

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., JANUARY 5, 1942

No. 1

THE NEW YEAR

A flower unblown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed—
This is the Year that for you waits
Beyond tomorrow's mystic gates.

—Horatio Nelson Powers
(In Bartlett's Familiar Quotations)

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The Sabbath Recorder

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IN EXTREMIS

An Affirmation for a Time of Personal Anxiety

In thee I can endure all things. I am delivered from the bondage of fear. I can face unafraid all sorrow, or loss, illness, death, or calamity of any sort. I accept with joy and gratitude all escapes, and mercies, and good things which may be vouchsafed to me. I strive with all that is within me to avert suffering or evil; but having done all, I stand. Though all life's structures come tumbling down, yet are my feet on solid ground. Thou art my Rock. I can walk secure amidst the wrecks of time, knowing that in the economy of the ages, and through the mysteries of the spirit, thou makest all things to work together for good to them that love thee. Out of my darkness a great Light shineth. I am still, and know that thou art God.

—James Myers.

EDITORIALS

PARISH PROBLEMS IN WAR

Our war is bound to present to our parishes problems that will be hard to handle.

There is not only the question of personal views, expressions, and responsibility, there is the question of the church's integrity and pronouncement. There will be a severe strain upon the members of the church and community to remain calm and to abstain from impassioned utterance. There may be excuse for some to speak unrestrainedly who are in the midst of bombing and shelling, and who see at first hand the ravages of physical warfare. All the more does this lay responsibility upon those more remotely removed to contain themselves without vi-

tuperations and unholy fulminations. This is a part of the problem facing the church.

Another is that of maintaining the spiritual and possibly the organic unity of the church—and at this point heavy responsibility is laid upon the pastor. There will be in his group pacifists and non-pacifists; the violently outspoken and the moderate. Upon the pastor depends the holding together in love and sympathy those of severely divided views, and ministering to all the healing balm of the gospel of Christ. He must not forget that his ministry is both that of priest and prophet. It should be remembered and more fully appreciated that more is involved than pacifism or non-pacifism. Upon these conflicting applications of Christianity, as the Christian Century puts it, the church's mind is divided. "May it not be the minister's high calling in this hour to keep the church itself from dividing over this issue?"

Let the leaders remember that in addition to the war there are other themes and issues demanding their attention. To be sure this war must be fought by all of us, by our combined resources and powers, but "the common treasure of the Christian faith must not be left to rust while the nations fight." The story of the old gospel must be lived and told and men called to repentance. In times of war people's hearts should be better prepared to listen and heed than in ordinary times.

We need to remind ourselves that but little more than a quarter of the world's people is Christian. It's the church's task to preach the gospel till the nations of the earth shall become the kingdom of our Lord.

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FOR CHRISTIAN UNITY

Jesus' prayer—"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 . . . that they may be one as we are one." The **divided** church through the ages, and even so today, does not encourage the world to believe. But there are signs of light. There are evidences of men's drawing together, uniting on the common ground of love of Christ and fellowship, to oppose evil and to present Christ as the hope of the world.

The movement of the World Council of Churches is one of these encouragements. The North American Provisional Committee of the Council is urging Christians throughout the world to observe a Season of Prayer for Christian Unity. "At a time when the world is sorely divided," says the committee, "we need more than ever to express and to further the unity and fellowship of the whole Church of Christ."

It is proposed that the week of January 18-25, 1942, be especially designated for this purpose. Helpful material for personal and public use, available at small cost, is based upon the services held in Toronto last June in connection with the North American Ecumenical Conference. This was a notable conference, at the close of which many realized that in "unseen ways, more powerful than speeches and discussions, they had been led into that sense of 'togetherness' in the Church of the Whole, and of a common task, which is the essence of ecumenicity." It was agreed that this result was due largely to the services of ecumenical worship.

It is because of this and with the desire that such results may be experienced by the wide extended group, that the American Section of the World Council of Churches invites others to make these services their own, in personal devotion and in public worship.

A twelve-page leaflet, entitled "Together in Prayer," contains four of the seven services used at Toronto, embracing the opening and closing prayers, and a worship service. A copy of this is available at five cents, or \$1 per hundred, from the Joint Executive Committee, 297 Fourth Ave., New York City. A six-page leaflet, helpful in arrang-

ing one's personal daily devotions for the week, can be had from the above address at five cents per copy, or in quantities at \$1 per hundred.

A small investment by the church in this literature and a bit of direction in its use ought to yield rich results in the congregation and in the life of its members.

AN EDITOR FRIEND GONE

In the death of Doctor Paul S. Leinbach, editor of the Messenger, the organ of the Reformed and Evangelical churches, not only brings a great loss to his denomination but to the cause of Christianity and Christian publications in general. His sudden passing at Harrisonburg, Va., where he was to preach an anniversary sermon, came as a shock to his family and friends.

The editor of the Sabbath Recorder feels a distinct personal loss in the death of this good editor friend. There has been a friendly exchange between the two papers for more than ten years, since the time the editors met in Washington at a meeting of the Associated Religious Press of which Doctor Leinbach was the first president. At meetings of the Executive Committee of the Federal Council, and of the Associated Religious Press, his cheerful face was always looked for, and when looked upon brought warmth and feeling of utmost friendly fellowship.

To the work of his own people and of the Christian Church he gave himself without reservation. His widow and three sons, with the Messenger, will have the sympathy of a far extended circle of friends.

WORLD DAY OF PRAYER

Following the precedent established many years ago, the National Committee of Church Women has set aside February 20, 1942, as "World Day of Prayer." Individuals and groups everywhere are invited to join in this fellowship of prayer the world around. A specially prepared program under the theme, "I am the way," is available from the National Committee of Church Women, Room 63, 297 Fourth Avenue, New York City, at two cents each.

"The spirit of good will among men rests upon spiritual forces."

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I. Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

LATEST INFORMATION REGARDING MISSIONS IN SHANGHAI

People are asking for information regarding our missionaries in China, particularly those in Shanghai.

The last letter received from our missionaries in Shanghai was one written November 8, to Treasurer Stillman. This letter did not indicate that they expected to withdraw on account of international conditions. Doctor Thorngate said that another letter describing conditions was being posted to the secretary. This letter has not arrived.

Cablegrams received from Shanghai by other mission boards, as late as December 16, have stated that everything in Shanghai was quiet. These messages, we are safe in thinking, include our missionaries as well as others. The fact that Doctor Crandall is in unoccupied China justifies the conclusion that she and her daughter are not affected by the war that opened up December 7.

