needs? Have we lost our power of initiating? Do we not know that the world is our field? Has not our Lord commissioned us to go forward with his work regardless of what other people think or say or do?

Are we so weak and fainthearted in our religious experience that we must wait for others to suggest where we can fall in line with their plane? Has not our Lord placed the program in our hands and asked us to take hold of it with both hands? Shall we be borrowers? Shall we be leapers? Shall we always look to others to set the pace for our religious progress? What right have we to wait for others? Is it not better that we shall be leaders and pushers in this great work? Have we not the word of our Lord? Has not the Master commanded us to go into all the world to preach the gospel to every creature teaching them to observe all that he has said? Is not his promise to us that he will be with us to the end? Why should we falter and hesitate? God give us a passion for lost souls that will not let us rest till we see lost men and women and lost boys and girls saved.

Your brother in the search for souls,

D. BURDETT COON.

2455 12th Street,
Boulder, Colo.

IN MEMORY

Once again our heavenly Father has called, and another sister has gone from her earthly home among us. Miss Margaret Louise Williams was for many years an honored member of the Adams Center Seventh Day Baptist Church and Ladies' Aid society. A teacher most of her life, she was always ready to help in the work of the Lord's kingdom wherever possible.

We shall all miss her, and her memory will always be an inspiration to those who knew her best.

We extend our heartfelt sympathy to her bereaved relatives and friends, and pray that the great Comforter may help them to bear their loss.

Why weep we then? She is not dead—just moved to mansions fair, "To ours to live as Christ hath said And meet her "over there."

SABRE E. WHITFORD,
HANNA GREENE,
ANNA MALBY.

THE SABBATH RECORDER

OBITUARY

COOK.—James B., son of Mary Ayars and David Cook, was born in Marlboro, N. J., February 14, 1872, and died February 12, 1937. He was one of a family of eight children, being survived by only one sister, Mrs. Kansas Hitchner, Salem, N. J., and several nieces and nephews.

He was baptized on February 15, 1889, and united with the Marlboro Seventh Day Baptist Church the following day.

The funeral services, conducted by his pastor, Rev. Herbert L. Cottrell, were held from the residence of his niece, Mrs. Edward B. Cook of Bridgeton, N. J.

Interment was made in the Shiloh cemetery.

H. L. C.

DAVIS.—Otto Granford, son of Israel L. and Mary Louisa (Stout) Davis, was born October 6, 1866, and died February 6, 1937.

On October 21, 1890, he was united in marriage to Arimetha Belle Hughes, who preceded him in death in May, 1926. Of two daughters born to this union, Celia M., with whom he has lived since the death of his wife, survives, with many other relatives and friends.

Early in life he was baptized and united with the Seventh Day Baptist Church of Jackson Center, Ohio, where he remained a faithful member to the last, having been active in the choir, Sabbath school, and all other phases of the church work. He was one of the trustees of the church for many years.

Funeral services were conducted in the Jackson Center Seventh Day Baptist church by his pastor, Rev. Verney A. Wilson, and interment in the Seventh Day Baptist cemetery.

M. A. W.

MAXSON.—Mary Eliza Ordway Maxson, daughter of Ira J. Ordway and Eliza Ann Clarke Ordway, was born at West Edmeston, N. Y., March 19, 1857, and died at the home of her nephew, Joseph Schertz, Oak Park, Ill., January 15, 1927.

She was married in 1884 to J. Murray Maxson, who preceded her in death several years ago. Her home most of her life was in Chicago. Farewell services were held in the Milton, Wis., Seventh Day Baptist church, on January 18, 1927, and burial was in the Ordway-Maxson lot in the Milton cemetery. A brief appreciative sketch of her life was found elsewhere in this issue of the SABBATH RECORDER.

E. S.

To feed on Christ is to get his strength into us to be our strength. You feed on the cornfield, and the strength of the cornfield comes into you, and is your strength. You feed on Christ and then go and live your life; and it is Christ in you that lives your life, that helps the poor, that tells the truth, that fights the battles, that wins the crown.

—Phillips Brooks.

EASTER FAITH

If Christ arose—and I believe he lives—
Shall he not be upon the pavement hard
Of city streets e'er trodden by the crowd
And on the dusty roads of vales and hills?

If Christ arose—and lo, the rock away!
Will he not work in every darkness night
A miracle of beauty and of light
And fill with friendly sunshine every day?

If Christ arose—behold the empty tomb!
I too shall meet him where a garden fresh,
Dew-stained and sweet, creates a holy breath;
Or greet him in some hallowed upper room.

If Christ arose—O blessed Easter morn,
I'll find him where his cross is daily borne!

—Selected.
Christian Unity

Last Tuesday night—March 9—a multitude gathered at the Collegiate Church in New York City to bid farewell and Godspeed to E. Stanley Jones on the eve of his departure for India. Doctor Jones’ farewell message had to do with the urgent need of a United Christian Church. The next great thing, he said, is “to unite.” Doctor Jones appreciates the underlying fact of much denominationalism—the emphasis on the difference between denominations. Such feeling is not sinful, because coming from a new vision, and something to be thanked for, not at all to be condemned. But the need of the world demands a unity and he feels it is possible to have it. There are three vital facts that are central to our experience and a unity based, namely, unity, equality, and diversity. Unity is seen in the sharing of a common life in Christ. “Saista,” he finds, “although we have forgotten the common denominations.” Diversity is found in “expressing this underlying unity.”

