

Aid society, and other activities continued all her life.

She leaves a son, Harold G. Burdick, of Middletown, R. I.; a daughter, Mrs. Rachel V. Geer, of Springfield, Mass.; two grandsons; three sisters; and several nieces and nephews.

Funeral services were held on Monday afternoon at the Avery Funeral Home, her pastor, Rev. Harold R. Crandall, officiating. Interment was in River Bend Cemetery. H. R. C.

Hurley. — Charlie Lewis Hurley was born at Humbolt, Neb., August 3, 1870, and died at his home on the Wells farm near Nortonville, Kan., January 9, 1942.

The days of his young manhood were spent at Humbolt, where he was converted and joined the Long Branch Seventh Day Baptist Church at that place. In 1892, he came to Nortonville, where he was married to Miss Jennie Sayre, on November 23 of the same year.

In the early years of his married life he and his family moved to Farnam, Neb., where they endured many of the hardships of the pioneer days. They also lived at different times in Utah, Colorado, and again in Nebraska, and the last seventeen years in Kansas.

He is survived by his wife, two sons, and five daughters. The children are: Ollie Webb, of Olatha, Colo.; Fern Clement of Farnam, Neb.; Gladys White, of North Loup, Neb.; Olin of Denver, Colo.; Carl, and Lulu Maxson, both of Boise, Idaho; and Marie Prentice of Milton, Wis. There are twenty-six grandchildren and nine great-grandchildren; three brothers and two sisters: Bert and Alvin of California, Grant of Ohio, Naomi Snay and Maud Stillman of Nortonville.

Funeral services were conducted January 12, at the Seventh Day Baptist church in Nortonville, by his pastor, Rev. Verney A. Wilson. V. A. W.

Lawton. — Fred Lawton, youngest son of Giles and Alice Lawton, was born in Albion, October 6, 1863, and passed away January 12, 1942, at the home of his son Clarence, in Albion, Wis.

Mr. Lawton was baptized and joined the Albion Seventh Day Baptist Church in 1889, and remained a faithful member for over forty years. In 1885, he was married to Sarah Ella Williams of Janesville, who passed away in 1926. To them were born two sons: Clarence, who survives him; and Harry, who died in 1917. He is the last survivor of his father's family. He leaves one grandson, Ray, of Milton Junction. In his early days he spent a number of years farming in the Emery district, and later engaged in the carpenter trade. Except for a few years spent in Oregon and five years in Battle Creek, he has lived in the village of Albion.

Memorial services were held in the Jones Funeral Home at Edgerton, conducted by his pastor, Rev. L. O. Greene, and interment made in the Evergreen Cemetery at Albion. L. O. G.

Pentz. — Rev. John A. Pentz, at his home at Nunnery, Near Waynesboro, Pa., on July 9, 1940, after a lingering illness of some eight years.

The funeral service, on July 13, was conducted by Rev. Frank R. King, pastor of the German Seventh Day Baptist Church at Salemville, Pa., and Rev. Benjamin F. Miller, associate pastor of the Snow Hill German Seventh Day Baptist Church, at Nunnery. Burial was made in Green Hill Cemetery, at Waynesboro. (For further particulars, see elsewhere in this issue.) C. F. R.

Saunders. — Wilmer James Saunders, son of Stephen C. and Julia Lilly Saunders, was born on a farm near Albion, Wis., March 22, 1862, and died at his home in Milton, Wis., January 15, 1942.

He never married. For many years he made a home for his widowed mother and widowed sister, the latter of whom passed away in April, 1941. The only near relatives who survive him are a nephew, Jesse Saunders, and a niece, Miss Gladys Saunders, both of Milton, Wis. He was a life-long member of the Milton Seventh Day Baptist Church. Farewell services were held on Sabbath afternoon, January 17, in which Rev. Leslie O. Greene, Rev. Carroll L. Hill, and Rev. Edwin B. Shaw had parts, and the final ceremonies were in charge of the local Odd Fellows Lodge, with Professor Carroll F. Oakley as Noble Grand and Professor Leland C. Shaw as Chaplain. Burial was in Milton. E. B. S.

Snay. — Naomi Hurley Snay, daughter of the late William and Cecelia Hurley, was born at Humbolt, Neb., December 27, 1872, and passed away January 30, 1942, at her home in Nortonville, Kan.

When a child, she with her parents came to Nortonville and lived for a time, but later returned to Humbolt, where she was living when on December 14, 1889, she was united in marriage to Calvin Snay, and to this union was born one child, Luella.

Early in life she accepted Christ and united with the Long Branch Seventh Day Baptist Church near Humbolt, but when she came to Nortonville to live after her marriage, she transferred her membership to the Nortonville Seventh Day Baptist Church and remained a member until the time of her death.

Mrs. Snay is survived by her husband, and daughter Luella; three brothers: Bert, Alvin, and Grant; and one sister, Mrs. Maud Stillman. Funeral services were held February 4, at the church, conducted by her pastor, Rev. Verney A. Wilson; interment in the Nortonville cemetery. V. A. W.

Williams. — Charles Everett, son of Franklin P. and Della McClain Williams, was born October 17, 1882, and passed away December 15, 1941, at his home near Lost Creek, W. Va.

Surviving are his widow, Mrs. Susie Bond Williams, and eight children: Lee, Charles, Dane, Leonard, Lenore, John, James, and Kendall, a son of a former marriage to Miss Bessie Davis, deceased. Mr. Williams was a member of a Baptist Church in Clarksburg. Members of the Harrison County Principals' Association conducted a memorial service at the home preceding the farewell service conducted by Rev. E. F. Loofboro, assisted by a friend of the family, Rev. B. A. Reed. E. F. L.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., MARCH 16, 1942

No. 11

LIFE'S PATTERN

"My life is but a weaving between my Lord and me.
I cannot choose the colors he worketh steadily.
At times he weaveth sorrow and I, in foolish pride,
Forget he sees the upper, and I the under side.
Not till the loom is silent and the shuttles have ceased to fly
Shall God unroll the canvas and explain the reason why.
The dark threads are as needful in the weaver's skillful hands
As the threads of gold and silver, in the pattern he has planned."

(Shared by Mrs. Mary A. Maxwell, West Allis, Wis.)

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The Sabbath Recorder

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EDITORIALS

DISTRESSES UNKNOWN

We are encouraged by the last report of the Conference treasurer to see an increase in Budget payments. Even this is not sufficient, however, and in some way our churches should be stimulated to larger faith, vision, and giving.

We feel a terrible concern for our workers in China, for their safety and welfare. We are thankful for the splendid courage manifest and services rendered as they have bravely carried on. We would empty our pocketbooks if we knew they were starving, and go to any length possible if we could get them evacuated and back home. Such feelings should encourage the individuals and churches to stretch every nerve to meet our Budget obligations.

Equally true are our responsibility and need of response to the needs of our workers on home fields. The writer has recently seen the conditions under which some of these servants of God work. Never a word of complaint is heard. Where will one find a more patient, loving, devoted class than found in our missionary pastorates? But we must not let them suffer. We can bring new courage and renewed faith to these loyal ones by stepping up our contributions to the point where the Missionary Board can pay all back salaries, and current salaries when due. The rally of missionary churches to a larger support of their own ministers as well as the much needed rally in Budget contributions will help largely in solving some of our problems and keeping valuable men in the ministry.

