as a Satanic counterfeit.

The basic manifestation of the Spirit, then, is a character change which, doubtless, precedes in time the first outward manifestation of a deep emotional enthusiasm. How is it brought about? We need to be more precise.

In a previous study we considered the work of the Spirit on the memory and the imagination. Sometime we may learn a little about the operation of the Spirit on the unconscious mind. Here is a field for some psychologist.

From the book, Body, Mind and Spirit, by Worcester and McCubb, we quote: The unconscious, the most general and universal element of man, is the least, most generalized element of mind out of which, in some unspoken way, consciousness and language, which is reason, gradually emerged. It is our nearest approach to the principle of life within us. It is not merely the receptacle of rejected ideas, it is the secret storehouse of the imagination. It organizes man's past life on earth, just as in its creative moments it epitomizes physically the remote ancestors of man, the earlier forms through which he passed on his way to his own place. It is still charged with the old instincts, fears, desires of the creature which often break out in our conscious, everyday living as with terrifying, devastating power. It is not only the receptacle and the transmitter of the past, it is the womb of the future. As Bergson superbly says, "What are we? What is this clod of dust by which the dansation of the history we have lived from our birth, nay, before our birth, since we bring with us pre
damental dispositions? Doubtless we think with our minds and talk with our tongues, but it is our unconscious mind which shapes our entire past, including the original bent of our souls, that we desire, will, and act."

Now if one half of the above quotation is true, it is time every Christian would cry out and apologize. How helpless a creature is against himself if his character is his whole past plus the whole ancestral heritage of his family line from the beginning! And none of us chose his family line—he only accepts it. And how much worse is it if our thinking and reasoning can use only a part of that unconscious mind? Our desires by the Spirit has been, wrought. It is the only way a man can be "being sanctified by the Holy Spirit;" "hath perfected forever them that are sanctified;

...it is enough to make one cry out in the Spirit. The Holy Spirit power is the only way to be completely sanctified, to be "being sanctified by the Holy Spirit;" "hath perfected forever them that are sanctified;" there are passages taken at random from the Word which show that sanctification is more than a dedication or setting apart; it is a moral change that purifies the soul. And man through the years has testified to such an experience. Moravia, Buddhism, Catholics, Bartist, and others testified to it long before the more modern proponents of holiness came into the Church. The Holy Spirit purifies the inner springs of life.

This is a second work of God's grace. It is for those who are justified in Christ. "I pray for them: I pray not for the world, but for them whom thou hast given me—one enemy—satisfy them." This prayer of Jesus ought to show clearly that only those who are already his subjects for sanctification.

Whether this cleansing by the Spirit embraces the entire unconscious mind, the writer cannot say. Whether it applies only to the defilement of unclean sin, or whether it applies also to one's spiritual heritage is too great a question for a common man. There is much debate as to whether this victory over sin is the "victor's cross" of old instincts, fears, and desires, or whether it is an impec
tation of new spiritual power to conquer. The writer believes that it is not at all a state of sinless perfection, but rather the triumphant power of the indwelling Spirit; not the eradication of the flesh, but the habitation of the Spirit. The law of the Spirit of life in Christ Jesus hath made me free from the law of death and sin." Read Romans 8:1-13.

THE SABBATH RECORDER

But, however it is explained, there is a power to conquer sin. We may not be perfect, but it is available just the same. "He breaks the power of cancelled sin. He sets the prisoner free." He must prepare man's inner life so that any special gifts will be used for the glory of Christ. The Holy Spirit makes man holy.

The general manifestations of the Spirit are in character, then, and not in service. There are the special endowments which are for service. Let us repeat; God does not entrust his divine endowments to those who live like the devil! Unless the "fruits of the Spirit" are manifest in the life we are justified in branding any physical gifts as Satanic counterfeits.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Society met in session on the Seventh Day Baptist Building, Pla

THE SABBATH RECORDER

The minutes of the meeting were read.

Herbert C. Van Horn, Everett C. Huntng,

Hurley S. Warren, and Business Manager L. Harrison North.

Hurley S. Warren led in prayer.

The statements of the meeting were read.

Herbert C. Van Horn, president, gave his report as corresponding secretary which was accepted as follows:

During the month the corresponding secretary assisted the Missionary Board, a Sabbath service of an independent Sabbath-keeping group in Connecticut, assisted Pastor Earl Rogers in preparation for a series of meetings in New York and New Jersey. The Se
day Baptists represented in the Sabbath School of the Seventh Day Baptist Mission in Schenectady, N. Y. During this time a deliverance of fifteen sermons gave a talk to children, and spoke publicly to the Western Coast work before a class group of the Wester

Fifty-two people have been called on, or visit

...I been interviewed. The Berlin people contributed $18.05 in an offer

...ing taken at the door following the closing service at the first meeting of the American Sabbath Society.

Twenty-twosermons were written, a number of them being to new inquirers and
The minutes were read and approved and the meeting adjourned.

* Corliss F. Randolf, President,
  Neal D. Mills, Recording Secretary.

BOULDER LETTER

The Sabbath Recorder, 
Plainsfield, X.

No doubt nearly everyone knows by this time that the Boulder Church plans to entertain the Seventh Day Baptist General Conference in Boulder, Colo., August 18 to 23, 1936. Some are already making plans to attend, and we are anxious to furnish all the information we can to those who are planning to come, either by auto or rail.

At this time I will take only enough space to give a brief outline of the summer excursion rates on the railroads, and possibly a little road information.

The summer excursion rates start May 15 and end October 31, with a fifteen-day limit rate, a forty-five day limit, and a season rate for Boulder which should be stoppers nearly anywhere, either going or coming; and numerous side trips, including Rocky Mountain, Yellowstone and Glacier National Parks. All mainline trains are air conditioned; train car travelers are furnished with pillows without charge, and meals ranging in price from twenty-five cents to fifty cents.

Should a person buy the short limit ticket, which is for sixteen days, and after arriving in Boulder decide to prolong his visit or make some other trip not originally planned, he may change his ticket to the longer limit.

For those planning to make the trip by auto, all main highways are either paved, oiled, or graveled, so changing will be the best way to take as far as detours are concerned.