He invites us to become all belong to Christ, to “The Church of Christ,” and since we live here the name—should be “The Church of Christ in America.” All denominational names would be dropped as separate churches, and under the central unity would be “branches,” as the “Methodist Branch,” the “Episcopal Branch,” the “Presbyterian Branch,” “and so on.” There would be local government much as we give “states rights in the federal union.” In those branches having bishops, and adult baptism would be held by those holding to that doctrine—but neither bishops nor baptism would be imposed upon others. In large letters would be written “The Church of Christ in America”; in small letters under it, “Prebyterian Branch” to “In the original draft of the Constitution of the United States, the ‘united’ was in small letters, an adjective. The next that we possess, and the last that we will probably think of, is the great idea of getting more proper all the time.” Our subordinates, he thinks, would grow smaller and smaller, till perhaps they would disappear entirely.

“Over these branches we would have the General Assembly of the Church of Christ in America, made up of delegates on a prorata basis, with a minimum number guaranteeing representation of the smaller bodies. The result of ignorance of general interest to the whole Church. District assemblies would deal with local matters such as overlapping and duplication.”

March is Tract Month, and many churches will feature the interests of the Tract Society.

In humility let me be as distressed over their situation as though it were my very own. Help me to be prepared to say, not as there is a lesser class, I am in it; so long as there is a soul in prison, I am not free. Help me to be glad to aid in identifying my interests with those less privileged than I am—with the poor, with the unemployed, with those who live in the slums, with the laborers, with the workers in the factories and on the farms, with women who toil, with Negroes, with oppressed people throughout the world. Let me in this presence, truly and honestly resolve to learn, by personal contact and study, more than I now know about what life is like for the poorer classes.

Increasing Offerings

Lack of support in the religious press results from ignorance of the need and of the work done. Larger support will come as knowledge increases. This is the philosophy back of suggestions made for promoting tracts. With increased interest in different months, January was designated especially for missions.

February 22, 23

HORACE L. HULETT, M. D.

HORACE L. HULETT was the son of Daniel W. and Mary Elizabeth (Bailey) Hulett, born in Main Settlement, N. Y., April 24, 1871, and died in his home in Milton, Wis., February 2, 1937.
He attended Alfred University for two years, then entered the University of Western Medical College from which he was graduated in 1896. On July 23, 1896, he married Irene Wasing Post, and the next year began the practice of medicine in Allentown, N. Y. Some years later, he moved to Bolivar, N. Y.

For thirty-three years he practiced medicine, a period during which he became well known as a man of pure habits and deep religious convictions. He knew the radius of a country doctor with a large country practice. Day or night, through snow or rain or mud he faithfully served. He spared not himself; the machine wore out; he retired, in 1929, moving to Milton, Wis. And hundreds lamented the passing of the "country doctor.

But Doctor Hulett was more than a country doctor; he was a Christian layman. He joined the Little Genesee Seventh Day Baptist Church, where he was a generous dispenser of money and a zealous stirrer of the church improvement movement. He helped organize the Potawatomi Mission, and served as superintendent of the Sabbath school.

He was a man of simple taste and habits, who possessed a fine appreciation of the beauty of nature. When he carried flowers in his hat, it was not as a show of finery, but as a gift from his heart. He carried a book with him into his grave.

I have come to know Doctor Hulett for many years and have been associated with his gift for the "New Church Hymnals," and to church improvements still testify of him. While he spent much time in his flower garden, and too much of his growing flowers. He served the Milton churches, too, and for a considerable time broadcasted the Sabbath school message over WGO, Janesville. Doctor Hulett is survived by his wife; one son, Professor Leland W. Hulett; and two daughters, Mrs. Arthur Drake, and Analee, all of Milton. The funeral was held from the Little Genesee Seventh Day Baptist church on February 5, 1937, conducted by Rev. A. L. Davis, assisted by Rev. Harley Sutton.

I have known Doctor Hulett for many years and have been associated with his gift for that time, especially during his later years. He was a hard-working man. During his later years he often went on his farm, a sick man himself, with rest which he could not take. I am glad to have been his pastor and to have shared his friendship. As pastor of the family, I have had these rare privileges: to serve the family as counselor and friend; to share the joys of a new-born soul as it puts on Christ in baptism; to unite two lives at the marriage altar; and at the open casket, to seek to bring the consolations of God's Word to aching hearts. And it is a privilege to write these words of appreciation of one who loved the Lord and was a friend of man.

A. L. DAVIS.

Verona, N. Y.

March 10, 1937.

MISSIONS

CONFUSION REGARDING SPIRITUAL LIFE

In the discussions concerning missions and church activities we often fail to deal about spiritual life. The expressions referring to it are varied, but the most of them have in mind the same thing. It is said of one man that he lacks spirituality, of another that he is spiritually minded, and we tell people they are neglecting the spiritual nature. The same subject is often referred to as "soul work.

All these references are encouraging symptoms, but much of their force and value is lost because of the vagueness in our minds as to what is meant and how much covered gift is to be attained. Exhortations to be spiritual, spiritually minded, and to develop spiritual gifts, are all well and attractive if delivered in fine rhetoric, but they would be much more helpful if people understood what we mean.

WHAT SPIRITUALITY IS NOT

It is not uncommon to hear the terms spiritual, spirituality, and the higher life used as though they were something that belonged en masse to the human soul. It is as though we have been taught that spirituality is a matter of the soul, and that we are to develop our spirituality. There are no such teachings in the Bible, and it is a matter of fact that the author of the N.T. is speaking of human beings as having "the spiritual life" (2 Cor. 6:18) in the same way that we speak of "the physical life" (Rom. 8:11) or "the natural life" (John 3:6).

WHAT SPIRITUALITY IS

If we mean when we talk about cultivating the spiritual life, that we mean to make the answer to this question lead us to the profoundest depths of theology and psychology. Looked at in the light of these, the answer would be that the spiritual life is man's greatest desire.

But we do not need to go into the realm of metaphysics to understand the New Testament terms. Their meaning is so plain that a child can understand them.

