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

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

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

Too Many Activities

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

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

Reading Ability Poor

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

"This is a point of view which also is held by college teaching faculty," he said, "the faculty feeling that their students are today so seriously deficient in reading ability that they find it difficult to teach any subject."

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

1,075 Return Forms

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

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

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

Colorado Considered Typical

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

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

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

OBITUARY

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

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

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

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

L. F. H.
LOYAL OR STUBBORN?
The writer, the other day, received a note.

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

We live in a world of change. While one must adhere to his convictions and in his loyalty to truth and right, he should maintain an evaluation of truth thought out and thought through.

A plan being made, in the old "oal days," for some needed changes in church and Sabbath school polity was met with the complacency to the change that kept a church many years from Sabbath morning offerings. That was what it was called. Rather, it seemed opposition to change. One thing that he would no longer feel offended by the offering plate passed to him on Sabbath morning. But he wanted it understood he would henceforth continue to give as he was accustomed to do. It may be we are 'only stubborn in our adherence to what we are used to.'

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

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

The writer. the other day, received a note. It reads:

"I can find."

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

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THE SABBATH RECORDER

251

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

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

III. A Farewell at Shiloh

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

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

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

WHY THEY GO TO CHURCH

After a great many years' experience and observation I continue to be amazed that so many people go to church. Year in and year out, men, women, and children congestion of the American Bible Society's work, let that one be sure to identify himself and his gift with Sabbath. Better still, send it to the designated to our own denominational treasurer—Morton R. Swinney, Niantic, Conn. He will get credit, and work will get credit, and the Bible Society will have the full benefit of the contribution.

II. International Justice

Nearly three hours were spent, the other day, by the secretary in a meeting of the Federal Council's Department of International Affairs.
be a brilliant orator fifty-two times a year. People do not go to church for the same reason they go to the theater, political rallies, and lectures.

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

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

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

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

—Edgar DeWitt Jones, in Religious News Service.

ITEMS OF INTEREST

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

"Ye are bought with a price."

THANK GOD

By Geraldine H. Thornate

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

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

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

DENOMINATIONAL BUDGET

Statement of Treasurer, March, 1940

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THE SABBATH RECORDER

New York City | 287.88 |
Norfolk | 39.00 | 219.25 |
Nortonville | 255.00 | 2,005.00 |
Pavement | 42.60 | 103.00 |
Flaxville | 176.20 | 1,038.25 |
Richburg | 44.00 |
Ritchie | 52.73 | 342.73 |
Riverview | 10.00 |
Rockville | 60.00 | 61.00 |
Salt River | 270.53 |
Salemville | 8.87 | 17.87 |
Schenectady | 5.00 |
Shiloh | 31.34 |
Stonyfort | 2.00 |
Verona | 19.70 | 154.31 |
Waterford | 10.00 | 138.00 |
Welton | 27.90 |
West Edmeston | 1.80 |
Rockingham | 20.55 |
Wheatfield | 1.00 |
White Cloud | 154.55 |

Comparative Statement

| Budget receipts—March | $1,125.32 | $1,548.22 |
| Special receipts—March | 92.51 | 97.50 |
| Budget receipts—9 months | 11,475.86 | 10,158.04 |
| Special receipts—9 months | 3,008.61 | 1,037.21 |

Disbursements

| Missionary Society | $497.20 | 72.51 |
| Research Society | 77.00 |
| Sabbath School Board | 16.50 |
| Young People's Society | 11.00 |
| Woman's Board | 66.00 | 5.00 |
| Interdenominational | 71.50 | 15.00 |
| General Conference | 8.80 |
| Seventh Day Baptist Building | 93.50 |

MISIONS

EVERYONE WORKING

For its mission; he does not; mission, and all Christian work, everyone must be active. This is Christ's purpose; he does not make them all do it; and part of the body of Christ cannot do it all. One horse cannot continue to work all day and do the load that heavily taxes the strength of two horses; and one half of Christ's followers cannot do the work he has laid out for all. If any church or any denomination accomplishes what Christ has laid out for it, all must go on the run.

Not only is there a great loss in the amount of work accomplished when only a fraction of a church or denomination is active, but there is a great loss also in the matter of character building. This is the worst feature about
such a situation. If one is to become Godlike, it is not enough that one fight evil within and without, overcome temptation; one must be active. This is according to the laws of growth in the spiritual realm as well as in the physical and intellectual kingdoms. For one to accept Christ and then not enter actively into Christian work is to be a Christian and a dwarf. This is more than a theory; it is a thing which is taking place before our eyes all the time.