As has been stated before, the East Asia Committee of the Foreign Missions Conference is meeting three or four times a week, and is sending to the boards information received by various mission boards from their missionaries. Also the Federal Government sends messages to the boards and missionaries through this committee. It is a clearing house for all boards belonging to the Foreign Missions Conference. The article entitled, "Christian Missions in East Asia During War," found in this department, was furnished by this committee, and we have the promise of others. W. L. B.

TEACHABLE

There are times with many of us when we do not know what course to follow. Several courses present themselves and we do not know what is best. We are baffled. We feel our problems are beyond us and we stand hesitating.

There is another condition which is much more hopeless than this, namely, the state of the one who thinks that he not only knows what is best for himself, but for everyone

else. The schoolman sometimes thinks that he can run the church better than the pastor who has had training and experience, and the pastor sometimes thinks he can run the school better than the schoolman. The cook thinks she can run the denominational board better than those who have had years of experience, and the members of the board would like to tell the cook how to prepare a meal. The one who has this attitude assumes that he knows it all, is not teachable, and is not helpful. Paul's words apply to him when he (Paul) said, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know."

Whether we belong to the class that is baffled by the problems that confront us or to the class that thinks it has all knowledge, there is much to be learned, and we have the assurance that we will be led if we are teachable and seek light. This fact is brought out especially at Christmas time in the passages that refer to Christ, one of which says, "That was the true light which lighteth every man that cometh into the world." Those of mature years can learn from the young, and the young from older people, and all can be led by the Holy Spirit of Christ if they are teachable—willing to be taught.

We are entering upon a new year. To some of us it appears that it has been a long time since the Church and its missionary program have faced such baffling problems; but if we realize our helplessness and become seekers for guidance, we will be aided in unseen ways and the year will be crowned with victory. W. L. B.

AMERICA'S PRAYER MINUTE

America's Prayer Minute, is the title of a leaflet sent out by the Department of Evangelism of the Federal Council. From this leaflet is gleaned the following explanation:

A number of urgent requests from over the nation have been received during recent months, asking the Federal Council of Churches to inaugurate a concerted prayer plan of some kind in order to help meet the present emergency. In answer to these requests, the Executive Committee of the Federal Council, at a recent meeting, approved a plan submitted by its Department of Evangelism, which calls for a daily observance of a prayer minute. The department was authorized to proceed at once with the development of plans.

The Time—This concert of prayer is to have its beginning on New Year's Day, 1942. It is to be observed during the duration of our na-

tional emergency. The hour is six o'clock each evening.

The Name.—The name of this sacred minute of prayer is to be known as "AMERICA'S PRAYER MINUTE." All believers in prayer will be glad to dedicate one minute out of fourteen hundred and forty of each day to meditation and prayer in behalf of themselves, their beloved nation, and our warring world.

America's Prayer Minute provides men and women everywhere with an opportunity to unite in dedicating themselves to the service of God and country, and at the same time remembering before the Throne of Grace this suffering, warring world. "Men ought always to pray."

The Department of Evangelism has pointed out the way it can be promoted: Ministerial associations and church councils are asked to take the lead; pastors are called upon to promote it from the pulpit and in church calendars; homes are asked to join in the service; and the religious press is called upon to give its support. A booklet of prayers is being prepared. W. L. B.

CHRISTIAN MISSIONS IN EAST ASIA DURING WAR

(A Message to the Churches issued by the Committee on East Asia of the Foreign Missions Conference of North America)

When we suddenly found ourselves involved in the war, the processes of co-operation among our respective mission boards and other agencies were immediately set in action for the sharing of information and united planning for the present emergency and the challenging tasks of the future.

Our thoughts turned at once to the missionaries. During the past year a steady withdrawal of personnel of most of the boards has been going on, especially from Japan, Formosa, Korea, Manchuria, and penetrated China. It is estimated that over three thousand have left the field in this way. Many of these have taken up work in other mission fields. Some are now engaged at home in tasks related to the world mission. Others are at work in the home church or are studying for future mission service. With few exceptions all are eager to resume their work.

Yet there still remain in these war areas a considerable number of our missionary workers. In general the figures are: Japan, 82; Korea, 29; Penetrated China, 862; Indo-China, 56; Thailand, 83; British Malaya, 69; Netherlands East Indies, 59; Philippine Islands, 424; while 47 are en route to and from the United States—a total of over 1,700. Besides these there are, over two

thousand missionaries scattered throughout Free China, three hundred in Burma, and a few in Oceania who may at any time be involved. The degrees of danger and likelihood of hardship differ according to the circumstances in these various areas.

So far as our information goes, missionaries in Japan proper are being treated with consideration.

From the dependencies and occupied areas within Japanese control the reports thus far are reassuring. In some cases missionaries are believed still to be permitted to carry on the work of their institutions, and in other instances they are understood to be detained within their own homes. There are evidences that the Japanese authorities purpose to exercise the same consideration in treatment of North Americans which our governments are said to be showing the Japanese within our borders. Those missionaries in the actual conflict areas are sharing the perils and sufferings of all the citizens of their communities, and cabled reports indicate that they are taking their full responsibility in serving those in need.

From Free China the word is also reassuring. Missionaries are vigorously pressing their regular work and are strengthening the interdenominational approach to the new opportunities for Christian witness. In addition, all are continuing their ministry of relief for war sufferers.

On December 22, the Church Committee for China Relief forwarded \$150,000 for relief purposes and this will be administered for the most part by missionaries.

We rejoice in the courageous faith of these representatives of the Christian Church, who in the face of mounting danger, and well knowing all the possible exigencies of their situation, have chosen to remain and give such witness to their faith and Christian fellowship as may be possible during this war. Several boards, realizing that war was imminent, advanced funds to the fields and it is hoped that by this means missionaries are being saved from immediate financial need.

It is a source of profound comfort that there is a Christian fellowship in every war-torn land. A Christian Church has been planted. We believe that no war can destroy these Christian communities nor stifle their witness to our common faith and purpose. We of the Foreign Missions Conference of North America call the churches of this continent to daily intercession for the

missionaries, that they may be kept safe and that their Christian influence may be increasingly effective, for our fellow Christians in these lands that their faith may remain strong and their witness true.

Our hopes are undimmed as to the fulfillment of God's purpose in bringing his kingdom into all the earth.

DAILY MEDITATIONS

(Prepared by Rev. Ralph H. Coon, Ashaway, R. I.)

Sunday, January 11

Heaven Beyond Our Comprehension

Read Revelation 21: 1-7.