The following paragraph is from one of the above mentioned pastors to one of our friends, who has passed it on as a possible human interest story of value, to the Committee on Finance. Doctor Crandall, as chairman of this committee, has relayed it to the editor, who now publishes it for you to read:

... The church's finances seem to be getting farther behind and the Missionary Board doesn't seem as yet to be getting caught up a bit. I am getting discouraged with the current expenses and debts hanging over us, and although so far we have managed pretty well, there may come a day. More or less seriously I am investigating some other types of work and the possibilities in them. I have concluded that any other pastorate in our denomination will offer about the same situation as we have here in perhaps more or less degree. I hope I am not feeling sorry for myself—in fact, for myself I don't mind. And probably there isn't anything the matter with me that a couple of missionary checks won't cure either."

THE "UNCLE SAMMY" BIOGRAPHY

We have had many favorable comments and words of appreciation on the biography of Rev. Samuel D. Davis, familiarly known all over West Virginia, as "Uncle Sammy." Many, young and old, have been thrilled, and many encouraged by it. We would commend it for careful study to our ministers, especially our younger ones, and men in the seminary, studying to be ministers.

We are impressed by his procedures, especially with regard to building up churches and nurturing them through many years. That some of them afterward became extinct was due in no small part to the lack of continued nurturing and pastoral care. No matter how promising a field or the beginning of a church, if cultivation and

ministry of the word do not follow, loss results. The story of "Uncle Sammy" has its lessons and implications of permanent value.

We are glad here to announce that plans are under way for publishing the biography in a neat book form for permanent preservation and use. This was something hoped for on the part of the late President Davis, illustrious son of the biographer. Dr. Corliss F. Randolph, president of the Historical Society, which is sponsoring the publication, estimates the cost of a small edition of two hundred copies, or a few more, in neat cloth binding at \$200. To meet this cost, two hundred subscribers at \$1 each will be necessary to make possible such publication. "As many more copies will be printed," says Doctor Randolph, "as there are subscribers for, and no more." As soon as the required subscribers are secured, the book will go to press, accompanied by a portrait of "Uncle Sammy," which will appear as the book's frontispiece.

All subscriptions should be addressed to Dr. Corliss F. Randolph, 510 Watchung Ave., Plainfield, N. J. We hope for an early appearance of this work.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

The northerner is surprised to find the wide diversity of life and country in Florida. People on the Gulf coast think theirs the best part of the state, while residents on the Atlantic side are equally sure that the east coast is preferable. The north section has its attractions, and central areas have theirs. Everywhere one finds the "greatest" of something advertised and much to be exclaimed over.

The Indian River section was a constant delight to the secretary and his wife. In the beauty and richness of its citrus groves, shining golden in the sunshine, it is hard to be surpassed. At Ft. Pierce, in the heart of this section, three delightful days were spent with such friends as Mr. and Mrs. Orra S. Rogers, and Dr. and Mrs. Mark Clawson—people from Plainfield, N. J. Here the days were full of kindly entertainment—from picking grape fruit, seeing it pass through the packing plant and on the cars to be shipped to the New York market—to visiting "Little Women," played by colored school children—very well played, too. These were restful days, and were turned from

reluctantly as we bade the Rogers good-by at Vero. At this place the privilege of visiting the Jungle Garden was afforded us by our friends. A real thrill awaits one here, if he ever felt an urge to see something of tropical life. The owner, Mr. McKee, has brought together on a vast scale many things from tropical parts of the world and incorporated them into eighty acres of Florida's original wild hammock land on Indian River, and produced what is really a jungle. Rare orchids are to be seen on every hand along easily traversed trails, while forests of royal palms flourish. Many varieties of the glorious Hibiscus are found, travelers palms from which fresh water can be obtained at any time, and the trumpet tree are here. From the latter the Central American Indians make musical instruments, while from the dumb cane they draw poison for their arrows. Glorious water lilies were in bloom in various ponds. Here also were to be seen the Egyptian papyrus, screw pine, African mahogany, coffee, tea, cinnamon, vanilla, spices, bamboo, Hamelia, African oil palm, Guatemalan fly catcher, Guiana giant sea grape plant, Panama hat plant, resurrection fern, wine palm, Mexican salad fruit, ylang-ylang perfume tree, sugar tree, sensitive plant, Hercules club, sandalwood tree, teakwood, Chinese rice paper plant, and henna. One would have to travel thousands of miles and undergo many difficulties and much expense to see what can be seen in the Jungle Garden in an hour's easy walk. Here one experiences the feeling to which another has given expression: "In the jungle dwells a Spirit, a beautiful, brooding, quiet Spirit which fascinates and draws one on. Deeper and ever deeper it enmeshes the soul with its wild, riotous growth and glorious colorings. Its harmony, flowing from the heart-strings of Nature, swells into a perfect symphony, overpowering and submerging within itself the fortunate soul who loves its matchless beauty and understands."

Following the adventures in Jungle Garden, a pleasant dinner "hour" was spent with the Rogers friends at "Driftwood Hotel" on Vero Beach where the Atlantic rolled its breakers against the foundations of the building. Everything here is built of driftwood—huge doors, locks, and everything including huge long tables made of thick slabs of rich mahogany. The writer was offered one of these twenty-four foot tables if he would

DAILY MEDITATIONS

(Prepared by Mrs. Nellie Kimshel, Durham, Conn.)

Humility

Sunday, March 22

Read Luke 7: 36-50.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57: 15.

Our great and wonderful God who had no beginning and will have no end—who holds up the earth and keeps the sun and moon in their proper places—he who is high and holy—he condescends to come down and dwell in our hearts. How wonderful! And he loves to be with us and in us.

We don't have to dress up or fix up. Just one thing he desires in us, and that is that we become humble. A very simple thing to do and yet too hard for many.

Prayer—Lord, keep us ever humble, for we want thy blessed presence within our souls.

Monday, March 23

Read Colossians 3: 12-15.

"And whosoever shall exalt himself shall be abased and he that shall humble himself shall be exalted." Matthew 23: 12.

There is much of this in our world today—people trying to exalt themselves—but this does not work out well. Sooner or later they are bound to fall. We can become exalted, but it takes some one higher than ourselves to lift us up.

Now God is able and willing to exalt us, but he cannot do this until we forget all those fine ideas we had about our own goodness, and just become humble and lowly. Then he sees and loves our humbleness and reaches down and lifts us up. True exaltation is to be exalted by God.

Jesus became most humble and now God the Father hath highly exalted him.

Prayer—Lord, give me lowliness of mind; let me walk with others who are poor and weak, that I may help them to rise.

Tuesday, March 24

Read Matthew 8: 18-20.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Corinthians 8: 9.

carry it away. He could not lift even one end. It is almost unbelievable what has been created from that which was cast up by the sea. Experiences with these friends will long be recalled with pleasure, and it was not easy to decline their urgent invitation to stay longer.

After a hundred twenty mile drive through a stormy area the beautiful inland city of Orlando was reached and sanctuary found in the Aubrey Babcock home. Mr. Babcock was formerly one of the managers at Battle Creek. He with a Sabbath-keeping friend in Orlando is building up an undertaking establishment. They have recently completed one of the finest and best equipped mortuaries to be found in Florida. It is very promising in outlook and we were pleased to find a newly established, well patronized business projected on Sabbath-keeping principles. Mr. and Mrs. Babcock, engaging hosts, are members of our Battle Creek Church, interested in our work and conversant with it. The daughter of Rev. T. J. Van Horn, Mrs. Russell Hoag, was visited also. Failure to find at his address Mr. A. J. Doty was a real disappointment. With him correspondence has been had for some months. We learned afterward that he had arranged with the police for a public presentation of the Sabbath truth in the park where public forums are held. Word of this was not had until we reached Daytona Beach—the letter many days old. However the day at Orlando was one of "unusually" rainy weather.