From these considerations it is incumbent upon all that we, the friends, welcome every opportunity for activity in Christian service and "Endure hardness as a good soldier of Jesus Christ," and it is imperative that churches and church leaders, denominations and denominational leaders, make it a settled policy to set all to work as far as possible, working in the various departments of the work, and not have any church which has been so long in active service, and some of these are among the brightest and most highly trained men and women among us.

It is much better for leaders in Christ's kingdom to put in an active service, and some of these are among the brightest and most highly trained men and women among us. Better to bring as many as possible into the active service, and some of these are among the brightest and most highly trained men and women among us.

From these considerations it is incumbent upon all that we, the friends, welcome every opportunity for activity in Christian service and "Endure hardness as a good soldier of Jesus Christ," and it is imperative that churches and church leaders, denominations and denominational leaders, make it a settled policy to set all to work as far as possible, working in the various departments of the work, and not have any church which has been so long in active service, and some of these are among the brightest and most highly trained men and women among us. Better to bring as many as possible into the active service, and some of these are among the brightest and most highly trained men and women among us.

L. H. Flansburg.

Albion, Wis.

Milton, Michigan.

Battle Creek, Michigan, Church, for foreign missions.

Edinburg, Texas, Sabbath school.

White Cloud, Michigan, Layman's Missionary Society.

The quarterly meeting of Southern Wisconsin Mission.

"Give Me a Receipt"

By Dr. Mills J. Taylor

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

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

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

We Christian men of North America need a better sense of our indebtedness to Christ which will make it possible for us to give. For what have we received? What have we done and possess in unwilhstanding service for him?

—from Laymen's Missionary Movement.

TREASURER'S MONTHLY STATEMENT

February 1, 1940, to February 29, 1940

Karl G. Stillman, Treasurer.

The Board of Foreign Missions does not use an international money order, but rather a draft or even a personal check.

If any of you sent letters which left the United States after the middle of December and up to the last of the first week in January, we would tell you that they have never been received. Some of these were sent down with the Quezon and others were transhipped and have not been received in this city. We hope our friends will write again.

We did not have the SABBATH RECORDER for those weeks, either. Mail is so far apart and we are far away that we do not like to miss any word from you.

Yours sincerely,

Shanghai, China,

Mabel L. West.

March 17, 1940.

CHANGE OF ADDRESS

Two of our pastors have just changed parishes. The change of their addresses should be added:

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


QUARTERLY MEETING

The quarterly meeting of Southern Wisconsin Mission will be held on Wednesday evening, February 10, 1940 at 7:30 at the White Cloud Church.
One day in Chicago, a little over two years ago, a young artist boarded a street car. Soon she was gazing absently at the advertising cards overhead. Wearyly she shook her head, “Cures of all kinds for every imaginable ill,” read a few of the cards. “The man’s greatest weapon,” she reasoned. Quickly the attractive Best Seller Publicity cards swung into action, advised local groups of the new development. And obviously such experts as Robert Mackay, former American Brotherhood cartoonist, and Robert Swartz, former American Rockefeller Foundation cartoonist, and many others were watching with satisfaction as their street cars and buses go out to preach the Word daily.

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

NONPARTICIPATION IN JAPANESE AGGRESSION

By Dickson Hartwell

Six important advantages to Japan which could follow peace with the Chiang Kai-shek government and withdrawal of troops from Chinese territory are (1) a chance for Mr. Greene to try to Mr. Kenkichi Yoshizawa, formerly Japanese Minister of Foreign Affairs, by Roger S. Greene, formerly American Consul-General at Hankow and later representative of the Rockefeller Foundation in China. Mr. Greene, who was for many years intimately associated with commercial interests and political developments in Japan, stated that withdrawal would mean to Japan: (1) stopping the war; (2) bringing a Christian ministry into play; (3) opening a door to the young men of Japan; (4) resumption of profitable trade with China; (5) the development of a more profitable empire which would act as a safeguard against Russia; (6) restoration of world respect.

The disadvantages of continuing the war as an alternative to current peace were also listed by Mr. Greene: (1) The present ruinous military situation would continue for years; (2) the slaughter of young Japanese would continue, leaving millions of homes desolate and causing serious economic loss; (3) Japan would be blamed for starting the war; (4) important trade relations between the United States and China would break off; (5) Japan, he wrote, so long as Japan continues her attack upon China, could not be held to her treaty obligations rather than by continued economic warfare. The same is true of the American policy toward Japan, he said. If we trust him, let us show him that we do, by thanking him for his goodness to us. We are spending enough time working for others without pay! Let’s think it over.