"And the twelve gates were seven pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass." Revelation 21: 21.

Let us think this week of some of the things the Bible tells us about heaven.

We anticipate seeing that wonderful place because we have only a hint as to what it is like. The hope and longing with which we look forward to seeing heaven is great because of the very fact that it is so far beyond our comprehension. The wonder of the picture in Revelation lies in the fact that it gives us a hint, but at the same time shows us how far it is beyond any conception we can have now. The paving material there is more wonderful than our kingly metal, not our kind of gold but "as it were transparent glass."

Prayer—Dear Lord, we pray that men may be brought to see that your kingdom on earth in the hearts of men and in the heaven of eternity is so wonderful that it is only understood both here and hereafter by knowing the King.

Monday, January 12

Heaven Is Where God Dwells

Read Isaiah 6: 1-8.

"Behold, the tabernacle of God is with men, and he will dwell with them." Revelation 21: 3.

These words are a part of the apostle's description of heaven as he was permitted to see it on Patmos. Even though we cannot form an adequate picture of heaven in our minds, we have a most positive statement of the fact that is more important than any or all of the details, namely, God is there and will live eternally with men. When we think of this aspect of heaven do we not see that it is true that heaven begins on earth? We must remember, however, that it is only a small beginning.

Prayer—Our great and glorious, all pervading, Father in heaven, grant to us that sublime foretaste of heaven that comes with an ever increasing knowledge of the fact that thou dost dwell with men.

Tuesday, January 13

The Lord Jesus in Heaven

Read Ephesians 1: 15-23.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Revelation 21: 23.

As the lights and lighting effects have been the factors that have made the various world's fairs so beautiful, so in heaven it is the glory of God that lightens it and makes it so wonderful. Note, however, that that light with which God lightens heaven is Jesus, the Lamb. Oh, the wonder that we may have that Light shining into our lives here and now! Let us be still and bask in that Light and then arise and go forward and let that Light shine through us to others.

Prayer—Father, forgive us for acting as though we lived in the dark when such a Light is shining around us. Give us, like John on Patmos, such a vision of Christ in heaven that it will change the rest of our lives and color our every action.

Wednesday, January 14

Our Loved Ones in Heaven

Read 1 Corinthians 13: 9-13.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Thessalonians 2: 19.

As Paul looks forward to the joys of heaven he says the crown of his rejoicing will be his meeting with mellow Christians in the presence of Jesus. In 1 Corinthians 13: 12 we read, "For now we see through a glass darkly; but then face to face." Truly we shall know our loved ones better than now. What a glorious outlook the Christian has! Remember the greatest joy will be to be with Jesus, but the crown of that joy will be to fellowship with loved ones in his presence.

Prayer—Dear Lord, may we always remember that the greatest treasures we can lay up in heaven are the friends and loved ones who are there because of our witness here.

Thursday, January 15

There Is Life in Heaven

Read Revelation 22: 1-7.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10: 28.

John was allowed to see how important life is in heaven when he saw the "pure river of the water of life, clear as crystal, proceeding from the throne of God and of the Lamb." Again he saw it in the tree of life in the midst of the street and spanning the river of life. Some have imagined heaven as a place where the only activities are singing hymns and playing harps. The Lord shows us it is a place where we are more alive than we can imagine from our knowledge of life on earth.

Prayer—We thank thee, Lord Jesus, for eternal life that thou dost give to those who believe on thee. May we appreciate this present gift and the assurance that it will expand through eternity. May we live it so that others will want it too.

Friday, January 16

There Is Service in Heaven

Read John 14: 10-15.

"These are they which . . . washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple." Revelation 7: 14, 15.

Yesterday we thought of how in heaven we shall be more alive than on earth. Today we see that the activity of that life which is so much beyond that of this earth is occupied in serving. I think that there the service will be more spiritual as Jesus' service such as that of intercession is more spiritual than his human service was when he was on earth. We have read how he is there making intercession for us. Our service will be performing miracles through prayer in the name of the Lord Jesus.

Prayer—O Christ, we beseech thee to train us here in prayer and in service of working miracles in thy name so that we may be prepared for that greater service above.

Sabbath, January 17

There Is Fruit in Heaven

Read Revelation 21: 22-27.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month." Revelation 22: 2.

In bearing fruit the tree fulfills the purpose for which it was planted. You and I in this life are to bear fruit in the lives of others. When the lives of others are changed for eternity there is fruit that will "remain." In the heavenly city where life is so much more abundant than it is here, I am sure the fruit of the tree of life will

also be lives changed for eternity. In some such way it seems to me will the glory and honor of all nations be brought to the city.

Prayer—Dear Savior, may we, on this Sabbath day, catch a new vision of the "good works which God hath foreordained that we should walk in them," so that the fruits of thy kingdom may be borne twelve months of the year here as well as hereafter.

SABBATH SCHOOL LESSON

John the Baptist and Jesus. Scripture—Matthew 3: 1-17; Mark 1: 1-11; Luke 3: 1-6, 15, 17, 21, 22.

Golden Text—Luke 3: 22.

WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

WORSHIP SERVICE FOR JANUARY

(Prepared by Mrs. Luther S. Davis, Marlboro Society)

Topic—The Blessedness of New Beginnings

Scripture—Isaiah 1: 18

Hymn—"Tho' your sins be as scarlet"

Poem—

A NEW LEAF

He came to my desk with a quivering lip—
The lesson was done.
"Dear Teacher, I want a new leaf," he said,
"I have spoiled this one."
I took the old leaf, stained and blotted,
And gave him a new one all unspotted,
And into his sad eyes smiled,
"Do better, now, my child."

I went to the throne with a quivering soul—
The old year was done.
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better, now, my child."

—Kathleen Wheeler, in "Quotable Poems."

Scripture—Isaiah 44: 22

Hymn—"Whiter than snow"

Poem—

TODAY

Out of eternity
This new day is born;
Into eternity
At night will return.

Behold it aforesome
No eye ever did;
So soon it forever
From all eyes is hid.

So here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away?

—Thomas Carlyle.

Scripture—Lamentations 3: 23

Prayer—

Our gracious, loving heavenly Father, we praise and adore thee for the wonderful thoughtfulness that provides us, thy weak and wayward children, with a new leaf—a new day—a new year.

We thank thee for this new year, and may each day as it comes to us "new every morning"—laden with the blessings of health and strength of body and mind, food, raiment, home, loved ones, and all the beauties of earth—not only be kept free from soil, but be filled with fruits which will glorify thee.