I will give you a few of the distances from various points to Boulder:

<table>
<thead>
<tr>
<th>City</th>
<th>Miles</th>
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<tbody>
<tr>
<td>New York, N. Y.</td>
<td>1,200</td>
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<tr>
<td>Chicago, III</td>
<td>1,100</td>
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<tr>
<td>Omaha, Neb.</td>
<td>612</td>
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<tr>
<td>Los Angeles, Calif.</td>
<td>1,330</td>
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<tr>
<td>Little Rock, Ark.</td>
<td>1,057</td>
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<tr>
<td>Des Moines, Iowa</td>
<td>690</td>
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<tr>
<td>Grand Island, Neb.</td>
<td>490</td>
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<tr>
<td>Detroit, Mich.</td>
<td>1,360</td>
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<tr>
<td>New Orleans, La.</td>
<td>1,770</td>
</tr>
<tr>
<td>Chicago, Ill.</td>
<td>1,100</td>
</tr>
<tr>
<td>Kansas City, Mo.</td>
<td>568</td>
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</tbody>
</table>

The minutes of the April meeting were read.

The treasurer read the following report which was accepted:

Frances E. Davis (Mrs. Okey W.) Treasurer

In account with the
Women's Executive Board
Of the Seventh Day Baptist Denomination

Receipts

Balance April 5, 1936 $90.33

Denominational Budget $5.72

Waterford Ladies Aid 10.00

15.72

$106.05

Distributions

Mrs. A. L. Davis, association correspondent's expenses $5.00

Balance $101.05

$106.05

Correspondence was read from the president of General Conference, D. Nelson Inglish, Mission Secretary, and Mrs. Frank J. Hubbard, Plainsfield, N. J.

A report was read from Mrs. Hubbard, our delegate to the Woman's Committee of the Foreign Missions Conference.

The program for the woman's hour of General Conference was discussed.

Mrs. Loofbor gave an interesting account of the lectures by Doctor Kagawa, which she attended in Pittsburgh.

The minutes were read and approved.

Adjourned to meet with Mrs. Kenneth Hu
in in June.

Mrs. E. F. LOOFBORO,
President,
Mrs. ORIS O. STUTLER,
Recording Secretary.

EXCERPTS FROM REPORT

Mrs. Frank J. Hubbard, our delegate to the Woman's Committee of the Foreign Missions Conference, attended a meeting of this committee in New York City on April 15. Some announcements of interest were gleaned from her report to the board.

1. The meeting of the "Cause and Cure of Wasserman's Disease" will meet next year in Chicago, Ill., instead of the usual place, Washington, D. C. A change was necessary because of the crowded condition of Washington.
ton at that time due to the inauguration of President. Boards were urged to plan now to build up an interest in the western section, for this Conference.

The mission study books for this year will be about Africa. Dr. W. E. Douglass of the Africa is surely claiming our attention in many ways."

RIVERSIDE, CALIF.

Our Riverside Dorcas Society, we feel, has been enjoying an active and successful year under our able president, Mrs. G. E. Osborne. The whole society is divided into four groups, each of which works out its own plans for its contribution to the society. One group consists of quilters and the three remaining groups have divided time, taking their turns giving teas and luncheons, or working out other devices for raising money. All are alive and working hard to contribute as great an amount to the treasury as possible.

The society pays ten dollars monthly toward pastor's salary, or works the hundred dollars toward the church debt and twenty-five dollars to the Missionary Board. All meetings have been held this year and twenty-five cent lunches are served by the groups. Everybody is invited to attend lunches.

The Sunday afternoon meeting of the Pacific Coast Association was sponsored by the Dorcas Society. The subject was, "The Grace of Giving." Two short plays were presented, entitled "Stewardship" and a "Little Bit of Love." There were also three short talks on "Talents," by Mrs. N. O. Moore; "Possessions," by Mrs. Wm. Robinson; and "Love," by Mrs. Henry. Special music was also a feature. 

CORRESPONDENT.

OBSERVATIONS

THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

THE SABBATH RECORDER

MOTHER TO SON

Well, son, I'll tell you: Life for me ain't been no crystal stair. It's had tacks in it, and splinters, and boards torn up, and places with a step on the floor—bare. And all the time 'Tain't been a climbin' on, an' settin' and a-cryin' an' turnin' corners. And sometimes goin' in the dark and sayin', 'Lord, Lord, Lord! Woe! Woe! I's still climbin'. Life for me ain't been no crystal stair.

BLESSED BY CHAPLAIN ELLIS

The navy's new airplane carrier Yorktown, the largest craft ever built by the United States for that particular purpose, rode an anchor in New York harbor tonight. Christian nurses of the hospital were entertained by Mrs. Franklin D. Roosevelt and blessed by Chaplain Charles V. Ellis. The ceremony was held amidst the shouts of about nine thousand folk and a series of cheers from navy officials who came here for the ceremony.


My dear Chaplain: In the movies last night I watched the christening of the Yorktown—justly, perhaps, too. With a mighty heave Mrs. Roosevelt hurled the bottle of champagne against the carrier, and the airplane carrier slipped down the ways, duly baptized. Everybody cheered.

But I failed to see you there. I know you were there, because the Times said so. I read about it a few minutes after. If you weren't in sight—I saw nobody with a gown or a clergy collar. That is about the only way we can tell a clergyman unless he has his hand raised in prayer or is holding a Bible. I was sorry about that. When I read that you had "blessed" the Yorktown, curiosity got the best of me. I was really eager to see what happened. I was afraid of a slip of war is & Blessed." I wondered, too, just how you happened to be invited to that ceremony. Do all warships get "blessed"? Is that part of the navy chaplain's work? I saw the religion of this country woefully uninformed, and am asking a lot of stupid questions. But, you see, a day may
But never mind, Mr. Ellis. We mustn't let our sentiments turn us from the stern call of duty. Bless us another airplane carrier, will you, Young Christian.

---From the Christian Century, May 6, 1936.

YES?

While the adult is making his choices from newspapers, periodicals, radio broadcasts, and motion pictures, he would do well to consider whether or not his selections will help improve the taste, habits, and attitudes of children.

---A. A. Douglass.

A GOOD LETTER FROM LONDON

Accompanying remittance for his Sabbath Recorder, Rev. James McGeachy, pastor of the old Millyard Seventh Day Baptist Church, writes a most appreciative letter. He says:

Your paper certainly keeps us informed of all that is going on by our brethren in America and elsewhere, and therefore should be properly supported by every member of the Seventh Day Baptist, or at least every one who desires to be intelligent regarding the denomination and its work.

Your problems are somewhat different from ours, although I expect your churches in the larger cities are much in the same position as "Mill Yard" in London. Our few members are scattered in many districts and are not easy to meet. The only regular meetings at other times unless on very special occasions like our Annual Lord's Supper Service, which we held on Sunday evening, fifth of April, on the eve of the Passover.

It seems difficult or impossible to build up a church from one district as other denominations can do. In your churches, I gather that most of them have Seventh Day Baptist settlements or colonies, where you can have normal church life like other denominations.