Leaving Orlando on Friday, February 20, we drove to Daytona Beach, visiting at the Lake Helen home of Brother Iseus F. Randolph, through a very pleasant luncheon hour. Here we also met Brother Esle F. Randolph and his daughter, Mrs. Ruth Williamson, who are spending a few weeks with their brother and uncle. Deacon Randolph has a fine citrus farm overlooking a beautiful lake. We were sorry to see a "For Sale" sign on his gate post. We wish some one of our folks with an experience in citrus growing would buy this well kept place. It is about thirty miles from our church in Daytona Beach.

A cordial welcome awaited us at Daytona Beach in the homes of Pastor Elizabeth Randolph and Rev. T. J. Van Horn, a beloved cousin of the writer. Our Daytona observations must await a future writing.

One who has been born and raised in poverty is so accustomed to getting along on little that it is no great trial to him. But we have seen the awful reaction upon rich people who have suddenly lost all their wealth. They cannot stand the humility of it. It is a terrible thing to step down from a life of luxury to one of poverty—yet our blessed Lord did just that.

He left the worship and adoration of angels, the grandeur and splendor of heaven, to come down here as a baby and have a manger in a barn as his only cradle.

And why did he do it? Surely it was no pleasure for him. But he got joy in knowing that he was making it possible that we "through his poverty might be rich."

Prayer—God, give us the humble unselfish spirit of Jesus.

Wednesday, March 25

Read Philippians 2: 3-11.

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Philippians 2: 7.

How hard we do work sometimes that we might have a good reputation, and even our good deeds are many times performed that we might be thought well of.

Yet there is such a thing as to aspire for a good reputation to such an extent that we compromise with evil, that we might escape the ridicule that many times comes to the true Christian when he stands firmly for righteousness.

But look at our Jesus. He not only was considered as having a poor reputation, but he **made himself** of no reputation in becoming a servant. And all for us. All for me. Our blessed Jesus.

Prayer—Dear Lord, make us willing to be servants today to thee and to our fellow men.

Thursday, March 26

Read John 13: 12-17.

"After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13: 5.

What a picture we have here—Jesus Christ the divine Son of God, the Creator of the universe, One accustomed to receiving the worship and adoration of angels, down on his knees doing the work of a servant, washing the feet of poor sinful men.

Could Jesus give us a lesson in humility in any better way? He not only preached, but he practiced and lived out the lessons that he taught. He never drives his sheep—he goes on before, ever leading.

Paul, in writing his wonderful epistle, would call himself, "Paul, a servant of Jesus Christ." And what more noble title could we desire than that.

Prayer—Lord, we are glad to be thy servants. Help us to follow thee always in humility.

Friday, March 27

Read Genesis 5: 21-24.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 8.

We may give much to the poor; we may pour out lavishly of our increase into the church treasury. This is good works, but even this cannot bring joy to the heart of God like the quiet fellowship which exists between the **humble** worshiper who walks daily with him.

We must give up our own strivings for power, fame, or wealth and be content to walk humbly with our God. Then can he make something really worth while out of us.

Jesus, the most humble man ever on this earth, left an influence for good that is still being felt after nearly two thousand years.

Prayer—Lord, we will seek to copy the gentle, humble life of our Savior today.

Sabbath, March 28

Read Exodus 3: 1-14.

"The Lord lifteth up the meek: he casteth the wicked down to the ground." Psalm 147: 6.

It seems that all those characters in the Bible who became truly great, first had to be rid of all pride and self-sufficiency before God could use them.

We read of Moses that when he was forty years old he killed an Egyptian whom he saw smiting a Hebrew—because he believed he had been chosen to be a deliverer. God was not pleased with this. Moses felt that he was superior to the Egyptians and so God could not use him. So he sent him out to do the lowly task of watching sheep for forty years.

By the end of that time the great lesson of humility was learned by Moses and he felt his own helplessness so much that when

God called him again for service he answered, "Who am I, that I should go unto Pharaoh?" He felt unworthy to do such a great work. Then God used him for his glory.

Prayer—Lord, help us to have no confidence in the flesh, but great faith in thy mighty power.

SABBATH SCHOOL LESSON FOR MARCH 28, 1942

The Transfigured Christ Meets Human Needs (The Galilean Ministry). Scripture—Matthew 17: 1-20; Mark 9: 2-29; Luke 9: 28-43a.

Golden Text—Luke 9: 43.

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.

BOUNDLESS RESOURCES

Paul said, "I can do all things through Christ who strengtheneth me" (Philippians 4: 13). Christ gave us the same assurance when he said, "All power is given unto me in heaven and in earth," and "Lo, I am with thee always, even unto the end of the world." In many quarters the Church and Christian missions languish. They are in this state because Christ's followers have not claimed his promises and gone forward at his bidding. It has been the history of the Church that those who have depended on Christ's promises have been given strength to do that which they thought impossible. Though these are trying days for missions and mission work, they demand that we reach down to the boundless resources which are promised us. If we do this, missions will not suffer and millions who are now starving will be fed.

W. L. B.

HELPFUL NEW BOOK ON MISSIONS

Many books have been written on missions and the various phases of mission work. It is said, "The books pertaining to the Christian Church, if collected, would fill a huge library," and almost any of these treat Christian missions. So many books on missions have appeared during the present generation, some of us have come to think that the ground has been entirely covered; but last year a book appeared which treats in a

unique way a phase of the subject more or less neglected. The subject of the book is, "Missionary Message of the Bible," and the author, Professor Julian Price Love.

The author shows that practically every book in the Bible is a missionary message, and in doing this he gives much up-to-date information regarding the books of the Bible and the characters described therein. Aside from its missionary message, Professor Love's book is helpful in studying the introduction to both Old and New Testaments. The book is published by Macmillan Company, New York, and will be a valuable addition to any library.

W. L. B.

TWO INTERESTING ANNIVERSARIES

Two anniversaries of unusual interest to Seventh Day Baptists occur in 1942. They are the one hundredth anniversary of the founding of the present Seventh Day Baptist Missionary Society and the one hundred fiftieth anniversary of the establishment of a missionary society which sent William Carey to India, an event often spoken of as the beginning of modern missions. These two events were of sufficient importance to cause Seventh Day Baptists, fifty years ago (1892), to celebrate them by publishing a book, "The Jubilee Papers." Dr. Arthur E. Main was then secretary of the Missionary Board and led in the move.

The society which sent out William Carey as a missionary was called "The Particular Baptist Society for Propagating the Gospel Among the Heathen," and was organized in London in 1792, by a group of Baptist ministers. In speaking of William Carey we should not forget the mission work done by Ziezenbalg, Schwartz, and Zinzendorf in the early part of the same century; but there were things connected with William Carey and his work which make both memorable.

The society which sent him out was a pioneer in organized mission work. Inspired, in part at least, by Carey and this society, other missionary societies were established both in Europe and America in the years which followed. Today there are between one and two hundred such societies in the United States and Canada.

Another thing worthy of memorializing is Carey's remarkable work. He was a "poor journeyman shoemaker," who while working at his bench, mastered five foreign languages. He had a passion to carry the

gospel to the heathen and in this work he was the means of converting many, giving the Scriptures to them in their own languages, establishing educational missions, and creating a missionary spirit in England and America.

Beyond a doubt Seventh Day Baptists, as well as other Protestant denominations, were influenced by the movements connected with Carey, one hundred fifty years past, more than by anything else of that nature since the Reformation. In the decades that followed, the boards carrying on work today were formed, and our own board one hundred years past. The Missions Department will have more to say later regarding the work of the Seventh Day Baptist Missionary Society and the events which led up to its founding.