Let not the remembrance of past errors, past sins, past failures, weight us down, but believing his word and relying upon his promises, lay all the past at our Master's feet—where he will "blot it out"; and, freed from this load, let us go forward, daily asking his strength and guidance, that we may walk more closely with him and be able to lay at the close of this year some sheaves at his feet.

Hymn—"Must I go and empty-handed?"

Suggestion: Let the women be asked to bring Recorders and Bibles, and have a number take part. The hymns should be looked after before the meeting and, I think, a discussion of some editorial or article in the Recorder might increase interest in its reading.

JAMAICA LETTER

Miss Lotta M. Bond
Lost Creek, W. Va., U.S.A.

Dear Miss Bond:

The leaflets that you sent me were received and greatly appreciated by our women in Jamaica. Each one wanted one each of "Invitations to Meditate," "How to Read the Bible," and "How to Use the Bible." I promised them that I would write and see if we could get a few for each of our active women's groups. I will need at least two dozen of each. Do you think we might have them? If there is any charge, please let me know. During our recent conference at Wakefield in September, I quoted the first section of "Invitation to Meditate" during the women's program as a message and challenge from the women of America to our Jamaica women.

Our program at conference was more or less impromptu. We were not expecting enough women to attend conference to have

a program at all. Neither did we plan an exhibition of handwork as we had at Kingston last year, because of the cost and inconvenience of getting to Wakefield, which is in the extreme western part of the island, far away from the center of things. When we found that we had eight women from places other than Wakefield, we planned a program on the spot. Since I was sick from a slight attack of influenza, Mrs. B. A. Smellie, the wife of Rev. Charles L. Smellie, took charge of arranging the program and acted as chairman.

For the first time in the history of Seventh Day Baptists in Jamaica, our women were organized into a Women's League during our conference. We are to have our first meeting of the officers during the first week in January. The officers of the Women's Board, the executive body of the Women's League, are as follows: Mrs. B. A. Smellie, president; Mrs. M. Howell, vice-president; Miss I. Rennalls, secretary; Mrs. M. Crichlow, corresponding secretary; and Mrs. E. Smikle, treasurer. We plan to do great work this year. Of course, times are hard and there is the uncertainty of things brought about by the war, but with the help of God we are going to push forward.

Most of the women throughout the island read the women's section of the Recorder at their meetings. The Kingston group has learned the sixty-seventh Psalm along with the American women. They desire to learn the prayer of St. Francis of Assisi, but I have not been able to obtain copies of it. Could you let us have a copy of that prayer? We would thank you very much.

Again, the women of Jamaica plan to press forward this year. We ask your prayers for us, and we will pray for you. May God bless the women of America.

Sincerely yours,

(Mrs.) Martha A. Crichlow.

27 Charles St.,
Kingston, Jamaica,
November 5, 1941.

SAVED FROM FIRE IN ARKANSAS

By Lois F. Powell

"What shall I render unto the Lord for all his benefits toward me?"

"I will take the cup of salvation, and call upon the name of the Lord. I will pay my

vows now, in the presence of all his people." Psalm 116: 12-14.

After the threatened flood here, mentioned in your December 1 issue, there followed the fire hazard.

With no one to mow the church and parsonage lawns, trim rambler roses, or rake up leaves and branches of trees, all the spring and summer while Mrs. Van Horn was away ill and convalescing there accumulated a high growth of combustible grass, except where a little mother of six children used a hand-sickle around the entrances. As autumn went on, this grass became a problem.

We retired at night and awoke in the morning with a prayer for deliverance from the terrible prairie fires we had read about but never seen—more imminent now than before the cigarette habit became so prevalent. Church members who used to live near by and help in work of this kind have died and moved away, and it seemed, as the prophet wrote long ago, that a man could not be found to stand in the gap and prevent destruction. When lo! a neighbor came with voluntary offers of help, and advice about other helpers, so that on a Monday morning three men assembled, none of them church members, and carried on a strenuous cleaning up, followed by a series of fires so skillfully planned that the whole area is cleared of combustible growth and the church and parsonage safely protected. When the flames at times leaped twenty feet in the air, it would have been terrifying were they uncontrolled; but fire met counter fire, accurately planned. The result is safety and protection from uncontrolled fire.

In our gratitude we feel like asking the question at the beginning of these paragraphs, and also we would answer as the psalmist answered:

"What shall I render?"

"I will take the cup of salvation." This does not mean selfishly take to ourselves this cup—just merely drink in the happy satisfaction of safety. In the Hebrew it means to carry it around wherever we go; sharing it, is the idea added in the lines that follow, in the name of the Lord.

In as much as the church and parsonage which thus have received help from the cup of salvation are Seventh Day Baptist property, what could be more appropriate than a Recorder column to pass along this cup of

salvation in the presence of all God's people who read it?

In case salvation is a word not clearly understood, just think of the more common way of spelling it: "safety!" and "safety first!" That does not need explaining, physically anyway, and it ought to be as clear spiritually—"safety first" for the inner life.

This is the message of a church, through its members to carry the soul's "safety first" to all people, to publish the gospel of salvation.

"God works in a mysterious way his wonders to perform." If his churches fail to carry out his rules of salvation, he will remove their position and give his message unto others.

Let us not be discouraged when the world needs the soul's salvation so greatly.

Nady, Ark.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

IN SERVICE OF CHRIST

By Ernest B. White, White Plains, N. Y.

Today, religion seems to have taken a back seat in our lives. Rapid-occurring events have pushed it aside, have made it seem secondary, when in reality religion is more important to the world than ever. We are realizing this now; in our time of crises, people are turning again to the Lord.

We, the young people, are often criticized for our seeming thoughtlessness in observing the Sabbath and for our attitude towards religion. But religion plays a large and very definite role in our daily lives. Religion to us means service, community service. Every day we are called upon for financial aid, spiritual aid, and moral support for many worthy causes—Girl Scout, Boy Scout, China Relief, Red Cross, Salvation Army, Fresh Air Fund, and our own denominational needs.

We are fortunate in having so many chances to learn where and how we may be of service. Besides the home and the church, two new fields, not available to our parents, have been important in shaping our lives—religious education and scouting.

Today, religious education is firmly established. In the White Plains School System,

almost seven hundred students voluntarily take this opportunity to study the Bible. The Bibles in some of our schoolrooms are worn, though they have been there only a few weeks. Some of the pages have been turned down where students have found favorite selections. In history and economics classes, the Bible is used for reference. Through our study of history, we realize more fully our good fortune to live here, in America, where we may worship as we, ourselves, see fit, and serve Christ in our own way.