So far as we know, Christ did not use these terms, and though the apostles used them, they bring out nothing that Christ did not teach and emphasize.

In the New Testament these terms are used with slightly different shades of meaning, but they refer to the same great principle. Paul contrasts spiritual things with carnal things. To follow Paul is to follow the leading of the Holy Spirit; to be carnal is to follow the desires of the flesh. To put it in other words, according to Paul, if he be spiritual or spiritually minded is to yield to the self entirely to the Holy Spirit; it is to accept Christ and give him complete sway.

FROM THE PRESS

AMERICA'S NEEDS

The Wall Street Journal of New York City, a daily newspaper devoted to financial affairs, gives counsel that should receive thoughtful consideration. It says:

"What America needs more than railway extension, western irrigation, a low tariff, a bigger cotton crop, steel production, or labor union activities, is a revival of religion—the kind that father and mother used to have—a religion that could provide a good home life and family worship each morning right in the middle of wheat harvest, a religion that could help the farmer to quit work a half hour earlier on Wednesday so that the whole family could get ready to go to prayer meeting—Plans That Work.

THE CHALLENGE OF RECONSTRUCTION

IN CHINA

T. H. SUN

China demonstrates better than any other place the urgency and the magnitude of the need of the world to follow the leadings of the Holy Spirit. Everywhere else are human problems so concentrated, or human needs thrown into such rugged relief; and nowhere does human suffering constitute such a tremendous challenge to those who will take seriously the religion of Jesus of Nazareth and its implications for the life of today.
It is the sacred responsibility, not only of Christians in Japan and China, but also of Christians people throughout the world to see that the great peril which threatens us in the not very distant future is averted through the application of Christian love. —Loyalty's Missionary Movement.

OUR RESOURCES

Now suppose that we take a look at our resources. I know that very few of us have as much money to spend as we had six years ago, but we still have money and we are spending it. More tractors were sold during 1935 than during any year of our history. We had the best harvest this year in 1929, more automobiles were sold in 1935 than any year since 1929. Football and prize fighting crowds are up from ten to twenty per cent and the admission is not free. In other words, the gain in giving and spending has hit nearly everything except the kingdom of God.

Unless we do something now, twenty-five years our children will face an impossible task with tremendous odds against them in their struggle against atheism, and they will know it was our fault. We are losing families and losing young people, and giving no thought to the future. Our little one cent a week encourages crime in the cities, decay in the rural sections, and the closing of Christian schools and homes and abroad. Perhaps you are saying now: "Well, Preacher, tell us the answer. All right, I will give you the answer. Whenever you pay a dollar it is not all yours. If I know anything at all about the Bible, I know that at least one-tenth of that dollar does not belong to a man. We have no business keeping it for ourselves. That is the law of the tithe. Our prayers will never be effective until we pay our tithe. We have no business keeping it for ourselves. It is the law of self-preservation. When you don't know a thing you have to pay for the thing. If you don't know anything, you have to be afraid of everything. The only thing right is what your ancestors have paid for. —Ray, Frank G. Leubach, Ph.D., in Christian World Facts.
WOMAN'S WORK

WORSHIP PROGRAM FOR APRIL, 1937

By MRS. T. J. VAN HORN

"Do all the good you can,
To all the people you can,
As long as ever you can.

Hymn: "Work for the Night Is Coming."
Scripture: Galatians 6: 2-10.

PERSIS

"Salute the beloved Persis, which laboured much in the Lord."

This is all we read about her. The pretty name is tucked in amid a long list of Burnt- list names of Paul's friends in Rome to whom he is sending affectionate greetings. It is in the letter which "Phoebe, a servant" carried so safely to the church at Rome (Romans 16: 12). We happen onto it with a sudden halt, as we realize that here is a person we would like to know. Paul would have written to her if she was unusual. May we indulge in a guess about her?

The beloved Persis"—how had she endorsed herself to the group of Christians in the imperial city? Persis had "laboured much in the Lord." Like Dorcas and Phoebe and Lois, she had "gone about doing good." What heart warm it when she comforted, what wounds had she healed, what had she rendered to the poor, the needy, the sad, the bewildered, the faint? And who did she keep hidden out of sight, in the depths of her tender heart, whatever of discouragement, or opposition, or misunderstanding may have grieved her? (We know people like that, today, don't we?)

There is a familiar word that seems to describe her attitude toward the Christian life, and it belongs to her lovely name: She was Persis: tenacious, tenacious, tenacious, defines "persistent" as "continuing in spite of opposition, warning, or remonstrance, refusing to cease or give up some action, course, or pursuit; persistent attempts to do something." Sometimes we are tempted to feel a bit blue or to give up because we think we are unappreciated, efforts to do good, we all think of "the beloved Persis which laboured much in the Lord," can we not gain courage and inspiration?

Dear Lord, "Let us not be weary in well doing, for in the season we shall be called to account." Give us the faith and courage and joy to be "Persistent" in our humble service for thee. Amen.

THE CONFERENCE ON CAUSE AND CURE OF WAR

By ANNA WEST

(Concluded)

Quincy Wright, of the University of Chicago, gave two diverse ways of preventing war: (1) isolation, and (2) organization of states into one body. In the present inter-relationship of all countries, the first is impossible, and the second is the only satisfactory way to organize the world. We can only keep out of war by preventing war.

He says:

I believe in general that we should move in the direction of co-operation to suppress the aggressor. Our policy of neutrality should be based on the Pact of Paris and the Anti-War Treaty, both of which we are parties. The first condemns war and the second condemns wars of aggression. The United States has "undertaken to make every effort for the maintenance and enforcement of the Pact of Paris; abolition of compulsory military training in schools and colleges; membership in the League of Nations; adherence to the World Court; and reduction of armaments by international agreements.

A telegram was sent to President Roosevelt urging him to call a six power conference in the interests of peace.