While we press forward, it is well that we, with thanksgiving, keep in mind these two events—the organization of our mission board which has carried on our missionary program for a century, and the beginning of organized missionary work with which William Carey had so much to do one hundred fifty years ago.

W. L. B.

FORGIVE NOW

Too many, when they repeat the words, "Forgive us our trespasses," really mean remove penalties. Why is it that some good people cannot forgive until the other fellow is dead? It has been well said, "One cannot know the meaning of the word 'forgiveness' until he has forgiven somebody." Let's think of this if we say our "Lord's Prayer"; for we must be sincere when speaking with him—and he knows if we are.

First, forgive; then expect forgiveness. This applies to each of us who think we pray "Thy kingdom come." It was the gospel of forgiveness that Jesus came to reveal to us; and he commissions forgiven men to make it known to "all the world," and nothing less.

A. S. B.

WHERE WE START

"From that time Jesus began to preach, saying, Repent: for the kingdom of heaven is at hand." Matthew 4: 17.

There is much to consider in this time of crisis, of deep and widespread misery, of uncertainty about the future. Life stretches around us like a trackless jungle. Where shall we find a path, a chart, a guide?

The Christian knows. For One has said, "I am the way, the truth, and the life." That man Jesus is our best guide. We may well recall what George Bernard Shaw says: "I am not a Christian, any more than Pilate was. But I confess that I see no way out of the present mess save the way Jesus would take, should he essay the role of a modern statesman."

Can we do better than start where Jesus did? Here is his first message: "Repent: for the kingdom of heaven is at hand."

The kingdom of God is always "at hand." If only we could put out our hands and take it! Dark as the future may appear, the kingdom may come at any moment. That was Jesus' first message; and he went on giving that message through to the end.

But—we must play our part. Jesus said, "Repent: for the kingdom . . . is at hand."

We must start by searching our minds and hearts; not only as individuals, but as communities, groups, nations.

The war is making our past sins and shortcomings stand out in painful clearness. What a list of wrongs done and right things left undone; what a record of failure to play the game of co-operation, good will, mutual help, steadfast defense of honor and righteousness, lies back of the outbreak of this holocaust, among the contributing causes! Must we not see in this world catastrophe clear evidence of the righteous judgment of God?

And what of me, of my individual self? Have I been the parent, the youth, the neighbor, the friend, the citizen, the Christian, I might and should have been?—Taken from a Lenten Journey by Rev. William Pierson Merrill, D.D.

THE NEW ARCHBISHOP OF CANTERBURY

By Dean Ahva J. C. Bond

King George of England has nominated the Archbishop of York, William Temple, to succeed Cosmo Gordon Lang as Archbishop of Canterbury. Since Augustine of Rome came to England in the year 597, there have been ninety-seven Archbishops of Canterbury.

The appointment of a primate of all England is an event of importance to the Christian Church any time. In such times as these it is doubly so, when the united Chris-

tian forces of the world are required to save mankind from the consequences of the strife and hatreds that total war will breed unless the voice of the Church can somehow make itself heard.

It is because it is increasingly the purpose of the Christians of the world to unite in an effort to bring the principles of Christianity to bear upon the world situation, that all who know the new Archbishop of Canterbury, either personally or by reputation, are thankful for this appointment. He was the Bishop of Manchester when he represented the Church of England at Lausanne in 1927. Two years later he was appointed Archbishop of York. In 1935, he visited this country where he talked with many Christian leaders, and he was the gracious presiding officer at the Utrecht Conference in 1938. He revealed there not only his breadth of scholarship and depth of character, but his warm Christian spirit and his sincere desire to understand the viewpoint of those who differed from him.

Baptists are a little difficult to get along with sometimes in an interdenominational meeting. I do not mean that they are particularly obstreperous, but since they represent churches, and not a church, it is not always easy to arrive at a proper expression which will include them. But they are pretty good at formulating footnotes. The Archbishop of York, as the presiding officer at Utrecht, was not only patient and courteous, he was understanding and sympathetic, and actively concerned in formulating a statement that would include Baptists without compromise or embarrassment.

Doctor Temple has shown marked leadership in social and public movement, and has worked ceaselessly at problems of politics and economics. He is a member of the labor party, and is looked upon with suspicion by many Tories. He was leader of the Malvern Conference about a year ago where resolutions were adopted calling for far-reaching social reforms in Britain.

Seventh Day Baptists who believe in ecclesiastical democracy as well as political democracy, have no place for bishops in their form of government. However, they may well rejoice that the new Archbishop of Canterbury is a man who is thoroughly democratic in his own principles and feelings, is warmly Christian, and recognizes the Christianity in the rest of us.

WOMAN'S WORK

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

GOAL NUMBER THIRTEEN

"Avail yourselves of every opportunity to study a just and durable peace."

Is it true that our whole world is now at war? We know our own nation is at war. Secretary of State Cordell Hull is quoted thus: "War is not an act of God—but a crime of man." We did not want war, but since it is thrust upon us we shall stand united in service to our country, giving of time, money, and ourselves for its defense.

In the face of our nation's turmoil of "defense," shall we not analyze what we have to defend, strengthen our forces for every loyal effort, and look toward a just and enduring peace?

What have we to defend? Let us consider what has been our heritage in our democracy and consider it in the light of the 1942 situation. Let us study anew our Bill of Rights and from this study may we produce a Bill of Responsibilities for ourselves and our communities. Are we aware of the fact that democracy is the system which makes the greatest demands upon the individual and that it simply will not work unless we have fine men and women to work it?

Dr. H. F. Chandler in an address over the radio told of twenty enlisted men who, after a study of governments, stated: "We, the undersigned, believe that only in Christianity can there be a lasting just and durable peace."

How dependent is a true democracy upon Christianity? We must see clearly what Christianity has at stake in this war.

The Church is the agency of Christianity. Do you agree that "the churches, of all institutions, are best qualified to contribute to the creation of that spirit which is indispensable to the establishment of a just and durable peace"?

Will the Church rise to the multiplied opportunities and the increased responsibilities of this day? These three things the Church always offers to us and now more than ever demands of us: faith, fellowship, function: "Come," "Tarry," "Go."

A special opportunity was ours on Friday, the twentieth of February, an opportunity to strengthen our faith and to enter into communion and fellowship with all Christians

around the world. Let us hope that each prayer group forged a strong link in the chain of power that must have encircled the globe as the sun traveled westward. America's Prayer Minute must call all Christians in America each day to stop wherever they are and with bowed heads to pray for our world and our part in it.

Certainly we women believe in that saying, "In time of war prepare for peace." "The responsibility resting upon women for a new world order is difficult and imperative, but not impossible." While our hands are doubly busy with work to relieve the needy and suffering and with our best for "defense," let us cherish the spiritual heritage which has been ours, even as citizens we cherish a priceless national heritage of freedom and democratic ideals. Is it our high hope that these same freedoms, this heritage, may come to all the peoples of the world? Are we ready to sacrifice in order to realize this hope?

We must study and discuss with tolerance and understand other people's point of view. Tolerance is not indifference, but is freedom from bigotry. "We must exercise the greatest intellectual activity and scrutinize and strengthen the faith that is in us that a new world order may be organized, built upon love and mutual consent."

To be understanding and efficient church women, we must follow steadily and carefully the current discussions of peace and a new world order.

"God needs women now, women whose faith fills them with courage, fearless to oppose and to expose wrong wherever found, women full of prayer, empowered to act, each in her own single person revealing God on earth."—(Florence S. Teed, in Union Signal.)