Nortonville, Kan.

CHURCH UNITY

(A report given by Miss Gene Jacox as one of the delegates from the First African Methodist Episcopal Church in the city of San Francisco to the 1940 General Conference.)

On Friday evening, February 16, 1940, at 9:15 o’clock, approximately twenty-five delegates, representing seven different denominations, met together to consider the problems of “Church Unity.” After we introduced ourselves and became acquainted, Rev. Ben R. Swartz, the leader of the meeting, introduced the subject. He refused to be critical in any way towards any group of people. The meeting was continued and became very interesting.

Mr. Greene, in addressing Mr. Yoshizawa as an old friend and a true liberal, pointed out that the war was furthering the cause of God because for us he bore a world of sin and shame.

Mr. Greene is chairing the American Committee for Nonparticipation in Japanese Aggression. — American Committee.

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Mr. Greene, in addressing Mr. Yoshizawa as an old friend and a true liberal, pointed out that the war was furthering the cause of God because for us he bore a world of sin and shame.
think of when we hear the phrase, "the church?" At the first thought of the words "the church," no definite thought comes to your readiness; there is no one church. Churches are general, but in that generality they are divided. There are over two hundred denominations in the world. Recently in India, through the efforts of a missionary, a group of Hindus decided that they wanted to become Christians. After deciding, however, the group became very confused because they didn't know which denomination to join. This is one example of what denominational difference is doing. Some of the major differences of the denominations are: (1) difference in ritual, (2) methods of baptism, (3) church organization and government. There are three types of church government—Episcopal, in which the bishops officiate; Presbyterian, in which the congregation has full charge. And also the backgrounds of the denominations differ. If there are all these differences, why should we think about church unity? That question can be answered in four words—Because God wills it. In John 17: 21, Christ prayed—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." We, therefore, believe that a strong Federation of Churches, or a strong amalgamation operating at least in the following fields, can become an effective instrument in the life of the church.

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

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

THE SABBATH RECORDER

CHILDREN'S PAGE

OUR LETTER EXCHANGE

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

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

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

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

Your Recorder friend,
Jean Davis
Plainfield, N. J.

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

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

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

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

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

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:
I like the letters that you and the boys and girls write.

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

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

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

Sincerely yours,
Richard D. Brusiey.

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

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

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

We haven't room for a full Bible study, but here is a Bible verse for all my Recorder boys and girls to memorize, "And every man that strengtheneth himself exercises self-control in all things."

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

Sincerely your friend,
Mizpah S. Greene.
THE SABBATH RECORDER

AND THE SABBATH RECORDER

THE EARTHEN VESSEL

The Master stood in his garden,
Among the lilies fair,
Which his own right hand had planted
And trained with tenderest care.
He looked at their snowy blossoms,
And marked with observant eye
That his lilies were sadly drooping,
For they were earthed and dried.
"My lilies need to be watered,"
The heavenly Master said,
"Wherein shall I draw it for them,
And raise each drooping head?"

Close to his feet on the pathway,
Empty would I remain,
As I was cast aside once more,
To be of some use to him!
And again he filled it there.
Over to the lilies fair,
Among the lilies fair,
How glad they seemed to be
When filled to the brim;
But it lay so close to me;
As it seemed of no use at all.
Empty, and frail, and small,
Which his right hand had planted.

The Master stood in his garden,
Among the lilies fair,
And trained with tenderest care.
Among the lilies fair,
Which seemed of no use at all.

Which his own right hand had planted,
And trained with tenderest care.
It was given to Adam before he fell,
And would have continued to be the only
weekly day of worship if sin had not entered
the world. It is part of the conditions which prevailed
in the sinless world of Eden.

The seventh day by God implied its declaration as a holy
to the Decalogue by all evangelical

day to man, for "the sabbath was made for man.

So the sabbath was made for man,
And trained with tenderest care.
It was given to Adam before he fell,
And would have continued to be the only
true tabernacle, and we are told that within its Holy of holies stands the great original Ark of his Testament in the temple of the tabernacle in heaven. Heb. 8: 1, 2, 9: 1-12, 23-26; 10: 11-22; 6: 19, 20; Rev. 11: 19; 15: 5. The heavenly Temple can only be the realization of its Ark containing the great original Testimony, that is the original of the Decalogue. Compare Exod. 25: 19-22.