On the last evening, as we were leaving, a motion was made to mail the petition if we had settled everything in regard to the cause and cure of war. He said, "The cause of war can be expressed in two words: jealousy and hatred." Those of us who believe in the brotherhood of God and brotherhood of man will agree with Bishop G. Bromley Oxman in his conclusions:

(1) Solve the economic problem. (2) World law must be joined with supplant international anarchy. (3) The heart and mind must be so changed that social life and the programme of the National Women's group.

We should stand for the upbuilding of peace machinery—like the Head-kick, Chairman of the Program Committee.

We must go peace machinery an emotionally satisfying giant. The section in the high talk of enriching the personality for all. The changed heart is the true touchstone, which can be achieved by education and religion, are necessary.

Modern prophets who would hold back the tide of social change fail to realize the rising tide springs from the fundamental yearning of men for abundant living. If such persons refuse to be educated by ideas they must be educated by reason."

In representative government, a bureaucracy always precedes tyranny, and tyranny precedes tyrants.—Liberty.

THE SABBATH RECORDER

STRAIGHT-FROM-THE-HEART TALKS

TO COLLEGE STUDENTS

BY AN "OLD GRAD"

Il. SKEPTICISM

DEAR Ed and Co-ed:

Prepare yourself for another "broadside." I wonder if these lines by your piano will help you at all. Do they sound too "preachy?" You see, I don't get a chance to preach to you from the pulpit these days, nor to talk things over with you personally. This is the nearest substitute. And don't think I miss your faces from the congregation! I almost envy the pastor of whatever church you attend, because he has you sitting before him on Sabbath morning and at other times. No, I'm not trying to make you homesick, but tell you that the longing for "blessment" isn't on one side. I think we miss you more than you do us.

We talked last time about "lock-step thinking." The subject for this talk is closely related to that for our belief in God is affected by the crowd, too. People become skeptics, and even atheists, not because there is less reason to believe in God, but because of the skepticism of the age in which we live. There was never more doubt of the truth than today, and this in spite of the fact that there is less reason to doubt. Very soon you will hear and read things which do not tally with what you have been brought up to believe. Satan is very active and at work, but the first thing he tries to do is undermine our faith in God and His Word, for that is the path to lower moral standards. Why? Because the Bible is the only source-book of spiritual truths, and only God can have a right to make a moral code which is elevating and universally accepted. False teachers and false doctrines and the splendid vistas which are just opening up to you, at the same time I almost pity you. The temptations which will come to you and the instruction you will face in college and social life are basically the same as those which came to me twenty years ago when I was in the university, but they come in new ways, and with greater force and appeal.

The sad thing is that a quarter of a century ago these attacks on the truth came from outside the church, and were frowned
THE SABBATH RECORDER

Youth People's Work of Interest

Below is an article by Betty Jane Crandall, a student at Alfred University, that should interest you no end, for it is a frank evaluation of the values which religion holds for many intelligent young people in this day and time. It is by no means the usual type of "credo" that one might expect. But there is a thought here which will help her positively to face life squarely and fully; and, consequently her appraisal is constructive.

The author has titled her article "Credo," and it is just that, a setting forth of her personal creed. She does not, however, cover all the ground usually to be found in a creed. For example, she does not define definitely the nature and being of God; neither has she said anything of the nature and function of the Church. But this "credo" was not meant to be a perfect theological treatise. "for," says the author, "I realize that I am young and that I will probably change my ideas on the subject many times."

Remember, this article is not meant to convert you to the author's viewpoint. Rather, she hopes to challenge you to do some serious thinking about your own religious creed. And the article ends positively. When it is finished you are forced to grant that the author has set before herself an ideal which will guide her through life as capably as any of the traditional creeds. By Richard Watson Gilder, sums up admirably the author's own personal philosophy of religion.

If you disagree with what the author has to say or if you think you can say it better than she has done, set your disagreements down carefully in black and white and send them to the Young People's Department, in care of the SABBATH RECORDER. This article may be adapted for the Youth Corner, and you will have plenty of material for your pulpit, your schools, your youth meetings, or wherever you wish to use it.

YOUR PASTOR AND FRIEND

I Timothy 6: 12, 13, 20, 21.

"There is hope for the persecuted as long as religious persecutors are in the minority; hopelessly out-of-date now, and have been discarded and discredited. The Old Book still stands. Science and philosophy are constantly changing. Theories are formed, tested, and rejected. The Bible needs no changing. When science discovers something you did not know to be true, you will turn to the Bible and find that it has been hidden away there for two or three millennia. People have been going on as though it was too advanced for their thinking. Let me urge you again to think for yourselves! Don't accept anything on somebody else's word. You have ever so many letters after his name."

These things are, of course, not true of the Christian college as of the larger colleges and universities. But even here there is a sentiment that is rampant, there is doubt bred by teachings which are stepping stones toward the larger goal which Satan has in view. Let me warn you against Satan's fatal triangle: materialism in science, behaviorism in psychology, and determinism in philosophy. These deny that nature has, of God and that man has a soul. They reduce life and conduct to a matter of chemical reactions, urge the indulgence of passions and desires, claiming that suppression of these is unhealthy. Doubt is, of course, the "first and great commandment," postulating unthinkingness as the only wise and immortalable possible.

The antidote to these things is what I gave you last time—"Take time to be holy." Repeat or sing the first two verses of that grand old hymn which was the theme of my final word today: "Feed on his Word." "Don't neglect your Bible in attention to your other studies. You can't afford not to take time for this greatness of all books, God's message to you and me. Then, "Speak oft with thy Lord. . . . Spend much time in secret with Jesus alone. . . ."

The point is, neglect the spiritual side of your life. "My God shall supply all your need." I always watch the mails for letters from my "kids" in college. God bless you, Ed and Co-ed, and keep you true.