Scouting is another training school for service. Since the year 1910, 8,999,123 Boy Scouts have learned—on their honor to do their duty to God, their country, and themselves; to keep themselves mentally awake, morally straight, and physically strong, and to help other people at all times. The Scout motto, "Do a good deed daily," should be the motto of every Christian boy and girl, man and woman. If we all took time to practice that, a better, happier world this would be.

It is our duty to follow Christ in every day activities, not merely in public display or attending church on Sabbath day, but to live as he would have us. We must be honest with ourselves and others; we must not be bigoted or selfish, but open minded and unselfish every day and in every way.

We have but lately observed Thanksgiving, a day that the founders of our country set aside to thank God for bountiful blessings that he bestowed on them. Today, it is still a national holiday for thanking God that we live in a country that is free and for rededicating ourselves to his service.

In closing, I would like to quote from Doris Van Horn's article in the November third Recorder.

We, the young people, have a challenging opportunity to help our church the most by living Christlike today—every day. It is so easy to forget what a great influence we, consciously or unconsciously, have over others. Let each one of us live each day, truly Christ-committed and sincere, so that others coming in contact with us may say:

"There's a comforting thought at the close of the day,
When I'm weary and lonely and sad,
That sort of grips hold of my crusty old heart
And bids it be merry and glad.
It gets in my soul and it drives out the blues,
And finally thrills through and through.
It is just a sweet memory that chants the refrain:
'I'm glad I touch shoulders with you!'

"Did you know you were brave, did you know you were strong?

Did you know there was one leaning hard?
Did you know that I waited and listened and prayed,

And was cheered by your simplest word?
Did you know that I longed for that smile on your face,

For the sound of your voice ringing true?
Did you know I grew stronger and better because I had merely touched shoulders with you?

"I am glad that I live, that I battle and strive
For the place that I know I must fill:
I am thankful for sorrows, I'll meet with a grin
What fortune may send, good or ill.
I may not have wealth, I may not be great,

But I have in my life that courage you gave
When once I rubbed shoulders with you."

(Selected from David Gordon's Scrap Book.)

CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I hope you will have a very Merry Christmas. I have made up a Christmas story. Here it is:

The Toys' Christmas

It was Christmas eve and the snow was falling outdoors. It was a quiet evening and the family had gone to bed.

All the old toys were put to bed, but toy Bunny was not put away. Bunny had hidden during the day so he could be awake when Santa came.

"What's that?" thought Bunny to himself as he heard bells ringing outdoors. All of a sudden Santa came down the chimney with a bag on his back.

"Hello!" said Santa to Bunny.

"Hello!" said Bunny. "I know what Mary and Tom and little Peggy want for Christmas."

"Please tell me and I will give them what they want," said Santa.

"Peggy wants a new top that sings a song; Mary wants a doll with a pink dress and bonnet and that can cry and say, 'Mama'; Tom wants a new ball and an electric train," said Bunny.

In his bag Santa had a top, a ball, and a doll, only the doll was dressed in blue, and an electric train. He put the doll and top

and ball in the children's stockings, and the train under the tree. Then he said, "Good-by," and left.

In the morning Peggy was up first. When she found the top she played and played with it, and Mary sang her dolly to sleep. Tom began playing with his train, and in the afternoon Mary and Patsy, a neighbor girl, played dolls; Tom and Jimmy played with the train and Peggy and Sally played with their tops. The new toys were very happy that night.

I will write to you soon.

Your friend,

Helen Ruth Green (age ten).

Trumansburg, N. Y.,

December 19, 1941.

Dear Helen Ruth:

Yes, indeed, I did have a very Merry Christmas, with a number of nice gifts and the pleasure of watching little Gretchen and Joyce as they shouted with glee when their daddy handed them their presents from under the Christmas tree. They waited patiently for Grandpa and Grandma to get there before they even looked at the Christmas tree, shutting their eyes tight on their way out to breakfast. We didn't keep them waiting long however, for we walked in on them soon after eight o'clock Christmas morning. Joyce said, "Santa Claus has been here but I didn't see or hear him come." The Sunday night before she had seen a Santa Claus at the Independence church and asked her grandpa how he could get him to come so long before Christmas.

I like your Christmas story very much and hope you will make up other stories for the Children's Page. Yes, and I'll be looking for that letter you have promised to write.

Sincerely your friend,

Mizpah S. Greene.

Dear Recorder Children:

Here is another short dog story for you:

Toby and the Dog Catcher

Mrs. Sarah Brown was a kindly old lady who lived in a pretty white cottage on the edge of a small town in Wisconsin. Her only companion was Toby, a beautiful Scotch colie dog.

One windy autumn day, Mrs. Brown, with Toby following close behind, had started out to make a neighborly call. Noticing that

it was colder than she had thought, she went back to get a warm scarf, leaving the front door ajar. As she stepped into the clothes closet a gust of wind suddenly blew the closet door shut and the hook on the outside of the door dropped down and fastened her in. What to do she did not know, but at last she called to Toby, who was barking at the top of his voice, "Toby, go and get someone to open the door!" This she called out several times until the dog understood and rushed out the door and down the street barking all the way.

Now a new dog catcher had been appointed by the town and he was out on the hunt for stray dogs. Seeing Toby running down the street and hearing his fierce barking he started after him. Toby turned and ran for home barking louder than ever and after him ran the dog catcher, determined to catch such a dangerous dog as he seemed to be. Soon Toby reached home and ran through the open door, the dog catcher after him, to find him barking and scratching at the closet door, and from inside he heard a woman's voice screaming, "Help! Help! Please open the door." Quickly he unhooked the door and let her out. When he heard what had happened he patted Toby on the head and said, "Good dog, wise dog, I am not out to catch dogs like you."

FOR 1942

The Old Year left us yesterday,
Left with its joys and sorrows;
The New Year speaks with challenge bold
Of opportune tomorrows.
We think of all the year, now gone,
As memory turns the pages—
What have we done for Christ the Lord?
And what will be our wages?

Have we forgiven as we should
The friend, the foe, the stranger?
Personified humility
Like Jesus in the manger?

Beyond recall the unkind word
By which some soul was wounded;
Beyond recall the careless deed
Which has some soul confounded.

Forgive, dear Lord, where we have erred,
We pray thee most sincerely;
Make our hearts right and pure and true,
And show us thy way clearly.
The Old Year now behind us lies;
Before, the new, untried days;
Grant us thy grace, dear Lord, to live
In thy will and in thy ways. Amen.