Our E. S. M. Press continues to prosper, but I think you get most of the news about our work from "The Sabbath Observer" so I need not give you a report here.

Pastor McGeachy writes it will be impossible for him to attend our General Conference this year as he is too busy with his own interests and duties. However, he is glad to learn that Mrs. Gertrude Richardson is planning to be present and represent the Mill Yard Church.

Upon the best approved methods in general education as well as in religious education, in doing its teaching work.

The true aim of this co-ordinated program of the church is to lead all people to know Jesus Christ. At present the average church is interested in only a small percentage of its members.

A recent survey of Ritchie County, W. Va., made by the writer, revealed the fact that only forty-one per cent of the school boys and girls of the county are as a whole aware of the present meager opportunities of religious instruction.

There are 2,041 boys and girls in our county who have no religious training whatever. Of the 1,743 who do have this training, only 169 are enrolled in the Daily Vacation Bible School.

Every minister here who has had experience in this type of school says that it is of as much value as revivals in increasing church membership. Many say it is more effective.

Also those who have had experience in week-day church school gave testimony of its value in teaching and Christianizing churches rather than those who attend our Sabbath or Sunday schools only thirty minutes to one hour each week.

McGeachy feels deeply the prayer to God is that we may add these two great agencies to our present program, that we may more efficiently reach the boys and girls of dear old Ritchie county, as well as all the boys and girls of our great country, and especially all those who do not today have any religious training.

We as Christian churches are not obeying the precept of the great Commission if we fail in this.

May we all pray that the kingdom of God may come on earth.

Berea, W. Va.

REPORT FROM GERMANY

THE PROGRESS OF THE EVERLASTING GOSPEL IN GERMANY

We have every reason to be thankful for the blessings which we do experience in our efforts to extend the everlasting gospel in purity in Germany, and also for the liberty of the press which we enjoy. The printing presses have been mostly in Hamburg, attending to my editorial work during the week and preaching on the Sabbath. Now and then I
held a Bible study during the week. My last visit in October was in Saxony, and Brother Aurich had continued his interest during the winter, so that lately he could organize a church of nine members at Auerbach, and others are deeply interested.

During the spring, Brother G. Wippermann has been constantly in the field in Eastern Prussia, Kiel, Berlin, and Hamburg. During the latter half of May, I spent five days there, speaking four times in the evening, and on the Sabbath fourteen decided to unite with us. Since that time, Brother Wippermann has baptized a young man and had his Lord's Supper with them, and their number has increased to sixteen.

Today I leave for Dresden to follow up the interest created during my visit in the fall. In different parts of Germany we hear of interested ones, who through literature are becoming interested in the everlasting gospel and this is how the Waldenstads did under terrible persecutions, which later Wycliff as "evangelical doctors" did, for which Hus and Jerome suffered at the stake, and which during the Reformation restored the everlasting gospel in its purity.

During May, it will be six years since I last attended the District Conference in San Francisco, and at that time in my public Bible study I took Revelations 14: 6-12 as my text, demonstrating that according to that text the main burden was to restore the perverted gospel of Rome to its former purity as preached by the apostles. The reporters had my lecture as I gave it. The chief editor of the Review left out the main arguments, and this caused me—as well as other convinced—to visit Plainfield and meet with Joseph Uph and others there and in New York City.

Now I am informed by a letter from California that even leaders of the Adventists denomination sagely spread the report that the apostate Conradi utterly fails in his efforts to create a Seventh-day Baptist Church in Germany. Please ask the Recorder and the Seventh-day Baptist brethren on the Pacific Coast to tell them that the old and tried evangelist, with his co-workers, has been so blessed of God that the year 1892 has seen, in two large and small churches, over five hundred members, and we are steadily increasing. To God be the praise. 

L. R. CONRAD.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR RECORDER CHILDREN:

Oh where, oh where have your good letters gone?
Oh where, oh where can they be?
Somebody took and stole, some way, some long.
Oh where, oh where can they be?
Oh when, oh when shall I see them again?

Oh hasten, the happy, happy, when
Your letters will come in to me.

Of course these are very busy times for all boys and girls as another school year draws to a close, but I'm hoping some of my Recorder boys and girls, when they find no letters this week, will find time to write before the next issue of the paper to ask who will be the very first one? I think I can guess, but I'm not going to guess out loud.

I haven't told any adventures of "Skeezic" lately, so today I will tell you about the only experience he had this week. A minister friend was here calling when we heard a noise in front of the house; our friend rushed to the door and called his dog. What was the matter? We asked. "Oh, the dog was chasing a yellow cat around the house," was the answer. I went out the back door, and there was Skeezie; he had crawled behind a box on the back porch, in a space hardly big enough for him, and hidden his head like an ostrich. His back and tail were puff up so that I could hardly get him out. When I got him into the house, he was so scared that he kept quiet. I think I knew that the dog could not disturb him there. He is like some people, isn't he? He is very brave when no danger is near. I remember a little girl at Alfred, when we were living there some years ago. She said, "Mrs. Greene, I am not afraid of anything. If a big lion or a bear came at the house, I wouldn't run. I'd stand right still."

Just then her father's big, crooked rooster came rushing towards her; she screamed at the top of her lungs, and how she did run, while I easily chased off Mr. Rooster.

I'll tell you some more about little Haruka.

Sincerely,

MEZIPH S. GREENE.

Andover, N. Y.,
May 17, 1936.

THE STORY OF HARUKA

(Applied from "The Rainbow Bridge")

(Continued)

After traveling on the train more than two days, the Miyata family reached the end of their journey after dark. They were met at the train by Mr. Kioto, an old Japanese friend of Father and Mother. He led them to his automobile and they were soon on the way to his home. When they reached there of course the children were too sleepy to do anything butumble into bed, but the next morning they were awake the minute it was light and hurried to the window to see what Colorado was like.

Mr. Kioto's home was over a grocery store in a high, red, brick building. Across the street were similar buildings with stores on the first floor. The sun peeked softly into their window as if to welcome them, but Haruka was not yet satisfied. It wasn't what she expected America to be. Still found it interesting, it was so different from Japan. In Japan, mother would be up long before this, putting out the night light burning on its tall stand, opening the sliding night walls, much like herself near the day, pushing back all the things in the house, and getting ready to go to work and air. Then Haruka would help fold away the mat beds and covers while father and the boys were getting ready for breakfast. Breakfast in Japan was quite different from an American breakfast. It served on very low lacquer tables, like trays on legs. And when the food was good very odd—usually rice, pickled cabbage, and temple. They sat on cushions on the floor and looked out into a beautiful garden as they ate—just a tiny garden with a tiny rainbow bridge, a softly running stream that lost itself among the grasses. And in: the garden were tiny candle trees; and there was a little mountain with mounds of moss—very, very comfortable.

