

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.

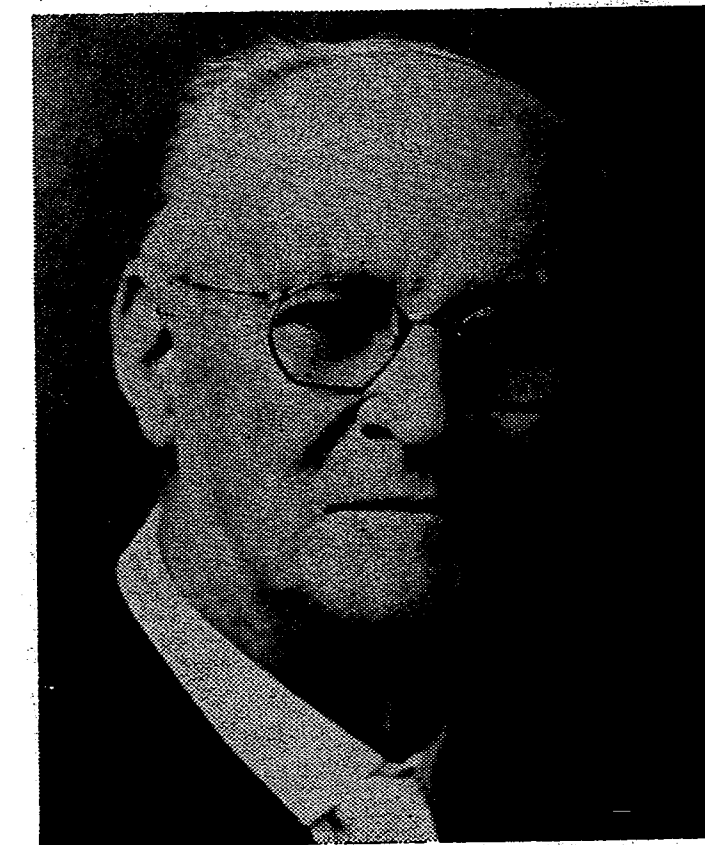
Farewell services were conducted at Daytona Beach on Sabbath day, January 31, by Rev. Elizabeth Randolph, and burial at Ashaway, R. I., in the Langworthy family plot. A. E. G.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., MARCH 23, 1942

No. 12



Rev. E. Adelbert Witter (Retired)

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

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The Sabbath Recorder

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EDITORIALS

"RELIGION IS NOT SALVATION"

We live in days of a good deal of un-studied and loose thinking. There are some things about salvation which we should get very clear. There are almost countless religions in the world, but there is "only one divine revelation of God for the salvation of men." The Word of God tells us there is only one name under heaven whereby men are saved. That name is the name of Christ.

One of our contemporaries, the Western Recorder, carries a paragraph under the above caption, which we feel says a great deal in small space in making clear the distinction between religion and salvation. It follows:

The Christian conscience feels inward dissent from the present broadspread tendency in Christendom to use the term "religion"—the term of lowest visibility in speaking of the response of men's souls to God—to describe Christian faith. The Christian conscience is alarmed when it observes that even many of those who stand highest in prestige and in fashion-setting in the field of faith freely sprinkle the term "religion" in their writings and utterances concerning the holy faith of Christ. Religion is what man does to or for his God; salvation is what God does for man. To force to the front the term religion in discussions of revealed faith is by implication to minimize salvation through the alone work of God in Christ and to magnify man's outward acts of religious response to God. Religion bids us to do; salvation sets forth what Christ has done. Religion says, "Something in my hand I bring." Salvation says, "Nothing in my hand I bring; simply to thy cross I cling." Religion consists of rites, forms, ceremonies, precepts, doctrines, laws, and commandments. Salvation consists of the impartation of a new life through the finished redemptive

work of Christ, applied to the human heart through his Spirit in the new birth. Not Mohammed, or Confucius, or Moses, or the Pope, but Christ. Not Protestantism, or evangelicalism, but Christ. Not a believed system of truth received by the intellect, even though it be the Christian system—not these but the finished work of Christ for sin, received and trusted by man in his conscious need, constitutes Christ faith. "No man cometh unto the Father but by me." Christianity does not save. **Only the Christ who died for our sins and was raised up for our sanctification of life saves! Saves all who receive him!**

SAMUEL B. BOND

No notice of the passing of Professor Samuel B. Bond has appeared in the Sabbath Recorder. It was a real shock to the writer when, on the morning of January 29, at the Lakeland, Fla., home, we learned of the death of Professor Bond. We had counted so much on meeting him here. He was a friend of long standing, measuring from 1905, when the writer was for the first time pastor at Lost Creek, W. Va., the boyhood and young manhood church home of Samuel. We knew him as a stimulating, understanding teacher of influence and uplifting power, and a good, helpful friend. In the home of a nearby neighbor we listened with deep appreciation to the words feelingly spoken concerning his sweet spirit and character. In his going we feel a personal loss.

The Salem Herald carried an appreciation which we wish to give a wider circulation. It reads:

Professor Samuel B. Bond, a teacher for twenty years in Salem College, passed away at his home in Lakeland, Fla., January 7, 1942. He was seventy-three years old and had been in failing health for a number of years. He was a brother of Miss Elsie Bond, registrar, who has served the

college for fifty-two years; and an uncle of Orville B. Bond, prominent in school activities of Harrison County.