I. G. M.

Troy, N. Y.

OUR PULPIT

SERVING CHRIST MEANS FOLLOWING CHRIST

By Rev. A. L. Davis

(Sermon preached at the Central Association, Brookfield, N. Y., June 6, 1941, and requested for publication.)

Text: "If any man serve me, let him follow me; and where I am, there shall also my servant be." John 12: 26a.

The wonderful life of Jesus came to its close in the maddest, cruelest day in all history—the day when men murdered him on a cross between two thieves. As he lived his life, he made mighty claims for himself, claims that had been affirmed by the wonderful truths he taught and by the mighty things he did. His death on the cross seemed to negate his claims. But his resurrection came as God's confirmation that he was all he said he was—the Son of God. The empty tomb became the symbol of his deity; his cross became his glory and his power.

The Divine Challenge

Jesus was the revelation of God. He was the Way, the Truth, the Life. And after his resurrection, the disciples knew that they must find their way to the Eternal Father through him. And with beating hearts they recognized his challenge, "Follow me," as the very voice of God calling them to the path of life he would have them take, the path alone by which they could find their own salvation and the ultimate redemption of the world.

Following that voice of divine authority, our foreparents carved out the framework for the life of our denomination; they did it through toil, sacrifice, peril, even death itself. But they found joy, peace, and soul-satisfaction in that service. Like Paul of old, having once seen the heavenly vision, they could not turn back. Today, we have entered into the fruits of their labor; the work has been passed on to us. We have inherited from our foreparents—from Christ himself—a task so tremendous, so staggering, that without divine leadership and without absolute surrender to that leadership we shall fail.

In these days of uncertainty, when so many new voices are being raised calling us

into strange and untried paths, it is imperative for us as Sabbath-keeping Christians to know the way of Jesus and to walk it. No other path holds any assurance of victory or success. And as Christians we have no right to accept any other path, or to listen to any voice other than Jesus' as he calls, "Follow me."

And we need to call men to God. Never has the voice of mammon so successfully lured men away from God's altars. The evangelism of this hour must be, as it was in those first days of Christian experience, the winning impact of Christ-filled personalities who follow the Master in helpful, sacrificial service. As clearly as his voice sounded in Galilee it sounds today: "Follow me and I will make you to become fishers of men."

Jesus made his service a matter of urgency that all men who were to walk his way should do it without entangling alliances. A wayfarer responded to his call but desired first to bury his father. But Jesus said, "Let the dead bury their dead." Those who were to walk with him must give immediate and complete loyalty.

But We Tarry

Of how many of us is it true that we have let the demands of our own needs restrain us from complete acceptance of his leadership. We say, "I must first get established in business," or "I must first organize my home, care for and educate my children," or "I must get ahead in the world financially and lay up something for a rainy day—then I will gladly give myself to his service, sharing with him what I have laid up; then his kingdom will be my first concern."

So we tarry, And as we tarry the voice of Jesus comes ringing, "Nothing is so important that it should hold you back. My path for you is a path for the present. My claim cannot be set aside. Let the dead bury their dead, come thou and follow me."

A certain rich man came to Jesus and inquired how he might inherit eternal life. He was eager, for he came running; he was reverent, for he kneeled; he was an attractive, clean, young man, and Jesus loved him. But Jesus demanded a complete conquest of this young man's heart. He said: "Go sell all that thou hast, and give it to the poor, and thou shalt have treasure in heaven, and take up your cross and follow me." The young man went away sorrowful.

This demand of Jesus needs stressing in our day. Wealth as no other nation knows it is ours today. We have become dangerously rich. All of us would have been enrolled in Jesus' day as rich folks, opulently rich. Wealth has been a barricade holding people back from Jesus. The jingle of our money, seen in our present-day luxury and dissipation—dulls our ears to Jesus' invitation: "Follow me."

Jesus knew that his path was a dangerous one. Yet he said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This was an invitation, but it was also a challenge. Against Jesus were pitted all the forces of unrighteousness, inhumanity, greed, and selfishness, of ritualistic religion and nationalism. To follow him was to challenge these forces. His death was not to remove these forces. Always the struggle would continue. And those who followed him would find through all their days this warfare, active and cruelly effective.

No, we shall never know a Christlike world until as churches and individuals we accept his cross, and carry it upon our shoulders.

Where Should the Christian Stand?

Where should the Christian stand? "If any man serve me, let him follow me; and where I am, there shall also my servant be." That's the answer. Service of Christ means following Christ; a Christian must be where Jesus is. There is no other place from which the kingdom of God is to be proclaimed.

1. Where should a Christian stand in relation to other races? Where does Jesus stand in this problem as we face it in America? In the world? He stands at the high point of brotherhood. He doesn't mark down the color of a man's skin. He has not forgotten that the democracy of God makes all the nations of the earth different, but to dwell together in love. We cannot imagine him accepting that fallacious doctrine that one blood is better than another. His love shattered all race barriers. His path was and is a path in which all men could walk, with none despising or holding aloof from his brother.

We may continue to hold ourselves aloof from other races, but in so doing we are not only holding ourselves aloof from our brothers but away from Christ. It may seem expedient, or diplomatic. It may make for seeming progress to keep our lines of

segregation and to refrain from fellowship. Yes, it may be all of these; but under God it is not Christian.

2. Where does Jesus stand in the great missionary task? His last words to his disciples were, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . . and lo, I am with you always . . ."

Here is another commandment and a promise. Again we are ordered to make his way known by teaching his truth, and by bearing witness to the transforming power of his love. Just as he promised Peter and Andrew, as he began his ministry, that he would make them to become "fishers of men," he promised his disciples, as he left them, that he would be with those who ventured out into the fields of the world to advance his kingdom.

Jesus is standing at every crossroad of the world today; he is marching on every highway where the feet of men press with eagerness to discover truth; he is where the downtrodden, the hungry, the oppressed, the forgotten of the earth, languish in pain, and sorrow, and long for release; he stands among all peoples. — "The Christ of the Indian Road," the Chinese Road, the Black Man's Road, "The Christ of Every Road," saying, "Follow me; and where I am, there shall also my servant be."