And how Haruka loved the blossoms in that garden-purple wisteria blossoms in their season, and in cherry blossom time the little trees gleamed white and pink and green, while at night fireflies flew back and forth. Haruka was a bit homesick for it all that morning as she struggled into the queer American clothes and helped Saburo into his. If she had been putting on a sash skirt and a funny wooden sweater, as she was now doing, and putting on leather shoes, she would be slipping into her under and a small robe around her waist, pulling on tiny muslin slippers called "tabi," each with a toe place like the thumb of a mitten. And the little boys would be slipping into kimono and pleated trousers, called "hakama"; and when it was time for school Haruka and Jiro would have put on their kimonos, "geka," and clippy-clopped away to school.

Of course they were not going to school that morning but were moving into their new home, an apartment over a Japanese grocery shop. This was not one like their next Japanese home, with its dainty furnishings and a plenty of opening for the sweet, fresh air to come in; but how queer and dirty seemed the queer furnishings, and only, a little air came in the small window. As the view, all they could see were dirty stores in front and upon alleys, the backs of other buildings, and gravel roofs in the back. Do you wonder that Haruka was disappointed in America?

(TO BE CONTINUED)

THE ACTS OF THE HOLY SPIRIT

BY REV. LESTER G. OSBORN

(A condensation of a paper given at a Jefferson County Ministerial Association meeting some time ago.)

The Book of Acts is a continuation of the Gospel. Luke, in one verse of his former "treatise" in which, he says, he "told of all that Jesus began both to do and to teach," implying that in this one he is going to take up what he continued to do and teach. In the Gospel, Christ gives the promise of the Church, and chooses and trains leaders for the work. In the Acts we find the record of the organization and extension of the Church. Someone has said that the great fact of the Gospel is the presence of the Son glorifying the Father; and that the great fact of the Acts is the presence of the Holy Spirit; and the Son. Forty-nine times the Holy Spirit is
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SUFFERING IS NOT PUNISHMENT

BY ORA A. CLEMENT

"I cannot understand why God let this happen to me," wrote a dear girl who had a great sorrow to bear. "I have tried to live right and serve him.

Another of his friends protects the righteous from sorrow and suffering is a very common one. The poor heathen spends his life trying to propitiate his many gods so that disaster will not happen. A Christian worker is often asked questions that are raised by my suffering friend. "He was a good man," we say. Why should this have happened to him?

Did you ever think what an unhappy, topey-turvy world we should have if the good people did not suffer?

How could anyone be respected by his acquaintances for living noble the Christian way, if he does not have to buy God's favor, the world would say of the righteous man, and he would have no influence for good among his fellows.

No one can accurately report to expect from his understandings for he would not know whether natural law would operate or whether it would be suspended in order to reward some good man or punish a wicked one.

The world would not know whether rains would fall on one's crops or ever as desire, but his landlord being a sinful man would be punished by drought. The traveler would not be careful to do an engineer or a chauffeur or pilot might be a sinner likely to be overtaken by disaster, before the journey could be completed.

Can you imagine what confession an accident or death would cause in such a world? It would be a sure sign of God's displeasure, and friends of the unfortunate would ask as did the disciples, "Did this man sin, or his parents? How disgraced the sufferer would be!

What insufferable pangs the righteous would bear! Having no sorrows of their own, they would have no sympathy with others. They would be like pampered, undisciplined children, without character and without kindness. In fact, they would not be good at all. The whole world would be a chaos, unfit to live in.

One of God's greatest blessings is his order disturbed and, in which natural law operates and where natural law is to be a part from the characters of the people involved in any particular situation. "The rain falls on the just and the unjust." And thankfulness we should be that it is so.

THE HOME DEFINED

Here is Madame Schumann-Heink's definition of home:

"A roof to keep the rain out; four walls to keep out wind; floors to keep out cold. Yet, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father, the love of a father, the love of an engineer or a chauffeur, the love of his parents. Home is first school and first church for young ones—where they learn what is right, where they learn to be good. It is a world where they can go for comfort when they are hurt or sick; where joy is shared and sorrow eased; where fathers and mothers are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and loved; where family are respected and love..."—Methodist Protestant Recorder.
THE SABBATH RECORDER

THE ASSURANCE OF THE FULFILLMENT OF GOD'S PROPHECIES

BY REV. MARTIN STURCRAK

In Daniel 9: 20-27, we read as follows:

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord, I was moved with vision, and heard a voice, saying, Daniel, Daniel, how long shall it be until the visions and the revelation of the great vision, which was told thee, be fulfilled?" (Daniel 9: 23, 24. RSV).

Daniel prayed, and justified God in his prayer in all his actions. He asked God, in all humility, for the forgiveness of his and the people's transgression, and the Lord's sake, to let his face shine over his desolate sanctuary and the city of Jerusalem. In his prayer he depended on God's grace and mercy. His prayer was answered above all that he asked or thought. The Lord told him, through his angel Gabriel, that he was greatly beloved. See Daniel 9: 1-24.

Not only a restoration of the temple and the city was promised to him, but also that the Messiah, the Prince, should come within the seventy-seventy years of Daniel's vision and prophecy, to reconcile the guilt of sin and bring in the everlasting righteousness.

Jesus said on the cross, "I am the Messiah," Israel, as a nation, by the rejection of Messiah, his Prince, finished their transgression against him and made the measure of their sins full. Because of this, the restored city with the new temple was again destroyed in the time by the Roman desolator, and the Jews were persecuted and scattered all over the world.

The seventy sevens are four hundred ninety years. Through the commandments of Cyrus and Darius, kings of Persia, and under the leadership: Ezra: a man called by God, the temple which was destroyed by Babylon was again rebuilt in the name of the Lord. Ezra 6: 14, 15. Through the anointed Prince: Jesus, the prophet Daniel, the high priest, the faithful prophet Haggai, Zechariah, with the cooperation of the people, the house of the Lord was again built. Only instead of the seventh year of the reign of Artaxerxes, he gave permission for the restoration of the temple. Ezra 7: 24, 25.

Daniel 9: 27, 28; 10: 1, 2, 11, 12, 13, 14, 15; 11: 1-35; 12: 1-13; these verses and the succeeding ones are full of significance, and hold out the promise of the future restoration of the city of Jerusalem at the end of the tribulation period. God's people who believe this, are promised the coming of the Messiah, the Prince, who is called Messiah. It is the Messiah who will bring in the everlasting righteousness, and bring to an end the vision and the prophecy, to reconcile the guilt of sin and bring in the everlasting righteousness. Jesus said on the cross, "I am the Messiah," Israel, as a nation, by the rejection of Messiah, his Prince, finished their transgression against him and made the measure of their sins full. Because of this, the restored city with the new temple was again destroyed in the time by the Roman desolator, and the Jews were persecuted and scattered all over the world.