Let us study not alone the Relation of the Church to a Just and Durable Peace; study also the political aspects, the economic aspects, the social aspects, that "we may intelligently face this question with open minds and alert consciences; with a willingness to make sacrifices for the general good; with a belief in the existence of a Power in the world that makes for righteousness."

A committee was elected by the Board of Directors to suggest material available for study. There may be other books or pamphlets which some of our women have already found enlightening. Why not write any suggestions to this committee to be passed on

to others? Other up-to-date material will soon be available and will be listed later. Just now we recommend the following:

Long Range Peace Objectives. In this pamphlet is the text of the Roosevelt-Churchill Declaration, now known as the Atlantic Charter, and an analysis of the eight points. This statement may be considered tentative and exploratory, but it becomes a basic first step in the study of a just peace. There are topics and questions as a guide to research and discussion. It is authorized for publication by the Commission to Study the Bases of a Just and Durable Peace. This commission of one hundred was instituted by the Federal Council of Churches and Dean A. J. C. Bond is our representative. This pamphlet is ten cents per copy, including postage. Address the Commission to Study a Just and Durable Peace, 297 4th Ave., New York, N. Y.

The Struggle for World Order, by Vera Micheles Dean. This is one of the Foreign Policy Association's Headline Books. The object of the series is to provide sufficient unbiased background information to enable readers to reach intelligent and independent conclusions on the important international problems of the day. Some of its chapters: After the War, What? In Search of the New World Order; Can Politics Plus Economics Equal Peace? The Future as the Nazis See It; The Future as Others See It; How Will America Help to Build? It is a book of ninety-four pages, twenty-five cents per copy. Address: The Foreign Policy Association, 22 E. 38th St., New York, N. Y.

Report of the Findings of the All-Day Meeting of Church Women. This meeting was held October 6, 1941, to consider the place of church women in the emergency. Miss Evalois St. John and Mrs. Hurley Warren represented your Women's Society. Miss St. John gave a brief report found in the Sabbath Recorder of November 3, 1941. These findings have many helpful suggestions for service in these times. Copies may be had at ten cents each. Address: The Women's Co-operating Commission, 297 4th Ave., New York, N. Y.

We would also suggest consideration of the principles adopted by our General Conference. These are included in seven statements to be found at the top of page 40 in the 1941 Year Book.

An editorial by Dr. Daniel A. Poling in the February issue of the Christian Herald is timely.

Author of Liberty, by Robert W. Searle. **A Christian Imperative,** by Roswell P. Barnes. These two books are the suggested "Mission Study" on Christians and World Order; Christianity and Democracy in America. "The stories in this book," says the author of the first, "are intended to illustrate some of the great human problems that must be faced as we strive to give expression to Christian ideals in the American democracy."

In the opening chapter of the second book are these words: "Christian people have an obligation to understand the deeper meaning of what is happening today and to give the community this deeper insight into the causes of its trouble."

These books are sixty cents each and may be ordered from the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

In closing, we would quote Dr. Daniel A. Poling: "We have lost the war, whoever writes the terms of the next armistice, if we fail to win the peace, and we shall lose the peace unless we proceed now to set its objectives and prepare its terms."

Mrs. Eldred Batson,
Mrs. S. O. Bond,
Mrs. E. F. Loofboro,
Mrs. J. L. Skaggs,
Chairman.

A CORRECTION

The worship program appearing in the Recorder of February 23, "Standing on the Promises," was prepared by Mrs. H. L. Cottrell, Marlboro Society. E. F. D.

DENOMINATIONAL BUDGET

Statement of Treasurer, February, 1942

Receipts	Total for	
	February, 1942	8 months
Adams Center	\$ 58.00	\$113.42
Albion	25.50	96.36
Alfred, First	100.10	994.18
Alfred, Second		129.30
Andover		5.00
Associations, Conference, etc.		235.52
Battle Creek	80.81	333.26
Berlin		76.76
Boulder		35.05
Brookfield, First		107.25
Brookfield, Second	33.00	106.40
Carlton		5.00
Chicago	40.00	71.00
Daytona Beach		136.00
Denver	13.80	102.50
De Ruyter	27.00	201.86
Dodge Center		21.00
Edinburg	5.00	43.50
Farina	15.00	127.70
Fouke	25.00	36.01
Friendship		8.05
Gentry	2.00	13.25
Hammond	10.00	20.00
Hebron		25.44
Hopkinton, First	66.50	189.00
Hopkinton, Second		8.00
Independence		139.00
Individuals	16.00	1,532.32
Irvington		150.00
Jackson Center		18.00
Little Genesee	43.22	257.54
Little Prairie		26.40
Los Angeles	17.00	70.00
Los Angeles - Christ's	5.00	12.00
Lost Creek	6.50	66.35
Marlboro	50.00	291.92
Middle Island		35.94
Milton	184.80	897.69
Milton Junction	22.11	331.18
New Auburn		15.00

New York City	18.00	523.58
North Loup	10.41	53.01
Nortonville		30.00
Pawcatuck	88.00	838.00
Piscataway	13.04	125.00
Plainfield	194.12	1,113.30
Richburg		71.50
Ritchie	6.00	47.00
Riverside	40.00	309.60
Roanoke		6.00
Rockville	5.00	78.53
Salem	65.00	402.65
Shiloh		551.00
Verona		213.40
Walworth		10.00
Waterford	10.00	88.00
White Cloud	13.78	134.07

Comparative Figures

	This Year	Last Year
Budget receipts—February	\$ 989.69	\$ 815.23
Special receipts—February	320.00	153.42
Budget receipts—8 mos.	8,912.87	10,640.81
Special receipts—8 mos.	2,765.92	1,457.00

- Disbursements

	Budget	Specials
Missionary Society	\$ 435.20	\$126.50
Tract Society	103.40	
S. D. B. Building	54.40	
Women's Board	8.70	18.50
Ministerial Retirement	65.30	155.00
Historical Society	7.10	
General Conference	138.30	
Board of Christian Education	187.60	
Church Committee for		
China Relief		10.00
American Bible Society		5.00
Federal Council of Churches of Christ		5.00

Morton R. Swinney, Treasurer.

Niantic, Conn.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

HOW TO ACHIEVE HIS GOAL

(Talk given by Barbara Davis at the Young People's Rally at Boulder)

First, I would like to make a brief summary of what God's goal is. God's plan is to save souls and bring them to know him. Also, he wants them to believe on the Lord Jesus Christ so that they may know the way to his kingdom which he has gone to prepare (John 14: 1-4).

To achieve God's goal one should start from childhood. A child should be taught to go to church when he is very young. If a child is taught about Jesus when he is young, he has started a good foundation for his Christian life. There is more than just saying we believe on the Lord Jesus

Christ and that we want to accept him as our Savior. We have to work and put forth some effort for our Lord. We should live for him in our daily lives. Some think if they go to church once a week and keep that day holy, that is all that is necessary. Of course we should go to church on Sabbath day and keep it holy—that is one of the most important things we should do—but surely we must go further than that. We must live daily for our Lord. We should read our Bibles and pray every day. Reading the Bible and praying once a week would be just a mere start in achieving God's goal. We have to come into contact with God every day to live Christian lives and be followers of Christ.

In the Bible we find many places where people were in daily meditation with God. In Acts 17: 10, 11, we find Paul and Silas as faithful followers of Christ. In Psalms we read where David prayed to God three times a day. Then we think it is very hard to find time to talk with God once a day. If only we could spend more time with our Lord! In First Thessalonians 5: 17, we read, "Pray without ceasing." Then read in Proverbs 8: 32-36. In reading these passages we should be thoroughly convinced that daily meditation with God is very important.