Your Pastor and Friend.

Not what, but whom! For Christ is more than all the creeds, and his full life of gentle deeds is the creed all the creeds should be.

—John Oxenham.

Today as young people we are faced with a very complex and confusing world. Many of the ideas that have been held by people for ages on end are going by the board, and we have to patch together the remnants and fill in the gaps. We may again gain an understanding of the whole of life, but there is a glorious challenge in it for youth to do some really constructive thinking and acting. In the process we have the right to honest doubts. We will probably make many mistakes, for we are young and our minds immature; yet by honestly striving to find and live the ideas which can help you rise the standard of living throughout the whole world.

In this article I plan to give some of my ideas concerning religion, feeling that they may challenge some of you to think along similar lines. They won't be phenomenal, for I realize that I am young and that I will probably change my ideas on the subject many times. But anyway you take it, this is a glorious adventure.

Very often during the last two decades people have talked of a conflict between science and religion, especially as concerning the theory of evolution. When this theory was first expounded many people left the church. Others were disillusioned and became agnostics. Today we have a group who accept the Bible as the word of God, but, for the most part, have chosen to combine the two seemingly contradictory systems. I, personally, believe in the evolution of our physical bodies, for there is so much evidence in favor of this idea that most evolutionists have developed over countless ages from a very small, one-celled animal up to what he now is. Not a scientist to my knowledge, however, has ever believed in the idea of evolution of the mind. Neither has any scientist been able fully to understand that creative energy behind the universe which most of us call God. I believe the universe is an evolving universe than I am of a God who created the universe in six days. I fail to see any conflict between science.

Do you believe in eternal life? Do you believe in Heaven? I do not disbelieve, but I have no conception of such a phenomenon, unless it be an eternity of influence. How many of us have had friends
who have decided to be responsible for making lives better or poorer by our influence. We in turn affect others similarly. This reaction to influence is not always noticeable, but it is a potent factor and should challenge each one of us daily to the very best of our ability; so that our eternity of influence may be of positive good.

Concerning the Sabbath—I do not really believe it makes much difference what day we choose to set aside especially for the worship of God. If I were to move to a non-sabbatarian community, I should go to church on Sunday. The idea of worshipping together is the important thing.

I am, however, glad that I am a Seventh Day Baptist for two reasons. First, our group is small enough so that we are all friends. And second, we have the privilege of being right. Here in Alfred the young people have a worship service in the Gothic chapel each Friday night, led by the theologs. The services are simple and very beautiful. Coming as they do at the end of a busy week, they serve a means of purging us from the pettiness of the week and of giving us inspiration and perspective for the next week.

Some people have doubted the divinity of Jesus Christ. For me that is a reason to place him in the category of a prophet. I do not know and I have no way of finding out, factually speaking. But I do know that I want my personality to be beautiful like his; that I want my character to be strong and good like his. I want to walk with my fellow man as well as he, and I want to serve with that selflessness which marked his service. All this is so much more beauitifully expressed in "The Song of a Shepherd," by Howard Watson Gilder: If Jesus Christ is a man— And only a man—I say That of all mankind I leave to him, And to him will I cleave alway. If Jesus Christ is a god—And the only God—I swear I will walk his path to heaven and hell, The earth, the sea, and the air.

But it isn’t so much what we believe as it is whom, and what we do about patterning our lives after him. Since the age of realism dawned, the Church has become an institution of “good works,” and rightly so, I believe. I once read in a book called To Hosea or To Beth. This is the acid test of religion today as far as youth is concerned. It is one thing to have
definite religious beliefs; it is quite another thing to be so religious in the sense that we apply our religion to our everyday living. The important thing today isn’t whether or not we believe in evolution, in eternal life, or in the divinity of Jesus. The important thing is that our lives should show the influence of God and the principles of the life of Christ. I would be good, but I want to be good for something. God can’t make me of service to others unless I exert all the abilities I have. I want to love and be loved, but I realize that folks will not love me unless I am worthy of that high regard. I recognize life to be a glorious adventure in service. I believe that God has a plan in which he can use me if I have sense enough fearlessly and squarely to face my problems and keep close enough to him for possible missteps.

"Not what, but whom, I do believe. That in my darkest hour of need, Hath comfort that no mortal creed To mortal man may give. Not what, but whom I For Christ is more than all the creeds, And his full life of gentle deeds Shall all the creeds bluntly."—An Appreciation of the Recorder

DEAR BROTHER VAN HORN:
I write to let you know how very much pleased I am in anticipation of the future weekly visits of the Sabbath Recorder. Allow me in honor of the event of the change to send you a poem, which was written on the sands and shores of Lake Erie. The inspiration came to me in Helena, Ga., in the night time, just before starting on my return journey from the South, which had gone by steamship from New York to Savannah, immediately after resigning as pastor at Adams Center. I will add that the love of the Sabbath was near my heart, for on that trip I had refused the call of a strong Baptist Church in Georgia, which my friends there desired I should accept.

Yours in our Lord’s service,
S. S. POWELL.
Hammond, La.

THE GLORY OF THE SOUTHLAND

I have been upon the mountains, I have sailed the wide blue sea; I have lived in the home of the fountains Whence my life’s tide flows for me; I have heard the voice of duty Wafted from the crystal shore, And of coming years the Lord; Thou hast heard the message holy On yon mountain, wild and grand; Thou hast heard the love lines Who discern thee from the strand. I have heard the pine trees’ murmur, Tossing grandly near and far, In a land where always summer Broods beneath life’s glittering star; Wilt thou hear the message holy Which from thence has come to me? Live for another’s sake; And so sing In thy heart for all to be.