The next four hundred thirty-four years ended with the baptism of Jesus, when he, as the Good Shepherd, the Holy Spirit and power, and went about doing good and revealing his Father's love and will. Daniel 9: 24; Luke 1: 33. Immediately after the destruction of the Holy Spirit—he was led by the Spirit into the wilderness, and was with the wild beasts forty days, and ate nothing. He, being with the vision and the prophecy, to reconcile the guilt of sin and bring in the everlasting righteousness. Jesus said on the cross, "I am the Messiah," Israel, as a nation, by the rejection of Messiah, his Prince, finished their transgression against him and made the measure of their sins full. Because of this, the restored city with the new temple was again destroyed in the time by the Roman desolator, and the Jews were persecuted and scattered all over the world.

The Lord accepted also any others during that time who came to him with their heart's desire for salvation. Matthew 18: 28. From A.D. 34 the gospel went without any respect of person and without any difference to the Gentile, and was as to the Jews. Acts 10: 34, 35; 13: 46-49. From the right hand of God, he received the Father the promise of the Holy Spirit. This promise, as a gift, is without difference for all mankind, at all times, until the very end, to all who repent and turn away from their sins to God and believe on the Lord Jesus Christ, and accept him as their personal Sav.

O UR PULPIT

THE CHRISTIAN AND THE WAR PROBLEM

BY REV. NEAL D. MILLS

"Ye have heard that it was said, An eye for an eye and a tooth for a tooth: but I say unto you, Resist not evil: thou shalt not have any other revenge. But I say unto you, Do not resist him that is evil. If any one smite thee on thy right cheek, turn to him the other also."—Matthew 5: 38, 39.

These words of Jesus have puzzled Christian thinkers for many centuries. It seems like a very extreme principle of selfless and unreasoning. We are tempted to think that Jesus did not mean it literally, yet it does appeal to our personal relationships. A Christian gentleman will not stoop to engage in a fist fight even when struck by a villain. But most of us, in our inner hearts, feel that a man must still maintain armies and navies ready to strike at the first provocation.

But in these days many are insisting that the same principles which apply to individuals must also apply to groups and nations. A few weeks ago a half or three quarters of a million students, generally with the consent of their faculties, held a "peace strike" declaring their
determination not to be made cannon fodder. They believe that the good of our land and others have declared that they will never again support any war. Most of the churches including our own have adopted resolutions condemning war, and the time has come when all Christians must think through the whole problem of war and take a definite personal stand.

Lord Bryce once said, "Civilization must destroy war or war will destroy civilization." The situation in every country is absurd. Each abhors war but is arming to the teeth in fear of the others. Each tries to save its people by protecting its foreign trade, yet the last war cost annually five times the value of all the exports of all the countries in the world in 1914. We are like the old woman who killed her cat to save the mouse.

But to the Christian, far more important than the economic absurdity of war is the moral dilemma which it presents. Can a Christian approve and engage, however loyally, in war? Jesus faced the same problem. Should he stick to the principle of love and non-violence from which he has not yielded to the expectations of the Jews and the Roman legions and establish his kingdom by the use of force? Can there be no doubt that with his keen mind and personality he could have rallied his countrymen to a successful drive against the alien invaders and made himself the ruler. Why did he not do it? Why was his countrymen's welfare so far more important to him than his own life?

The first century Christians also faced the problem of war and it is interesting to note that they concluded that it is unbecoming in a Christian to resort to violence in defense of himself, his country, his Christian brethren, or even of Christianity itself. They refused to fight in any army. But later we find Christians in the army where their arms and their convictions seem to have been greatly modified. Can we in our day reconcile war with Christianity as our fathers have done, or ought we to seek the question that Jesus and his early followers took?

**THE PURPOSES OF WAR**

War is defended most easily on the grounds of its purposes. Though wars of aggression find little support, there is much said in favor of "defensive" wars in defense of home, liberty, or neighbor. Thousands have died fighting to save "the enemy" but to redeem all from "the enemy" purpose, which was not to save his country or the "enemy" but to put an end to "the enemy" war.

**THE METHOD OF WAR**

Someone has said that not only does the end not justify the means but the means are vastly more important to the man than the end. The means was to be particularly true of war, since its ends seem never to be attained while its methods work untold evil. Jesus refused at all times to return injury for injury. He never used physical force upon any person either to further his kingdom or to save the lives of his followers or himself. When met by armed men in Gethsemane, he put Peter up to his sword and gave himself up to be tortured and humiliated, even enduring the cross without resentment.

His method was to give love for hate, good for evil, faith for unbelief. Only so could ill will be transformed into good-will. Another method might have prevented evil acts, but only his way could reach the human will. The way of the cross has been reconciling man to God and his world when those purposes are not achieved and only evil purposes are realized.

The Christian is often confused by thinking of an army as necessary, and because of its distortion and war of their purpose. Some believe that the American and British navies together could police the seas and maintain the peace of the world. Others assign to duty to the League of Nations, yet the League is only a failure because it does not stop every war in that way. History shows, however, that in the long run any attempt to maintain international peace by force of arms only provokes more war.

With a little study the analogy between the soldier and the policeman breaks down at several vital points. The police deals directly with the law-breaker, taking him alive if possible and with the least possible injury to the life or property of the innocent. It constricts to enforce order or a community within the community and for its own good. An army seeks to inflict the maximum injury and operates by quite different methods and under different conditions. It is not to say that it would be impossible to have an international police force analogous to the civil police. That has never been done.

Though the avowed final purposes of war may be very high, its direct purposes and those which are achieved do not harmonize with Jesus' purpose, which was not to save his country or the "enemy" but to put an end to "the enemy" war.

**HOMEB EDUCATION**

A TALK ON TRUTHFULNESS

BY L. E. EUBANKS

Sunny-natured, blue-eyed Billy, nine years old, had done most of his playing for the last year, for his father was at the front. It was a family habit for Billy to have delightful talks with his daddy each evening, and of late daddy had noticed a new and somewhat alarming tendency, on the part of his son, to fabricate interesting tales and "big adventures."

"First, daddy merely laughed. These were just amusing stories son had made up, but the matter became serious when the child began to lie about nearly everything.

"Did you put the hammer away when you finished repairing your wagon?" asked daddy.

"Yes," the boy answered.

"No, Billy, you didn't," spoke up his mother. "It still lies on the lawn."