The Church's Task

The task calls for more than human strength; it calls for divine empowerment of Almighty God through Jesus Christ our Lord and Leader. Organizations may be helpful and necessary, but we should not trust these. Facing the tragic needs of the hour, and a faltering, if not decadent, Church it requires no prophet to declare that the supreme need of the Church today is a revival of religion. Before any great revival of religion can come to our churches, before we can expect the Holy Spirit to come in power among us, we who are members of the churches will have to seek purification from our own sins: sins unconfessed, sins of bitterness, sins of indifference.

The children of God had crossed the river, marched against Jericho, and won the battle. Now they march against Ai, and are defeated by a handful of men. Joshua was discouraged, and going before God he asked

the meaning. God told Joshua that sin was in the camp, and because of this the whole people of Israel were without power. Only one man had sinned, but one man prevented the thousands from gaining the victory. The tragedy of an unconfessed sin!

In a revival service a woman sent a request to the platform asking the evangelist to pray for her son, soon to graduate from a law school. The pastor told the evangelist that this woman had a heart filled with bitterness toward one of the members of the church; that he had done all he could to make her understand the sinfulness of her attitude, only to have her reiterate, "I will never forgive that woman." The meetings continued, but the woman's heart remained adamant. The last night came. The pastor's wife asked her to come into the pastor's study and meet the woman for whom she cherished such bitterness. They met in the study; there settled their grievances; kissed each other and asked forgiveness. And that very moment that she got right with God, God gave her her son, gloriously converted.

The Spirit of Jesus Christ is the spirit of love, and the man who has a feeling of bitterness in his heart cannot be used of his Lord. A bitter heart will always hinder the work of God in the church. And many a church is absolutely without power because some members have quarreled and allowed the matter to remain unsettled.

In the song of Deborah, after telling of the mighty exploits of the hosts of God, she cried out, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not . . . to the help of the Lord against the mighty" (Judges 5: 23). The sin of Meroz was the sin of indifference. When the fight was on and every man was needed, Meroz remained idle, caring nothing about the issues of the battle.

One of the great sins of the Church today is the sin of indifference. Men are so busy about things of the world, buying and selling, getting gain and living in luxury, about lodges and clubs and the whirl of amusements and dissipations, that the work of saving the lost is of little concern to them.

If there is one thing that must cause the angels to weep and the Son of man to be filled with sorrow, it is that the people to whom he has entrusted his work of saving

lost men seem perfectly indifferent. Jesus could stand the awful agony of the cross. When the cruel nails were driven through his hands and feet, and when the spear was thrust through his side we hear no complaint. But when he stood over against Jerusalem and saw the iniquity of the city, when he realized that the people of God were not concerned about these conditions, **he wept.**

The Dominant Motive

The great dynamic for Christian work is the conviction that men are lost without Christ; that Christ is the only Savior, and that there is "none other name under heaven given among men whereby we must be saved." We have the gospel, but we can lose it. Unbelief in the cardinal facts of sin and redemption are paralyzing us at home and abroad.

If the Church does not awake from its delirium of worldly-mindedness, of camouflaging sin and retribution, of substituting civilization for salvation, of displacing revelation with philosophy, of putting education where evangelism should be, we will soon see our work at home and abroad rotting down into a noisome source of pestilence, and doom will descend upon a Church which did not know "its day of visitation." The opportunity of the centuries is here, for blessing or for blasting, for glory or for grief.

When the ancient people set about to **find God**, they began a tower which should reach to heaven. How different the story at Pentecost from the story of Babel. The process is entirely changed. Men fellowshiped together in opening their hearts that **God might find them.** As they waited quietly, expectantly, prayerfully, God came. They spoke in different tongues, and when he came they continued their divergent accents, but they understood one another. They were divided by race as they started, but when **he** came they were brought together into a fellowship of a brotherhood. May we in this our day, in our hearts, in our denomination, through the power of the Holy Spirit, be made true enough, brave enough, and loving enough to walk the way of life with Christ.

"Revive us again in the midst of the years."—Bible.

DENOMINATIONAL "HOOK-UP"

Honolulu, Hawaii

From a copy of a letter written December 9, to his daughter's family, we learn of the safety of the William M. Davis family in Hawaii. "We had located in a cottage, as you know. I hurried to the Moana Hotel [on word of the raid] and went up to the top floor and looked toward Pearl Harbor and could see the oil tanks burning. As I drove along Kalakaua Avenue, I said to a policeman, 'What has happened?' He replied, 'Plenty.' Then as I drove back on Lewers Road, I found a big hole in the street, just two blocks from our cottage, where a bomb had struck. Windows were broken, trees wrecked, and folks injured, but none killed at this point. . . . I am sorry my health did not permit me to rush to the Queens Hospital this morning with hundreds of others to give some of my blood to try to save the lives of some of these dear boys that were caught in their sleep Sunday morning—boys just like David C. Everitt of Milwaukee, Wis. I was due at Hickam Field this Sunday afternoon. . . . I had promised his father and mother, and his uncle, D. C. Everitt, that I would look David up at once. Whether he is dead or in the hospital or alive and well, I have not been able to find out. We are under martial law and very little information of any kind can be had. . . . Grocery stores were so mobbed yesterday that they were all ordered closed today. . . . We don't know when we will be able to buy any groceries again. My good friend, Dr. Grover Batten, has invited us into his home if we have to be evacuated.

"Rumors of all kinds are flying, which makes some a little 'jittery,' but it is remarkable how everyone is facing the situation. The co-operation is wonderful. I guess they are demonstrating that Americans can 'take it' as well as other countries." Editor.

Tyler, Texas

Elder A. J. Williams writes that his health is good and that he is able to continue his "Armchair" talks, and continues to meet folks who have never heard of the Sabbath and Seventh Day Baptists. "Some near day," he hopes, "we can organize a Bible church—Seventh Day Baptist Church here in this 'Rose City.'" He loves the Sabbath Recorder, and his Sabbath-keeping friends.

Editor.

North Loup, Neb.

The Sabbath school of the Seventh Day Baptist Church presented the Christmas program Tuesday evening. The committee in charge was Mrs. Claud Barber, Mrs. Albert Babcock, and Mrs. E. T. Babcock.

The program consisted of opening exercises and carols, also the collection which, as usual, was sent to the Nebraska Children's Home.

The main part of the program was an operetta, "The Christmas Secret," in which the entire Sabbath school took part. The main characters were Phyllis and Belva Babcock, Merna Van Horn, Ila Gilmore, Richard Gowen, Donald Clement, Wayne Barber, Kathleen Clement and Leland Van Horn.

Rev. A. C. Ehret went to Omaha Wednesday where he met Mrs. Ehret who is teaching in Hastings-on-the-Hudson. Mrs. Ehret took a plane to Omaha, as she had to teach Christmas week. She will spend her vacation here. —North Loup Loyalist.