If we want to achieve God's goal, we have to put away the worldly things of life. We can't grow in spirit and become like Jesus if we go to dance halls, beer parlors, and the like. Certainly we won't find God there, and that will detract from our Christian living. Also if we smoke, drink, or swear we are not keeping our bodies clean (1 Corinthians 3: 16-23; Romans 12: 1; 1 Corinthians 6: 13, 19). Here God says that our bodies do not belong to us. They are the temple of God. So we should keep our bodies pure and clean. Therefore, we have to live clean lives if we are to achieve his goal.

Witnessing for Christ is another way we can help to achieve God's goal. We should spread the gospel to all nations as we read in Matthew 28: 19, 20. We should not be afraid to spread the gospel. If we let people know we are children of God, nine chances out of ten they will respect us more and will be eager to know more about him. If we don't let people know we are Christians, what good is it doing us? Sometimes we are afraid we will be made fun of and ridiculed. Christ wasn't afraid of ridicule. He was

thinking of his Father and how he should tell God's message; and certainly he wasn't thinking of himself. If our Jesus sacrificed himself for us not only by being ridiculed, but by dying on the cross for us, we certainly ought to sacrifice something for him. We don't stop to think what Jesus really did for us. He died on the cross and saved us from our sins. In Hebrews 12: 1-3, we read: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Witnessing for Christ is a small portion that we can do for the Lord compared to what he did for us, but it is very important. We can witness for him in school, business, play, and in all things. To witness for him we don't necessarily have to tell people about him. For instance, in business, being honest and doing our work to the best of our ability is witnessing for Christ by showing people that we want to be like Christ by doing the right thing; at school, by co-operating with the teachers; and in play, we can be good sports and take everything on the chin if it doesn't just happen to come out the way we want it to. People respect you for all these things, and they will notice the difference in people who don't take these things into consideration and the ones who do. They will put two and two together and find that the ones who are always courteous and always wanting to do the right things are the Christians. They will say, "That person has had Christian training and is a follower of Christ," and they, too, will try to become like him. We may think people don't notice our actions, but many will judge whether we live Christian lives or not just by our actions.

Going to church is one of the main things we need to do in order to achieve his goal, because we have to study about him in order to know of Jesus and the things he wants us to do.

Maybe I shouldn't say that we have to attend church. For instance, I know some people who are very devout Christians and they aren't the type to get out and go to church; but they learn the gospel by listening to Brother Fuller's program every Sunday evening and they send money to the program every week. But the church is God's house and is revered and we are worshipful when we are in his house. The main thing is to learn his Word and become followers of his teachings. I want to do all I can to achieve God's goal and pattern my life after Jesus.

FROM A FRIEND

A friend who for many years has been a Christian reader of the Sabbath Recorder has recently inclosed with a letter a clipping from the Miami Daily News. We furnish it here, believing it has a message that will be helpful to many.

God's Place in the World

I was discussing the war situation in my home with a friend one night this week. My friend harped on one point. He couldn't understand where God was in all this world-wide destruction. Why does God create men like Hitler? He thought possibly there was no God. Being not over-religious myself we got nowhere on the subject, so decided to turn on the radio for the latest newscast.

From out of the ether spoke a voice. It was a young man's voice, sharp, clear, sincere, and almost ordinary type, but it had a strange quality seldom heard and hard to describe. He was speaking on the good work being done and the need for a crippled children's hospital in Miami.

I did not know who he was at the moment, but I began to sense a stillness come into our room and for some unexplained reason a chill or thrill came over me. I soon had a vague idea who he was, but after a few more words spoken by him I realized he was the former king-emperor of the British Empire, the man who was dethroned because of that same honesty which his words carried and put that feeling of awe inside of me as I listened.

Another speaker came on the air and announced that the hospital fund was successfully over-subscribed. A day previous it did not look as if they could make it.

Words seem to fail me as I possibly sound too sentimental. Well, if I do, maybe it's because I am crippled myself and know what everyday torture means. All I can say is that I felt that God was at that meeting that night. My friend did not say so, but I think by the look in his eyes, he sensed it.

The wise man is wise in vain who cannot be wise to his own advantage.—Ennius.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am eleven and in the sixth grade. I will be twelve, May the fifteenth. Our school is out for a week because of scarlet fever. All the boys and girls are afraid that they will have to make it up. I don't think we will.

The girls in our school have a club. I am the treasurer. We went to the skating rink with some of the money we collected for dues. There is a lot of skating here.

In my Sabbath school the girls have a club, too. I am the secretary of that. We meet at different houses. It is my turn next and I can hardly wait to have it.

I see your son almost every Sabbath and I think he is nice.

I hope you enjoy reading our letters from the Shiloh Junior Christian Endeavor. I know that we enjoy reading and hearing the answers that you write to us.

Well, I had better say good-by now.

Sincerely yours,

Helen Davenport.

Shiloh, N. J.

Dear Helen:

Yes, indeed, I do enjoy reading the letters from the Shiloh Junior Christian Endeavor and they cannot come too frequently to suit me. That is not only because I am interested to hear from you, but also the thought that you see that big son of ours so often.

You are getting to be quite a "joiner," are you not, to take such an active part in two clubs? That is what Pastor Greene calls me because I get into so many organizations. I tell him one is happier to have worthwhile things to do outside as well as inside the home. What do you think about it?

Most of the schools in New York State were closed Tuesday and Wednesday because of the heavy snowfall all night Monday, Andover Central among the rest, as so many of our children come in on the bus. The wind blew so hard Tuesday that it was impossible to get the country roads ploughed out, even the improved ones.

I hope you escaped the scarlet fever. It isn't a pleasant disease to have.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am just getting over the measles and today I went outdoors. I made a snow lady. I am nine years old and this is the first time I have written to you, but I wish I had sooner. I have written this story for you.

The Pony

Mary was a little girl who loved ponies more than anything in the world, but she didn't have one. It was her birthday and when she came down to breakfast she said to her daddy, "I wish I had a pony."

Her daddy thought about it. After breakfast he went away and that afternoon a truck drove up. Mary went outdoors. She looked in the truck and there was a bay pony. Her wish had come true.

Sincerely your friend,
Georgia Green.

Trumansburg, N. Y.

Dear Georgia:

I hope you are all over the measles by this time. I don't believe you liked them very well. Little Joyce had them last year and she didn't like them either, but thought she was glad she didn't have to get them again.

One of my little neighbor girls was as anxious to have a kitten on her birthday as the little Mary of your story was to have a pony. She lives in an auto service station and their living quarters are very small, so her mother tried to persuade her that they didn't have room for a kitten and promised her something better. On her birthday, her mother, thinking she had given up the kitten, asked, "What does my little girl want most for her birthday?" Promptly she answered, "I don't want anything but a kittie." She had her way for her daddy found a cunning little grey kitten for her.

We have lost our Skeezees kitty and miss him very much. For several days he did not act as lively as usual and wanted me to hold him a lot. Sunday night at bedtime he curled up in front of the living room fire and went to sleep. In the morning he was still lying curled up in front of the fire, but he had died in his sleep, probably of old age for he was nearly fifteen years old, quite old for a cat.

Your sincere friend,
Mizpah S. Greene.

"EVERY MAN'S BOOK"

"Every Man's Book" is the title of a concise little volume appearing from the pen of Francis Carr Stifler, published by Harper & Brothers, New York City, November 20, to sell for one dollar. Much of the material is taken from the very popular scripts which Doctor Stifler has used in his recent series of broadcasts on the Bible over the facilities of the National Broadcasting Company.