"I don't understand you, son," said daddy, putting his hand gently on the child's shoulder. "Can't you tell the truth? It is much better than that story."

"Ralph lies all the time," Billy explained, "and I like him. He says that it makes no difference whether you lie or not. He says that his mother lied when she told him she couldn't be happy if he lied, because he has been trying for it a long time and it's just the exact opposite."

"Ralph's smart, he knows lots, and he can talk the most wonderful stories!"
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DENOMINATIONAL "BOOK-UP"

LITTLE PRAIRIE, IRE.

We have been on this field since early in January; have been visiting with Rev. Lee Monroe, nonresidents living twenty-five miles distant, while the parsonage was being vacated. We held services two Sabbaths in the church house; but could not be made comfortable during the cold weather we moved a few benches into the parsonage and held all gatherings there until two weeks ago.

The average attendance up to the present time was thirty-one—the lowest being eleven, a stormy day; the highest fifty-one, Easter day. Last Sabbath, May 2, there were thirty-three present. Several of the members follow tithing, but as there is very little cash handled, they very much build into the Lord's storehouse. The people, however, are very helpful in other ways. From twenty to thirty young people come to the parsonage frequently for a social time, giving a short literary and musical program. Yes! Little Prairie is still on the map.

C. C. V.

WHITE CLOUD, MICH.

The carpenters are busy repairing the parsonage. It is hoped the pastor and his family may return to their home the last of May.

We are thankful for the spring weather and the increased attendance at church. Several of our families live some distance from church, one family of six coming twenty miles each Sabbath. These people are all faithful, and only sickness and bad roads can keep them at home on the Sabbath.

A mother and daughter banquet, sponsored by the Ladies' Aid society, was held in the basement of the church on Sunday evening, April 23. The dining room and tables were beautifully decorated in green and yellow. The food was delicious, and the program the best we have ever had. The tickets were sold. The twelve men, who so ably did their part as waiters, deserve special mention. We are grateful to the various committees and the congregation for a genuinely successful day. The proceeds will be used for the support of the missionary work.

MILTON JUNCTION, WIS.

The Milton Junction Seventh Day Baptists held their bi-monthly church night in the church basement on Sunday evening with Mr. and Mrs. Ralph Baker, chairman of the dinner committee and Mrs. H. L. Baker, chairman of the program committee. Dinner was served to about sixty people and was followed by a program of singing. The organ was played by Mr. and Mrs. Donald Gray, Arlene and Victor Loofboro, Claudia Curtis and Clair Whitford, and the boys' quartet—Orren Babcock, Ivan and Irwin Randolph, and Victor Loofboro. Rev. William Whitfor and Mrs. H. L. Baker and a recitation by Curtis Whitford.

During the social hour which followed the program it was announced that the Silver Moon class held a candy and popcorn sale.

The friends just returned from California found their welcome as usual.

ALFRED, N. Y.

Dean A. J. C. Bood goes to New York City tomorrow to represent the Department of Religious Education at the centennial anniversary of Union Theological Seminary. He will also occupy the pulpit of the New York Seventh Day Baptist Church Sabbath morning.

A fire gutted the back of the Delta Sig house Tuesday afternoon, and caused a damage by both fire and water estimated at from four to eight thousand dollars.

—Alfred Sun, May 14.

LEONARDSVILLE, N. Y.

A church social and program were enjoyed at the Seventh Day Baptist church last Sabbath night. Rev. and Mrs. H. L. Polan of Brookfield were present and both spoke on matters of denominational interest. They were accompanied by their daughter, Lura.


BROOKFIELD, N. Y.

The regular Seventh Day Baptist quarterly church meeting was held at the parish house Sunday evening, and plans made for the coming session of the Central Association in Brookfield.

—Courier, May 6.

DE BUTTER, N. Y.

"Spring is here!" So say the artistic floral decorations which gladden the Sabbath morning services. They are also reposing in heart at certain signs of a genuine spiritual awakening.

On the ninth of May the summer transportation schedule was resumed. This is a project financed and carried on by the high school. Some member drives to a neighboring hill and brings a group of children who have little or no religious privileges. Four happy faces testified to their enjoyment of both the church and the Bible school sessions. The
There was a good attendance and the program was greatly appreciated.

Other activities are being planned and some donations from friends and interested parties have been sent to the treasurer of the organ fund, Mrs. Julian T. Crandall, Ashaway, R. I. These have been greatly appreciated.

On Sunday morning, May 3, the Christian Endeavor sponsored a personal morning breakfast; this was well patronized and a goodly sum added to the treasury to be used for their mission pledge.

A special meeting, May 9, a good-sized audience attended the Mother's Day program, which took place of the regular Sabbath morning service, and was given by the children of the graded department of the Sabbath school under the direction of their superintendent.

Plainfield, N. J.

Since Easter, in cooperation with the other churches of the city, neighborhood group meetings have been held in several Seventh Day Baptist homes as projects sponsored by the Ministers' Association.

Two very enjoyable Sabbath school class socials have been held May 9, at the home of Mr. and Mrs. Orra S. Rogers, for the Masson Class; and the Wardner Class held a progressive lawn supper at the homes of Mr. and Mrs. Wm. M. Stillman and Mr. and Mrs. Robert Randolph. The guests at this supper were delighted to have our former pastor, Dr. A. J. C. Bond, with us. He is expected to show that he has not forgotten how to have a good time, and joined, as of old, in the merriment of the evening. Dean Bond came to New York to attend the centennial celebration of Union Theological Seminary.

A spring tea and flower show were held in the church on Saturday, May 19. Very attractive tables and flower arrangements were shown.

A BOOK REVIEW

A new book, Family Altar and Faith Primer, is off the press, is at hand. In author, Zed Hopeful Copp, D.D., LL.D., "after years of search through Christian literature for a book of comprehensive family religious character," he has made the ideal of this book, which the Holy Spirit has made a compendium of essentials to well

being for body, mind, and spirit, for every member of the family.

The supreme purpose of the book is stated by Doctor Copp, is, "Glory to God in the highest," and will among men of every land. "And will to all who understand, that they may become one new man-brotherhood in Jesus Christ our Lord." Or, put in another way, Copp says, "The purpose of Family Altar and Faith Primer, is to dispel the race mind, distempered with the sins of the ages, and to replace it with the mind of Christ. That work of replacement, he believes, must begin in the infant in its mother's arms, in the home life. It will have its inception in prayer and must be strengthened by a prayer life.

There is certainly need in these days of chaotic conditions of such an institution as this book upholds and of such helps as it enliven to saturation the deepening and enrichment of spiritual life.