THE SABBATH RECORDER

Dear Mrs. Greene:
We children are at the church during a Recorder social. The grown-ups are making a Recorder by writing articles for each of the different departments. We are writing for this “Children’s Page.” The others are making one, too. When we finish, all the pages will be read. We always like to read the letters that other children write for our page in the Sabbath Recorder.

This afternoon we had our J-O-Y Band of the Temperance Legion. We are the younger members; the whole group numbers about twenty.

Can anyone who reads this tell who was the straightest man in the Bible? The answer might be given in the letters you write.

S. B. —We are also sending a story which one of our members told.

Battle Creek, Mich., February 20, 1937.

A DISAGREEMENT

Once, while I was sitting on a park bench, I saw a father bird and mother bird building their nest near the fountain at the zoo.

The father bird flew away and soon returned with a white feather which he wove in and out the nest. But the mother bird did not seem pleased, for she pulled it out as soon as he had finished. Again the father bird flew away and did as before, and again the mother bird pulled out the feather. This was repeated till five white feathers lay on the ground beneath the nest. Finally the father bird flew away and left the mother bird have her way, for mothers know best.

Dear Battle Creek Children:
I think your letter and story for the Children’s Page are very good indeed. The riddle, too, is good and I hope some of our Recorder boys and girls will be able to give the correct answer.

Do you know—I think you made a much better “Children’s Page” than the grown-ups did. At any rate I have so many letters this week that I have only room for the “Children’s Page” you prepared.

Yours sincerely,
MEZPAH S. GREENE.

DEAR MRS. GREENE:
I wrote to you once before. I then forgot to write again. I am attending the Seventh Day Baptist church, Christian Endeavor, and prayer meeting.

I am in the seventh grade. I am getting along fine. I hope you get several letters.

Your friend,
MARY G. SUTTON.
Berea, W. Va., March 1, 1937.

DEAR MARY:
You have given me two items of news that I am very glad to hear: first, that you attend regularly all the meetings of your church, and second that you are doing well in school. Those are the things I am always glad to hear. Your health and mind have been wanted, for so few have nice letters I am getting nowadays. Let us rejoice and hope that the good work will go on, and on, and on.

Yours sincerely,
MEZPAH S. GREENE.

DEAR MRS. GREENE: This is my first letter to you. I have been asked a lot of times to write, but I just negleccted doing it, I suppose.
Berea, Va., March 1, 1937.

DEAR DORTHA LEE:

I am very glad that you have at last written your first letter and hope, now that you have started, you will write often. I am pleased, too, that you three girls decided to write at the same time. Do try it again. I hope some day I'll have a chance to visit in Berea and meet my young friends there.

Yes, Anne Beebe is very faithful about writing, and how I do enjoy reading her interesting letters, don't you?

Just as I finished copying your letter we had a call from some friends who once lived in West Virginia, Rev. and Mrs. Harley Sutton of Little Genesee and their little girl, Lola May. Perhaps they are relatives of Mary. I hope to hear from your Berea trio again soon.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

Here you are! I am as well as common. I have encouraged two of my girl friends to write with me this time, and my sister and her girl friend also.

We are getting along as well as I can in school. I have a friend who has not come to Sabbath school for a long time. I will try to get her to write some time, too. My grandmother I would like to have my envelope be the first one there.

We have a good teacher this year. I go to school every day for I live in sight of the schoolhouse.

We are having a contest in Sabbath school to write whether we could all be there every Sabbath for three months.

We lost a very old man in our community, Mr. Jim Wright, but I suppose God knows best. I had better sign off as my letter is rather long.

Yours sincerely,
DORTH A LEE BONNELL.

Berea, W. Va., March 1, 1937.

DEAR MILDRED WHITEHAIR:

How are you? I am as well as common. I have encouraged two of my girl friends to write with me this time, and my sister and her girl friend also.

When Peter and Maud were almost as large as their mother, and were beginning to look like a fine team of oxen, a very sad thing happened. My father died very suddenly, leaving my mother with eight of us children, the farm, several cows, and the three horses.

I was thirteen and my oldest brother sixteen. The two colts had to be sold, for we could not manage them. We did not go, especially Maud. But we kept Betsey several years, even when she grew old and lame, for she was like one of our family, and she did a good job of life keeping.

It was toward the last of Betsey's life that my mother decided the Bible did not teach any change of the Sabbath from the seventh to the first day of the week, so we all began to keep the seventh day; and after a while we stopped going to the Congregational church and Sunday school. Since then, a long time, over thirty years, we have had our Sabbath worship, which is another story. After you children have grown older, perhaps I can tell you why we did not want to be Congregationalists. Then you may like to hear how before Betsey came, a hired horse tipped us all out beside the road; and how the children were a little out of my father's life one very cold, snowy day.

But I must sign off for a while till you children have done your part.

MILDRED WHITEHAIR.
Shiloh, and in the vicinity of Philadelphia had separate origins one from the others, or that they started entirely independently of the church composed of Sabbath-keepers in Newport and south-western Rhode Island. However this may be, from these points have sprung not alone all the churches of this Association, but those of the entire denomination in America also.