THE TITHE

By Ben R. Crandall

How?

Exodus 34: 26; Nehemiah 10: 37, 38; Deuteronomy 14: 22, 24, 25, 28, 29; Deuteronomy 26: 12, 13; Malachi 1: 13; 2 Corinthians 9: 6, 7.

Should I tithe my capital?

Suppose I am in debt, should I pay my debts before tithing my income?

Can I worship and serve God by use of money?

Suppose I am not quite ready to adopt tithing my income, will a resolve to be more liberal answer?

If I should receive a legacy should I tithe it?

Suppose the legacy is in property?

Why not deduct family as well as business expenses?

Suppose I have no regular income?

What is my income?

What are legitimate deductions from gross income?

On what shall I base my tithe?

Where?

Deuteronomy 12: 5, 6, 11; Nehemiah 13: 10-13; 1 Corinthians 9: 13, 14.

To what objects should I devote the tenth of my income?

What does the advancement of Christ's kingdom include?

Can you give a general rule which may serve as a guide to what should or should not be charged to the tithing account?

What is the "Storehouse Plan"?

What is the Lord's Acre Plan?

Who?

Proverbs 11: 28; Proverbs 28: 8, 9; Malachi 3: 6-12; Matthew 5: 17-20, 23-25; Matthew 23: 1, 2, 23.

Should non-church members tithe?

Did the Master practice tithing?

Should children be taught to tithe?

MARRIAGES

Harris - Crabtree. — On Sabbath afternoon, December 20, 1941, James Wesley Harris and Miss Ruth Crabtree, both of Fouke, Ark., were united in marriage at the Fouke Seventh Day Baptist parsonage by Pastor C. A. Beebe.

Markolf - Crandall. — At Westerly, R. I., November 26, 1941, William Bradley Markolf and Harriette Elizabeth Crandall, both of Westerly. The bride's father, Rev. Harold R. Crandall, officiated.

OBITUARY

Barber. — Alice May Crandall, daughter of Alonzo and Wealthy Kenyon Crandall of Pawcatuck, Conn., was born September 24, 1864.

She joined the Pawcatuck Seventh Day Baptist Church, and on September 24, 1894, she transferred her membership by letter to the Rockville Seventh Day Baptist Church. On October 15, 1892, she was united in marriage with Erlo N. G. Barber of Rockville, R. I. She was active in the church and in community enterprises. She slipped quietly away on Sabbath morning, December 6, 1941. She is survived by her husband; one daughter, Mrs. Harry D. Lewis; and two grandchildren.

The farewell services were conducted by her pastor, Wayne R. Rood. Burial was made in the Rockville cemetery. W. R. R.

Greene. — Miss Euphemia, passed away December 1, 1941, at the home of her nephew, Carlton L. Greene, in Center Berlin, N. Y. Had she lived until January 20, she would have been ninety-one years old.

Many years ago she went to Alfred University to study art, but had to return before the completion of the course because of ill health. She has been in poor health for the greater part of her life and has had the constant care of her sister-in-law, Mrs. Ida Lewis Greene.

Funeral services were conducted by her pastor, Paul L. Maxson, assisted by Rev. L. A. Wing. Her body was laid to rest in the Berlin Seventh Day Baptist cemetery. P. L. M.

Greene. — Miss Louise, aged 87, passed away on November 30, 1941, at the State Hospital in Poughkeepsie, N. Y., and was laid to rest in the Berlin Seventh Day Baptist cemetery on December 3.

Funeral services were conducted by her pastor, Paul L. Maxson, assisted by Rev. L. A. Wing, from the Seventh Day Baptist church in Berlin, of which she was a member for many years. P. L. M.

Howard. — Ruth Macon Howard, daughter of the late Junus A. and Nancy M. Howard, was born October 25, 1893, near Manchester, N. C., and departed this life November 1, 1941, at a hospital in Topeka, Kan.

She made a public profession of her faith in Christ in early life, and was baptized and united with the Cumberland Seventh Day Baptist Church. She, with her parents, moved to Nortonville, Kan., in 1919, and she became a member of the Seventh Day Baptist Church of that place and remained such until her death.

Miss Howard leaves four brothers and two sisters. Funeral services were conducted by her pastor at Nortonville, and interment in the Nortonville cemetery. V. A. W.

Prosser. — Miss Arlouine Prosser died at her home in Little Genesee, Sunday, November 16, 1941, at the age of eighty-seven years. She was born in Little Genesee July 16, 1854. She was the daughter of Isaac and Cornelia Anne Prosser.

She is survived by two nephews, Dudley Hall and Ira Wells of Little Genesee; and two nieces, Miss Jeanette Wells of Little Genesee, and Mrs. Edna Andrus of Bolivar.

She was a life-long resident of Little Genesee except for two years. She had been a member of the Seventh Day Baptist Church there for seventy years. She was a generous and loyal supporter of the church.

Funeral services were conducted by Rev. Harley Sutton. Burial was in the local cemetery. H. S.

Randolph. — Miss Georgiana F. Randolph, daughter of the late Rev. A. A. F. and Lucy Randolph, was born near Sagertown, Pa., June 24, 1853, and passed away December 11, 1941.

When a child she, with her parents, moved to Atchison County, Kan., and lived on what is known as Seventh Day Lane, three miles north of Nortonville. In early life she accepted Christ and united with the Seventh Day Baptist Church and remained a member until her death. She was a graduate of Atchison Institute, which afterward became Midland College. She attended Alfred University.

Miss Randolph is survived by one nephew and five nieces. Funeral services were conducted by her pastor, Rev. Verney A. Wilson; interment in the Nortonville cemetery. V. A. W.

The Sabbath Recorder

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PLAINFIELD, N. J., JANUARY 12, 1942

No. 2

LIVE IN THE PRESENT

By Sarah K. Bolton

Forget the past and live the present hour;
Now is the time to work, the time to fill
The soul with noble thoughts, the time to will
Heroic deeds, to use whatever dower
Heaven has bestowed, to test our utmost power.

Now is the time to love, and better still,
To serve our loved ones, over passing ill
To rise triumphant; thus the perfect flower
Of life shall come to fruition; wealth amass
For grandest giving ere the time be gone.

Be glad today, tomorrow may bring tears;
Be brave today, the darkest night will pass,
And golden rays will usher in the dawn;
Who conquers now shall rule the coming years.

—Watchman-Examiner.

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