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

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

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

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

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

It is therefore in harmony with these thoughts that we find the fourth commandment was confirmed in the record of our Lord's death and resurrection in Luke 23: 56, "they rested the sabbath day according to the commandment." When we read these words we must remember that the final clause, "according to the commandment," was not necessary to the historical facts recorded, but were added with a definite purpose by the Holy Spirit. These women were Jewesses. It would have been sufficient simply to say they rested on the Sabbath.

The importance of this final clause is seen when we remember that it was written by Luke thirty years or more after the events recorded. By that time he must have known just how the resurrection of Jesus had affected the Sabbath commandment. If it had been written by Jesus go 2: 8, we may not have mentioned the fourth commandment in this connection without telling us how it had been affected by that marvelous event.

To Luke, writing thirty years or more after Christ's resurrection, the Sabbath commandment still stood with undiminished authority, and so he hastened out as much as he could do on that Sabbath was "according to the commandment." Luke knew nothing of the Sabbath having been altered or abolished when he wrote those words, and so it is plain that the command to observe the seventh day as the Sabbath still stands this side of the crucifixion and resurrection of our Lord.

The Church had no right, therefore, to alter either the Sabbath day or the form that they might establish the Sabbath commandment. The object of the Church is to teach the commandments of God, and not to tamper with them, but to lead men through the acceptance of the grace provided in Christ, the Lord of the Sabbath, to obey all these commandments. Matt. 5: 17-20; 19: 14.

The Lord of the Sabbath died for our salvation, and today we can best celebrate his resurrection by a more faithful obedience to the commandment still standing with undiminished authority.

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

—The Sabbath Observer.

London.

PEACE ON EARTH

By H. N. Wheeler

Christ came to establish peace on earth. There is such peace in the hearts of those who have accepted Christ and follow his teachings. He said there would be wars to the last. There is peace in the heart of the true Christian, and that is the kind of peace he came to establish. If all mankind accepted Christ there would be peace of the other kind also. There can be no peace among nations so long as such arch fiends as the Antichrists Stalin and Hitler can risk the possibility of nation's war or the chance that we may have occasion to fight for God? Our Constitution is founded on a belief in God. If it had not been for Hitler go 2: 8, we may have occasion to fight for God? Our Constitution is founded on a belief in God. If it had not been for Hitler's super-peace of God that is the kind of peace he came to establish is to answer it. The Lord of the Sabbath, to obey all these commandments. Matt. 5: 17-20; 19: 14.

The Lord of the Sabbath died for our salvation, and today we can best celebrate his resurrection by a more faithful obedience to the commandment still standing with undiminished authority.

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

—The Sabbath Observer.

London.

WASHINGTON, D. C.

DENOMINATIONAL "HOOK-UP"

Brookfield, N. Y.

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


—Brookfield Courier.

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

Verona, N. Y.

Although the Sabbath of March 23 was the beginning of a four-days' storm, the worst of which was a fair attendance at the Easter service. Pastor Davis delivered a sermon on the subject, "The Significance of the Open Tomb." The community youth council was held in the Lutheran church. The worship service was under the leadership of the Seventh Day Baptist young people. Those taking part were Rev. Warner, presi dient, Anita Dillman, and Allison Smith. At
the close of the business session games were played and refreshments served by the Lutheran young people.

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

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

Correspondent.

Milton Junction, Wis.

At the end of the Conference year, 1939, the Ladies' Aid societies of Milton Junction were also in attendance.-Loyalist.

and

a most delightful afternoon.

Her bringing Mrs. Myra Hutchins service.

of her work in Tuesday afternoon, where Dr. Grace all gave a talk, also showed several pictures of spring.

chalk hills

several nieces and nephews.

Second Baptist Church, where her membership remained throughout her life.

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

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

Martin, — At her home, 135 West Broad Street, Westerly, R. I., March 14, 1940, Minnie Berry Martin, aged 75 years. She was the daughter of Captain John H. and Lucy Ann (Douglas) Berry and was born in Noank, Conn., June 11, 1864. She was united in marriage with John H. Tanner on December 23, 1882. Mr. Tanner passed away January 30, 1930. September 15, 1934, she married William S. Martin, who survives her. Mrs. Martin was a member of the Pawcatuck Seventh Day Baptist Church, the Woman's Aid society of that church, the Travel Club, a charter member of the Westerly Historical Society, and a worker in community affairs.

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

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

The bereaved husband finds comfort in the following lines:

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

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

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

H. R. C.