The eighteen chapters are arranged in three series of six each, which makes the book the more useful for planning series of talks, sermons, and Bible school lessons. The chapters deal with the triumphant march of the Scriptures from language to language, the romance of Bible distribution among forgotten people, how the Bible remains the hope of Europe, how infant America was nurtured on the Bible, how to enjoy reading the Bible, how to restore the Bible to the family circle, the majesty of our English Bible, and the Bible's part in molding of civilization.

As the editorial secretary of the American Bible Society for the past five years, Doctor Stifler has been in a peculiar position to appraise the place of the Bible in the world today. He served with the National Christian Mission last year, leading the Seminar on the Use of the Bible, and behind all he does is a rich heritage of Christian nurture and a quarter century in the pastorate of three successful churches.

Doctor Stifler's book is written for busy people who need help in vitalizing their own use of the Bible, preparing Bible school and young people's talks, series of sermons and addresses before clubs and societies, and in collecting resource material concerning the amazing vitality of the Bible in the world's life.—American Bible Society.

OUR PULPIT

BEASTS AND THE BIBLE

By Rev. Lester G. Osborn
(Pastor, Shiloh Seventh Day Baptist Church)

"Ask now the beasts, and they shall teach thee. . . . Who knoweth not in all these that the hand of the Lord hath wrought this?" (Job 12: 7, 9.) The animals do indeed teach us that God created and designed them, and that he provides.

In the Bible mammals are divided into two classes: cattle and beasts of the field. So science divides them—herbivorous and carnivorous. How fortunate that God established the "law of the species" that they reproduce "after their kind," as the Bible teaches. Imagine a crocodile plus a rhinoceros plus an eagle! What a monstrous creature—worse than the old pterodactyls. Or how would you milk your cow if she were crossed with a leopard?

Nature is full of destructive forms of life, which must be held in check. The birth rate of each must be kept even with the death rate, otherwise in a few centuries all other groups would be crowded out. But God has fixed what science calls a "balance in nature" by "setting destroyers to destroying destroyers." Each group has natural enemies which keep it in check. If rabbits were left to multiply without check, they would soon denude the earth of edible plants. One writer tells of this very thing happening on an island in the South Seas. A few rabbits were left on this island some years ago, where they had no natural enemies. In a few years there was left on that island neither rabbit nor plant, only rabbit bones littering the ground. There is a purpose for everything. Even the worst pests, if taken out of the world entirely, would probably leave a catastrophic condition.

Consider the camel, that peculiar animal called "the ship of the desert." His foot is large, and soft, like a balloon tire, made to travel on soft sand without sinking, and with the greatest traction. He has two stomachs, one for food, and one for storing water. No animal who does not live in the desert has such a reservoir! His hump is pure fat, and he uses it for a pantry. When he has to go for a long period without food, the hump gets smaller and smaller as he uses the reserve food stored up there.

Our engineers would like to go to a college which would teach them a secret known only to the beaver—how to build a dam that would take care of the surplus water without danger. Who taught the beaver how to construct his dam so that in flood time it rises in the middle and lets the excess water through?

Who taught the little possum to "hitch-hike" on its mother's back with his tail curled around hers so he won't slip off? And who arranged it so the possum always

has an even number of babies, so she will not be overbalanced in transporting them?

Why does a horse always get up from the ground on its front feet first? And why doesn't a cow get up the same way? She doesn't, but always lifts herself on her hind legs first. And did you ever see an elephant get up? His hind legs are not like those of other animals, but bend forward like the front ones, not backward. He has to have all four legs to lift his heavy body, otherwise he couldn't get up. How did this happen? It didn't. Evolution couldn't turn the leg bone around, nor make the joint bend the other way. The only possible explanation is "God created"!

Probably the most significant animal in the Bible is the sheep. Many of the great characters of Scripture were shepherds. Much is said of sheep and shepherds. Sheep, like other "cattle," serve man, giving clothing, food, serum to combat disease, and other things. The typical meaning of sheep is twofold. God calls us sheep, and that is no compliment. Sheep are stubborn and stupid, evil-smelling and dirty, and can't clean themselves. They are tender, always getting hurt, and have to be cared for. They are entirely dependent upon the shepherd. God calls men sheep because he wants to care for them. "The Lord is my Shepherd, I shall not want." That is one picture. The other is in the name applied to Christ Jesus, "The Lamb of God." Sheep were used more than any other animal as sacrifices. All the Old Testament animals were closely associated with man. That is why Christ had to be incarnate. The Passover lamb was roasted on a spit made of two skewers in the form of a cross. Christ, the Lamb of God, our Passover, was "lifted up" from the earth on a cross, a sacrifice for us, bearing in his body our sin.

"All we like sheep have gone astray." Sheep get lost easily, and can't and won't try to find their way back home. "And the Lord hath laid on him," the Lamb of God, "which taketh away the sin of the world," the iniquity of us all. Have you accepted that Sacrifice?

IN A NUTSHELL

Said Doctor Fosdick, "How to get the whole of us on the side of the best of us, that is a problem for all of us."

DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

"Interest has continued fairly constant in all the regular services of the church. Of special spiritual help to the pastor, and he believes also to our people, have been the regular quarterly covenant meetings on Sabbath eve before communion."

"During the year, 344 pastoral calls have been made."

"Contacts with the young people's group through their Christian Endeavor meetings in the Gothic has continued. . . . This group is sponsoring an active Junior C. E. group, meeting each Sabbath afternoon."

" . . . In spite of the darkening international situation, this seems to be a very auspicious time for a real Christian advance—reaching the unreached for Christ, regaining the lukewarm and indifferent, and attaining new levels of Christian experience and consecration for us all . . ."

"Total membership 442."

"New hymnals were purchased during the past year."

"Sabbath school average attendance during 1941 was 106 . . . enrollment approximately 179. A pageant, 'Spirit of Home,' was given in the spring, and the Christmas pageant was repeated from a year ago. The school participated in a Daily Vacation Bible School during the summer, and was largely instrumental in a teacher training course given in the fall. Fourteen of our teachers attended this course."

"Advisory Board approval was secured for the Christian Advance Plan, our version of the denominational Five Year Plan, and an active committee was appointed to carry the program through. Considerable discussion has been held of possibilities for religious teaching in the public schools. Plans are under way for a Preaching Mission to be held in co-operation with neighboring churches in the spring."—Quotations from an annual report.

San Francisco, Calif.

William M. Davis writes from this city to the editor of the Sabbath Recorder of the safe arrival of himself and Mrs. Davis in a convoy of nine ships. "Had to give up the Clipper if we got home this spring. Nine to twelve in rooms for two—three decker bunks, no seats except in dining room. All had to sit on floor. Some five hundred chil-

dren and babies on our ship. . . . I guess there never were so many prayers offered up on a boat as when we pulled in under Golden Gate Bridge out of the 'sub' infested waters; folks' faces were all aglow with joy. Tell the friends we are safe on the mainland again."—Editor.

Milton, Wis.

Milton College students, alumni, and friends are deeply grateful to Mrs. Alfred S. Burdick of Highland Park, Ill., for her gift to the college of money sufficient to purchase and renovate the Professor L. H. Stringer property on the corner of Rogers and College Streets for the president's home.

It is understood that the gift was offered in the name of Mrs. Alfred S. Burdick in memory of her sister, Mary Ethel Brown, 1880-1932, who was a student at Milton College from 1894 to 1898, during the presidency of Dr. William C. Whitford. Later she taught school in Michigan.