We may well follow the usual three-fold grouping. According to this, the first group was composed of churches which grew up west of the movement started in Newport and the settlement in south-eastern New York. There were Seventh Day Baptists in both of these places as early as 1665, and the company of Sabbath-keepers which later became the Waterford Church had its beginning shortly after this date. The churches of this first group include Made New and (Rev. R. L.), 1672; Shrewsbury, (N. J.), 1745; Berlin, (N. Y.), 1780; Burlington, (Conn.), 1782; Waterford, (Conn.), 1784; Petersburg, (N. J.), 1829; Second Hopkinson, (R. I.), 1834; Rockville, (R. I.), 1835; First Wetherly, (R. I.), 1837; Pawtucket, (R. I.), 1840; Woodville, (R. I.), 1843; South Kingston, (R. I.), 1843; New York City, 1843; Greenesville, (Conn.), 1851; and Second Wetherly, (R. I.), 1858. The second group is made up of churches which had their origin near Philadelphia and its vicinity. They were those associated with them, including Newtown, (Pa.), 1697; Forest Hill, (Pa.), 1699; French Creek, (Pa.), 1699; Nottingham, (Pa.), 1700; Broad River, (S. C.), 1754; Tuckaseeg, (Ga.), 1759; and perhaps others. The third group comprises the churches which center around Piscataway, (N. J.), 1705, including besides Piscataway, Shiloh, (N. J.), 1737; Oyster Pond, (L. I.), 1729; Marlboro, (N. J.), 1811; Plainfield, (N. J.), 1838; Roselyn Bay, (N. J.), 1870; and Dayton, (Fla.), 1884. The Cumberland Church near Fayetteville, N. C., is not connected with any group as to origin. There were also three other churches within the bounds of this Association, Schenectady, N. Y.; Buffalo, and Clifton, but these will be included in the Central Association. The interest of these churches became extinct before this Association was constituted and others have gone out during the period covered by the Association; but these churches helped to lay the foundation and made possible the work of the Western Churches, and they should not be forgotten. "Other men labor and ye are entered into their labor.

Some of the foregoing dates differ from those found elsewhere. For instance, the date of the organization of the Newport Church is here given as 1672, while the Newport Church, of Seventh Day Baptists is given as 1671. This grows out of the fact that our oldest churches in America were founded before the change of time from old style to new, a change that made eleven days difference in some instances, one year and eleven days in others, and one year, two months, and eleven days in still others. For a full explanation of this see Seventh Day Baptists in Europe and America, p. 588. There has also been confusion over the date of the founding of what is now called the First Hopkinson Church. This is because people forget that it and the rest of the Hopkinson Church were founded together and were one church for thirty-six years, till 1708. Sometimes in the early Conference and Association minutes the date of the founding of the First Hopkinson Church is given as 1672, the same as that of the Newport Church, natural that most of the business meetings were held in Hopkinson. When the Piscataway Church was organized in 1705, it sent the man chosen as pastor to the congregation in Hopkinson for ordination.

SENTENCE SERMONS
God Has Made—No man so strong that he does not need friends.
No man so wise that he knows enough.
No man with the right to impose on another nation.

No race without virtues the other races might imitate.
No law that is not aimed to benefit the race.


OUR PULPIT
LET US PUT ON IMMORTALITY!
Rev. Neal D. Mills
Pastor Seventh Day Baptist Church, De Rayner, N. Y.

"If only man might die and live again, I could not of the most profound post arrived—Job 14: 14 (Moffatt).

For this corruptible must put on incorruption, and this mortal must put on immortality. . . ."—1 Cor. 15: 53.

The hope of immortality has grown up in the human heart from a very tiny seed. It has passed through many stages of growth from the crude beliefs shrouded in strange, superstitious ceremonies of the ancient Egyptians to the living, fruitful convictions of great Christian teachers. It is the foundation of many varieties of belief concerning the nature of the life to come, but there are few people indeed who deny the future life.

In early Old Testament times there was only a faint and hazy conception of future existence. Sheol was a place of inactive, shadowy existence. The Hebrews believed that men receive their joys and sorrows here in this present life. But even then we find Job in the midst of disease, suffering, and grief explaining, "Whether I shall rise again into the light, or whether I shall again see the sun. "—Job 19: 25-27 (KJV).

"If only there were some hope beyond the grave he could endure in patience till death should bring release. As we look back upon the plight of Job we say, if only Job could have had the Christian hope and faith instead of a mere shadowy wish.

The skeptics raise the objection that the hope of immortality is only the result of "wishful thinking." They are probably right. It is wishful thinking but it is a well-nigh universal wish, and God who created us gave us the fabric out of which it was inevitably fashioned. These wishes are the up-reaching of the human heart and they will not down; they will ever be a part of human nature. We were made with hearts that desire and need immortality. "He hath set eternity in their hearts. With longing he hungered and there is food; there is thirst and he drinks; he has eyes and there are objects of beauty to see; we have ears and there are voices and music to hear; we desire beauty and there is beauty for us; we desire to love and be loved and there are our fellow men with capacity to receive and return our love. Must there not be in reality an answer to our need for immortality?

Belief in the incorruptibility of the good life is one of the greatest, most significant conceptions of the human race. The reasonableness of the universe demands such a belief; for the good is unchangeable, it is unthinkable without it; the great spiritual minds of all history confirm it; and when put to test of everyday life, the thought of eternity becomes for many the chief support of their faith in the great wave of human hope, the human desire for the ultimate triumph of good, the human right to live as God intended, to grow in the glory of the days to come, to be as he is, to know him as he is known, to see him as he is seen.

Our conclusions regarding immortality vary because we arrive at them by different paths and give emphasis to different considerations. A group of eminent men were talking together in Chicago about immortality. One, the president of Moody Bible Institute, said that he based his belief entirely on the authority of the Bible. He found expressed in the Bible a faith in the future life and that was enough; he would look no further. A philosopher said that he could not rely upon any external authority but he must accept the inner authority of his own God-given reason. By a process of logical thinking he arrived at the conclusion that the universe demands immortality. The scientist in the group then stated that all the findings of science point toward the endurance of the human soul or personality. The planets appear, exist for a time, and then go back into dust. Species of plants and animals appear and disappear in the course of ages. Each generation servges its purpose and gives place to the next. At last comes man with a more developed brain than any of the other creatures, keener consciousness, a personality, character—a soul. The process is not yet completed; creation is not yet finished. But if there is any reason, any ultimate purpose, any final end to the universe, it must be the creation and development of human personality, to grow divinity within the human heart.