In the first part of Family Altar and Faith Primer, the material is arranged by weeks and days for a full quarter of the year. There are devotional suggestions both for morning and evening devotion. Besides this book, there is always the Bible and the hymn book. The Scripture reference for the lesson is given, and the first line of the hymn for the morning or evening, as the case may be.

The first morning of the first week suggests reading of Genesis 2: 3, with the hymn, "All Hail the Power of Jesus' Name." The prayer is instituted as follows:

Our Father in heaven, we thank thee that in the beginning thou didst drive out darkness with light, overthrow confusion with order, establish beauty and fragrance in nature, and send the soul of Sabbath rest upon all thy work, especially the Sabbath, "the seventh day." We thank thee for the home life which thou didst establish among us. O God, Father, quickly restore the home of its original order with all the parts fitly placed among the husband and wife to begin the family life . . . .

For the first evening worship we have reference to John 1: 1-18, and the song, "Sun of My Soul." From the prayer we quote:

"We thank thee that Jesus is the light of the world, and walk with thee . . . . Recreate us spiritually in his presence and make us true children of thy light . . . ."

The material of the devotions should be of special aid and give spiritual impetus to personal and family worship. But the author wisely makes the book applicable to the practice of making form take the place of substance in Family Altar and Faith Primer. These devotions "may easily become tinkling cymbals and anechoic condition, unless the Holy Spirit himself beareth witness in their daily use."

A like that frank warning, and find confidence in the promise of the book. As observers of God's Holy Sabbath, we will deplore the author's transference of the Sabbath idea from the seventh to the first day of the week, so evident in his Sunday devotions. However, we can appreciate his earnest and loyal devotion. There is today a tremendous lack on the part of Christian people of any sacred regard for holy time.

We find, also, a department of devotions for special occasions and experiences. The "Divine Dialogue" in the Faith Primer pages may be found helpful to old and young.

The volume of 259 pages is well printed and bound in cloth, published by The John C. Winthrop Company, and may be secured for $1.50 by addressing Social Service, P. O. Box 5155, Philadelphia, Pa.

FURTHER PLANS FOR NATIONAL PREACHING MISSION

By the federal Council

Representatives of cities as separated as San Francisco, Dallas, and Boston assembled at the 21st annual meeting, New York, N. Y., April 30 and May 1, in a conference and retreat, preparatory to the National Preaching Mission, which is to be conducted for three months next fall, beginning in mid-September.

One of the major outcomes was the decision to promote the idea of a simultaneous eight-day preaching mission—from Sunday to Sunday—in local parishes of all denominations throughout the country in November, and to enter into plans by which the National Mission goes is also urged to develop a state-wide preaching mission covering other important cities. In these weeks, it is hoped that two important results will be achieved: first, the influence of the Preaching Mission will be nation-wide in instead of being confined to the larger centers of population. Second, the influence of the mission will be conserved by being rooted in the life of the local church.
One of the gratifying disclosures was the remarkable extent to which the denominational and local branches of the National Preaching Mission as their own and building it into their year's program as a central part of their spiritual emphasis.

While our mission, distinctly evangelistic in its results were considered and there was full agreement that some provision should be made for recording decisions to begin the Christian life in the new steps in Christian discipleship. The more educational type of approach is to receive emphasis in the conferences of the ministers each weekday morning and the "seminars" for Christian workers each afternoon.

Among those who led the discussions at the retreat were Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York, who urged "preaching for a verdict"; and Dr. Lynn Harold Hough, dean of Drew Theological Seminary, who discussed the combination of the individual and the social aspects of the gospel which the Preaching Mission should present. Professor Reinhold Niebuhr outlined the point of view which he felt should prevail in the approach of the mission: to problems of economic life, and Dr. Oscar Blackwelder, of the Lutheran Church of the Reformation, Washington, D. C., dealt with the appeal to young people.

Members of the National Committee and many of those who are to be speakers and leaders among those present will act as representatives of cities to which the mission is to go.

A second retreat, especially for the purpose of spiritual preparation, is to be held on September 8 and 9, immediately upon the arrival of Dr. E. Stanley Jones from India for the beginning of the mission on September 13.

FROM THE CHINA BULLETIN

OUR ENGLISH SABBATH SERVICE

I have been asked to write about our Sabbath morning service. Probably this has been assiduously read and is, as well as the services I have written, as widely printed in the Burdick-West parlor, or the Davis home.

"These services, led by different ones of the mission families, totally absorbed my joy in our Sabbath service in English."

Thanks to Dr. Anne L. Waite, we have had for a number of years a goodly supply of "Chinese folk hymnals." The worship programs in these hymnals are especially adapted to our meetings. These books are also very useful in the singing classes of the two schools.

A few weeks ago Doctor Palmberg was with us over the Sabbath and led our service. After reading a sermon she told of some of her recent experiences in trying to lead her Chinese neighbors to Christ.

The week following, Miss Ruth Phillips was the leader. She is a most helpful member of the mission family. The next week, Mr. T. M. Chang, principal of the Boys' School, led us in a fine service. Another week we met in the Davis home. Mrs. Davis was in bed with the flu. Mr. Davis was just up from an attack of the same trouble. As it was his turn to lead, Richard read the sermon, thus sparing his father's throat. A family by the name of Bowrey are living in town, and often they each take their turn as leaders. They are also welcome members of our mission family. Just recently Miss Chang and the entire family have met most helpfully. The three Wests also take their turns as does your humble servant.

SUSIE M. BURDICK

HOSPITAL NOTES

The National Bureau of Education is taking over the control of nursing education. The Grace Hospital School of Nursing, not being an accredited school, will be affected by these regulations. The school for sending out well-trained Chinese nurses into the country districts about Luiho as well as furnishing the hospital with efficient service.

The situation reminds one of the ancient story of Mr. Chiu who had a precious pearl to sell. In order to arrange its sale, he made a beautiful box, lined with silk, placed with rubies, and decorated with ten feathers of birds. He sent it to his friend. Chen. Chen was so taken, with the box that he bought it at once and returned the pearl to Chiu.

"We've got to get busy and sell her the pearl, which in the case of nursing education, is Christlike compassion for the suffering."

Miss Ida Shaw.

MISSION NOTES

The Lottie Baldwin Fund of $300 per year which provided the means toward the salary of Miss Mabel West had not been divided into other channels at the time our last "Bulletin" went to press. She is to receive the entire $300. Its use for the future is not yet determined.

One quite important item was inadvertently omitted from our last "Bulletin." We wished to express our sincere appreciation to the friend whose gift last fall made possible the payment to the missionaries of all salaries in arrears.