Mrs. Burdick is the widow of the late Dr. Alfred S. Burdick, who was president of the Abbott Laboratories in Chicago for many years. Although Mrs. Burdick never attended Milton College, she is very much interested in the type of training being offered by the institution. She is also intensely interested in the hard-working, sincere, earnest student body found on the college campus. She has appraised very highly the intimate personal contact between the college professors and the student body which, in her estimation, makes it possible for students to gain the highest type of college education and training.

In presenting the gift to Doctor Meyer, for the college, Mrs. Burdick commended him for his efforts in behalf of both the college and the student body. Doctor Meyer, she believes, is doing an outstanding job as president of Milton College. He is ideal to make and keep the delicate contacts between faculty, students, and the general supporting public. On the occasion of his frequent visits Doctor Meyer has found Mrs. Burdick becoming keenly enthusiastic about the institution and its possibilities.

Mrs. Burdick compliments the college on offering such a personalized education, and has made it possible for several students to attend Milton College through her assistance.

—Milton College Review.

Waterford, Conn.

At a recent business meeting of the church a call was sent to Rev. Eli F. Loofboro of Lost Creek, W. Va., to act as pastor of this church. The call was accepted and Mr. Loofboro and family are expected to arrive in Waterford on or about June 1, 1942.

During the remaining weeks until his arrival the pulpit is being supplied by Rev. Philip Chamberlain of Jordon Baptist Church.

The March communion service will be conducted by Rev. Wayne Rood.

The parsonage will be cleaned and renovated by the church and in readiness for its new pastor and family.

Correspondent.

Verona, N. Y.

Rev. H. L. Polan occupied the pulpit in the Baptist church at Durhamville last Sunday morning, in the absence of the pastor who is spending some time in Florida.

Very interesting reports of the New York State Christian Youth Conference in Syracuse, February 20-22, were given during the church school hour by Alva Warner, Olin Davis, and David Williams, who attended from our church.

The quarterly church and society meeting was held in the church last Sunday evening. The society finances were reported in good condition by the treasurer, Raymond Sholtz.

Dr. George Shaw of Alfred, who came here to assist at the wedding of Muriel Polan and Mr. Philip Baber of Keeseville, N. Y., delivered a fine sermon Sabbath morning, the twenty-first.

The Worth While Class held their February meeting at the home of Mr. and Mrs. Geo. Stone in Canastota. Dinner was served and after the business meeting the hostess introduced some new guessing contests and games that created much merriment.

The Doers' Class were entertained by Mr. and Mrs. John Williams, near Oneida. There was a large attendance and a pleasant social hour was enjoyed.

Correspondent.

I'm going your way, so let us go hand in hand. You help me and I'll help you. We shall not be here very long, for soon death, the kind old nurse, will come back and rock us all to sleep. Let us help one another while we may.—William Morris.

MARRIAGES

Baber - Polan. — Philip E. Baber and Muriel L. Polan, both of Keeseville, N. Y., were married February 21, 1942, at 4 p.m., in the Verona Seventh Day Baptist church, with the bride's father, Rev. Herbert L. Polan, pastor of the church, officiating, and assisted by Rev. Geo. B. Shaw of Alfred, N. Y., uncle of the bride.

Polan - Wolf. — Ensign Dighton Lewis Polan, son of Rev. and Mrs. Herbert L. Polan, Verona, N. Y., and Edith Jane Wolf, daughter of Mr. and Mrs. John Wolf of Woodhaven, N. Y., were married at the First Congregational church of San Diego, Calif., on February 20, 1942, by Rev. John C. Wiley, pastor of the Mission Hills Congregational Church.

OBITUARY

Hulin. — Lyman Francis Hulin, son of Arthur and Jennie Dearborn Hulin, was born June 27, 1874, at Belfast, N. Y., and died at the hospital in Daytona Beach, Fla., January 23, 1942.

Mr. Hulin was married to Effie Wyckoff, June 4, 1902. To them were born two sons: Harold of Corning, N. Y., and Kenneth of Salem, W. Va. Both are living. In September, 1914, Effie Wyckoff died.

June 20, 1915, he married M. Pearl Hunting of Alfred, N. Y., who died in July, 1938.

He is survived by three brothers: Miner, Ross, and Melvin; two sisters: Mrs. Leo Washburn and Mrs. Earl Ames; fourteen nieces; eighteen nephews; and a number of great-nieces and nephews.

Mr. Hulin had lived in Daytona Beach for twenty-five years. He was a member of the Seventh Day Baptist Church, having been one of the charter members of the church there which was reorganized in 1932. He was a member of the Sabbath school and congregation which preceded the organization of the church. It was his particular service to bring children to Sabbath school when he was able.

Funeral services were held at the Mulholland Funeral Home in Wellsville, N. Y., January 28, and burial in the cemetery there, Rev. Harley Sutton of Little Genesee, N. Y., officiated. H. S.

Langworthy. — Lucy Greene Langworthy, wife of the late Dr. Wm. P. Langworthy, was born March 24, 1860, at Berlin, N. Y., and passed away early on the morning of January 28, 1942, at the Halifax Hospital at Daytona Beach, Fla.

She was the daughter of Edgar R. and Eliza Greenman Greene, of Berlin, N. Y. She had been a member of the Berlin Seventh Day Baptist Church for sixty-five years. She leaves two sisters, Mrs. Ida Denison of Riverside, Calif., and Mrs. Hattie Cowee of Petersburg, N. Y.; and a brother, Arthur E. Greene of Berlin, N. Y.

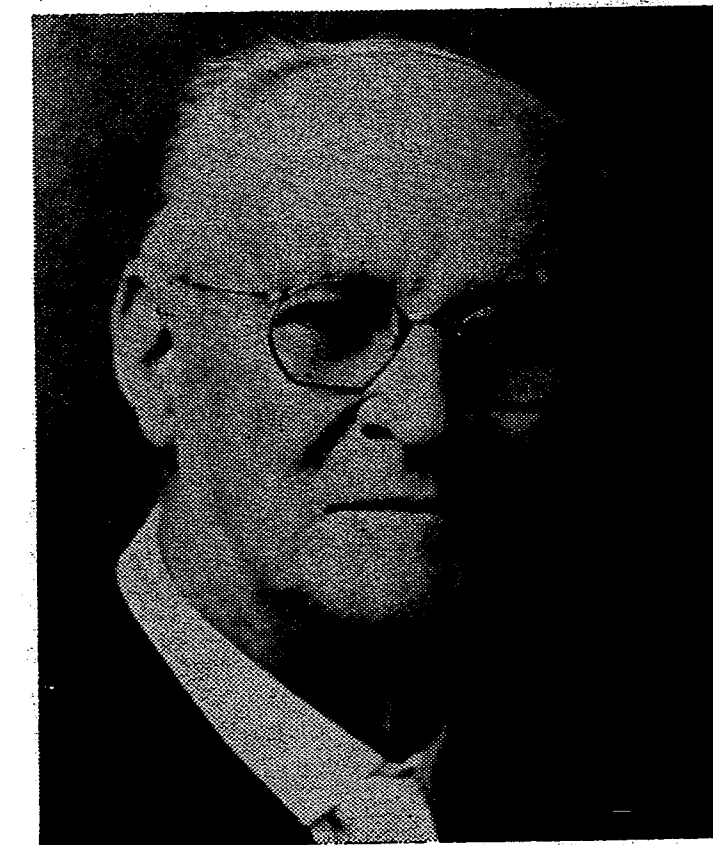
Farewell services were conducted at Daytona Beach on Sabbath day, January 31, by Rev. Elizabeth Randolph, and burial at Ashaway, R. I., in the Langworthy family plot. A. E. G.

The Sabbath Recorder

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No. 12



Rev. E. Adelbert Witter (Retired)

(See "Who's Who" in this Recorder.)

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