If personality must end in death, then God seems to have thrown away his most precious creation. It is as if a skilled craftsman were to spend weeks and months in painstaking effort to build a wonderful violin, a Stradivarius, and then literally smash it to pieces. That does not accord with our conception of God. We cannot conceive of God carrying on an endless process with no purpose in view.
All life is warmed by spring’s sweet breath, 
And Christ our Redeemer is its soul.

("The Master of Men," 
Thomas Carlyle Clark.

As the seed in the ground must die, so these physical bodies must go back to dust. "Flash and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Our bodies are not immortal.

Immortality is not a region to which we may go, nor a state into which we may enter after death, but a spiritual life into which we may enter here and now. We can "put on immortality." We have the power to enter the eternal life today by bringing into our lives the things of eternal worth. There is probably a wonderful experience awaiting us when we die physically, an experience which no one can describe, more wonderful than we can imagine. But there is an immediate immortality, which we can begin to achieve now. We can plant the seeds now that will ripen into the perfect fruit of the spirit, "love, joy, peace, long-suffering, kindliness, faithfulness, meekness, self-control." And if these are the fruits we produce then they are the seeds we must plant, "eternal things, man soweth in the twinkling of an eye, and man shall also reap." If we build into our lives love, truth, beauty, and service, life may become so spiritually excellent that we cannot conceive of its being outdone. A soul that has put on these incorruptible qualities makes the most eloquent claim for immortality. Dr. Lyman Abbott, one of the saints of the generation past, once wrote this beautiful and inspiring message:

"I believe that death and resurrection are synonymous, that death is the dropping of the body (from the sight and sense at least) and the raising of the spirit from the body; and I think of my friends and others in heaven, not as lying in a grave waiting for a future resurrection, nor as living in some distant land singing hymns in love to God and the Father; but I think of them as living on earth, I think of them as a great cloud of witnesses looking at the race that is set before us, grieved in our failures, glad in our success. And I look forward to the Great Adventure, which now cannot be far off, with awe, but not with apprehension. I enjoy my work, my home, my friends, my life. I shall be sorry to part with them, but I am looking forward with hopeful anticipation to the life before me.

Not long ago one of my faithful parishioners gave me this poem which I believe expresses the truth, and I want to pass it on that it may bring peace to others:

Beside the dead I kneel for prayer, 
And felt a presence as I prayed. 
Lo! It was Jesus standing there. 

"Lord, thou hast conquered death, we know; 
Restore again to life," I said, 
"This one who died an hour ago." 
He smiled: "She doth not sleep!"

"Nay, then, thou happy she doth wake, 
And look upon some fairer dawn; 
Restore her to our hearts that ache." 
He smiles: "She is not gone!"

"Ah! too well we know our loss, 
Nor hope again our joy to touch 
Until the stream of death we cross."
He smiled: "There is no such!"

Yet our beloved seem so far, 
The while we yearn to feel them near; 
Alas, with thee we trust they are. 
He smiled: "And I am here."

"Dear Lord, how shall we know that they 
Still walk unseen with us and thee, 
Nor that they shall be also reap." 

With Lyman Abbott and the Apostle Paul 
I believe that when I have finished the present course, and the last trumpet shall sound for me, I shall not enter upon a long inactive sleep, but shall rise as a new and living creature, in the twinkling of an eye," into whatever incorruptible form God shall choose to give me. That form, I feel sure, will not be a physical body subject to weakness and limitations, but a spiritual body incorruptible and with a glory not now conceivable.

While we remain in these earthly bodies we are weak: up to now men composite, but in God’s sight men complete; we can only see the houses they live in and communicate with them by means of signs. I look forward to the time when God shall unlock my door and I shall come forth to greet my loved ones face to face, and shall know fully both them and my Creator "even as also in my Lord Jesus Christ."

"For this corruptible must put on incorruption, and this mortal must put on immortality."

What a glorious opportunity! Let us begin to put on immortality now!
Message From Finance Committee

REV. HARLEY SUTTON, Chairman

Our churches are asked to boost the financial program by the use of the Belmont Plan, April and May. This plan would call for those who would try it, to bring all their tithes to the church; the balance, after pledges already made for those two months had been met, to be divided 50-50 between local church and Denominational Budget.

The church originating the plan found itself with an indebtedness of $15,000 and with a spirit of defeatism. With some misgivings a goodly number pledged themselves to try it for three months. The average weekly offerings had been $50. The first week of the plan resulted in an offering of $173; the next $228, with the largest at $450. At the end of the three months the people had paid $2,626, and the local deficit had been wiped out. The testimony of those who had opposed the plan was that of receiving a great spiritual blessing. Many churches have tried it and it has been endorsed by the Presbyterian Church of North America, the Southern Baptist Convention, and other religious bodies.

Twenty-six Seventh Day Baptist churches in February sent to the Denominational Budget, $1,023.43. Four months remain. If we pay in as much as last year, $16,997.96, there must be sent in each of the four remaining months, $1,771.94.

"If a tithe of one's income does not demand a real sacrifice, then one-tenth is too small a portion for him to give even as a starting point. The sacrifice is the most helpful thing in his religion. . . . God wants a man to overcome his innate selfishness, and to this end he himself gave to the world the spiritual principle of the tithe. It did not come from a deacon, an elder, or even a preacher. It was not born in a religious conclave or earthly conference. It came direct from God."

THE BELMONT PLAN IS CALLED AN ADVENTURE IN TTITHING.
WILL YOU BE WILLING TO MAKE THIS ADVENTURE FOR THE GOOD OF THE DENOMINATION AND FOR THE BLESSING YOU WILL SURELY RECEIVE?

Little Genesee, N. Y.