It is hardly necessary to say how happy we were to have Miriam Shaw return to us on February 28. It did not look as though we were glad at all, for having trusted to the evening papers' announcement of the belated arrival of her steamer, we expected to meet her at thirty-five in the afternoon. Her boat came in schedule time, but thirty in the morning, and only a summons to the telephone with Miriam speaking at the other end of the line, jarred us into the realization that this was a coveted experience of greeting her from the wharf.

Today, March 12, there has been a simple service of dedication of the month-old daughter of Miss and Mr. Yeu in their home, with prayer and hymns, appropriate Bible quotations, and a few words of consecration by the pastor. The growing desire on the part of Chinese Christians to dedicate their children to God, even in the face of opposition, is a mark of boldness which grows frequently.

It is in and through these events that Mabel West has lived for several years. Two boys, David and Donald, are especially thrilled to welcome this little sister—Donna Jean—to their home. These names have two meanings the Chinese and Western one, but these all have.

At the February meeting of the Executive Committee of the Shanghai Seventh Day Baptist Church, Mr. Irvin Phelan of Los Angeles came to speak to a group of some thirty on "Life Changing the Essential Job." We've got to get busy and sell her the pearl, which in the case of giving in English.

Mr. T. M. Chang, whom we hope you all know by now as our Boys' School principal, was the interpreter. He did a remarkably good piece of work as it too.

Mr. Phelan is a business man who, having given a vision of a change started towards the Orient, has been in Honolulu, Japan, and various parts of China, giving hours on end daily, in personal interviews with all sorts of people and helping change men to God-directed lives, who go out in turn to help change others. Mr. Phelan is a man of fine personality, keen business insight, and a wondrous capacity. But all, is his devotion to the Master for whom he has literally resigned all.

Our Chinese group were deeply impressed as are many groups and individuals by his presentation of the Christ-Quality of Life. The beauty of it is to realize that he belongs to the changing army of modern day crusaders for Christ.

When our friends in the United States write of the "Bulletin," they speak appreciatively and encouragingly, but tell us not to write too much, or that a printed copy is more attractive than a mimeograph one. Now that is all in our favor. Shorter copy, less mental effort on their part, rather than mimeographed—ah, that lets us out of a tremendous lot of work. But here's the rub, it costs more cold cash to have printed. We have less of that than we have time, strength, patience, perspiration, etc. So please accept our many thanks for the contributions to the "China Bulletin" which we have received.

Please know we appreciate your help, although we do not wish any one to feel under obligation to give. Our delight is our pleasure to hear you hear from us semi-occasionally.

M. R. D.

IDEAL MINISTER'S WIFE

Six requisites for the ideal wife of a minister have been decided on by under graduates of Boston University's School of Theology. She:

1. Must be intelligent.
2. Must have beauty, not of face and figure, but of mind and character.

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M. R. D.
MARRIAGES

SUTTON-BOTTOMS.—Edna Ruth Bottoms, daughter of Rev. and Mrs. A. T. Bottoms, was united in marriage to Francis Orlas Sutton, both of Berea, W. Va., October 12, 1933, at the Methodist parsonage at Bridgeport, W. Va., the pastor performing the ceremony.

WHARTON-DAVIS—Armistead Wharton and Miss Virginia Davis, both of Providence, R. I., were united in marriage at the Bethany Baptist church, Pawtucket, by Rev. Arthur Jennings, April 11, 1936.

OBITUARY

Bee.—Azariah, son of Josiah and Priscilla Davis Bee, of Au, was married to Mary Wood of Albion, W. Va., August 27, 1844, died at the home of his son, Zed Bee, at Aurora, N. Y., May 5, 1936. He is survived by his wife and eleven children.

Burroughs.—Margaret Louise, daughter of T. Leeland and Margaret Davis Burroughs, was born in Honeoye, N. Y., April 9, 1865, and died of scarlet fever in a hospital in Rome, N. Y., October 29, 1933. She was taken there for special treatment, April 29, 1933.

Due to the general illness, the children had been taken to the home of the grandparents, Mr. and Mrs. T. B. Burroughs, in Little Genese, and later brought to the home of their grandparents, Rev. and Mrs. A. L. Davis. Here the mother came to care for her.

Margaret Louise was a beautiful, talented, lovable child. She loved flowers. She had unusual artistic ability which expressed itself in many ways.

Funeral services were held from the undertaking parlor in Rome, on May 1, conducted by Rev. A. E. Curry, a friend and neighbor of the family and Margaret Louise's

"chum," assisted by Rev. Paul S. Burdick. The floral tributes were beautiful. The body was laid to rest by the side of the mother's baby sister in the Verona Mills cemetery.

"We miss her in our joys and in our sorrows; She was our life, our center, and our sun; And yet we would not call her back, but whisper, 'O God, thy will be done.'"

A. L. B.

LANGWORTHY.—Ulysses S., only son of John S. and Lavinia Langworthy, was born in Ashland Township, Minn., July 29, 1856, and died at Dover Center, April 12, 1933. He united with the Seventh Day Baptist Church when fourteen years old, remaining a faithful member till death. He married Charlotte Irene Langford October 29, 1880, and the greater part of their wedded life was spent on the farm where he was born. Six children blessed their union: Myron, Mrs. Mildred Swenson, John, Mrs. Charlotte Lindahl, Mrs. Edith Kramme, and Fred Bartel. They and nine grandchildren with the widow and two sisters—Mrs. Jennie Babcock and Miss Edna Langworthy—survive him.

Funeral services were conducted by Pastor Charles W. Thorngate, Albion, W. Va.

LAWTON.—Charles W., son of Giles and Sarah Potter Palmer Lawton, was born January 18, 1856, on Albion Prairie, Wis., and died April 24, 1936, at Milton Junction.

On February 16, 1879, he married to Mary Wood of Albion. Survivors include three daughters; Mrs. Geo. Palmer, Mrs. Jessie Purnell, born to Mrs. G. Merton Burdick; and one brother, Fred Lawton.

Funeral services were conducted by Pastor Cha. W. Thorngate and burial was made in the Albion Evergreen Cemetery.

RECORDER WANTS ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of like nature will be run in this column one cent per word for first insertion and one-half cent per word for each additional insertion.

Cash must accompany each advertisement.

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3. Must have a common interest that will make her live winsomely, femininely, capably, and understandingly.
4. Must have a common interest in her husband's work.
5. Must dedicate her life to the cause of Christian endeavor.
6. Must have a permanent inspiring character.—Methodist Protestant Recorder.

From the murmurs and subtlest of suspicion with which we vex one another

Give us rest.

And make a new beginning.

And mingle again the kindred of the nations in the alchemy of love.

And with some finer essence or forbearance

Temper our mind.

—Aristophanes (448-385 B.C.)

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