Professor Bond was intimately associated with every president that Salem College has had. He attended school under President S. L. Maxson and graduated under President Theodore L. Gardiner in 1896. He taught during the presidency of Cortez R. Clawson and Charles B. Clark. The present president of the college, Dr. S. O. Bond, was a student in his classes when Professor Bond first came to the college. After his graduation from Salem, Professor Bond attended Alfred University, where he received a master's degree, and he had successful teaching experience in the elementary and high schools of West Virginia.

In 1901, Professor Bond was called to Salem College as professor of science. He taught biology, chemistry, physics, and agriculture; on occasion, he also taught astronomy, genetics, and economics. Many alumni will remember him as one of the most devoted and efficient teachers of the college.

Professor Bond seemed to understand and appreciate the student point of view, and he enjoyed a practical joke, frequently feigning ignorance of innocent fun that other teachers took very seriously. He was actively Christian and took an interest in the formation of the Young Men's Christian Association of the college.

Professor Bond was reared on a farm and acquainted with hard manual labor. When he retired from his professorship at Salem College, he purchased a farm at Alfred, N. Y., and retired to live there for a number of years. He married Carrie Truman of Alfred, August 14, 1898, and they had one son, Dwight Truman, who was managing salesman in South America for the Procter and Gamble Company for many years. It was during that time that he induced his father and mother to move to Lakeland, Fla., where they could be more comfortable and where it would be easier for him to visit them.

Professor Bond will ever be looked upon as one of the substantial men who helped to give Salem College an enviable reputation for thoroughness of work and a practical development of Christian character.

OUR HELP NEEDED

Now that the United States is in the war, the Church has an obligation which it must not sidestep. However we may feel that war is contrary to the spirit and love of Christ, we have no alternative to fighting at this time. Those of us who have opposed war, or who have been pacifists, will now as fully as we can co-operate in bringing as speedily as possible to successful termination this war which has been imposed upon the whole world by unchristian forces and implacable national aggrandizement.

The churches of Christ have made their hatred and opposition to the war system as clear as any point of view can well be made. Slowly have they come to recognize

the practical Nazi threat to all the Christian standards on which they have been founded. The hoped for protection of isolated position has proved unavailing.

We must now fight for the very existence of the principles of our religion as well as the freedom of democratic government, so long enjoyed by us. Millions of our sons are in the service; millions more will soon be called; many of us will be engaged in one form or another of national defense. We will help through paying of taxes, hidden and direct. Many of us at home can give our dollars for stamps and bonds, pitifully little when compared with the sacrifices of the gallant young Americans called to give their all. Let us do our part generously and humbly. The cost of the war is stupendous. The price of complacency and neglect is defeat. That we must not allow. The buying of U. S. bonds and stamps is the least we can do.

ELDER E. A. WITTER

We take pleasure in presenting a recent picture of our loved brother and fellow worker in the Lord's vineyard, Rev. E. Adelbert Witter, now nearing his eighty-ninth year. While bearing the marks of his recent illness which has left him a bit stooped from his usual erect six feet four, he is still active, with mind keen and alert.

At Daytona Beach we found him far from "on the shelf," active in church and community work, recently having conducted a series of evangelistic meetings near Palatka, fifty or more miles from Daytona, and regularly taking his turn at the local broadcast studio.

The writer has found him a loyal and helpful friend during a close acquaintance of more than forty-six years. At some trying times in his experience he has been encouraged and strengthened by appreciative letters and thoughtful counsel of Brother Witter.

We are glad to publish something of his life and activities in our "Who's Who" this week, as well as his sermon in Our Pulpit Department. May he be spared many continued years of blessing and service among his loved ones and friends.

ITEMS OF INTEREST

The United Presbyterian reports a public protest to the President against the first official U. S. war poster. "It represents five

ape-like figures in German uniforms, with grotesque and bestial faces and wide open mouths, singing the Horst Wessel song. The protestant said in his appeal, 'If we can't win this struggle for right and liberty without appealing to blind, malignant fears and hatreds which have already strewn the world with sorrow and desolation, we might as well let them come and take it.' "

The journal above quoted urges that in these "Tough Times" self-control be emphasized. "Let us practice self-control. I have a big dictionary, but the word 'jittery' is not found in it. The word is quite common, however, and appears to have reference to a trembling, shaking, half-hysterical condition affecting body and mind. 'He that ruleth his spirit is better than he that taketh a city,' declares Holy Writ. At the close of Paul's list of the Spirit's fruit is self-control. To possess it one must live near his Master."

Ninety-seven years plus. A letter with check for three Recorder subscriptions from a Los Angeles friend says: "Mother (Mrs. Ida R. Davis) has had the Recorder for seventy years; her grandfather subscribed for it when it was started." That was June 13, 1844. It has, therefore, been in the homes represented by Mrs. Davis for nearly ninety-eight years.

AN OPEN LETTER TO H. N. WHEELER

Dear Mr. Wheeler:

In a recent Recorder you have written your conviction that "this war is a fight for God," suggesting that God may have brought it upon us to compel us to take up arms against his enemies. You are an earnest Christian, I am sure, and I would point out what you do to God when you take this position.

You are suggesting that God wills the lies, the hatred, the barbarity, and the suffering without which it is impossible for America or any other nation to wage war. Do you really mean that? I cannot believe that you do. Such a god would, as the old woman said, "not make a decent devil." Chancellor Hitler has felt impelled to justify his program at every step by appeal, as it seems to us, to the selfishness of his party. Your position justifies the war by attributing self-

ishness to God. Such is not the God of the prophets and Jesus.

God is unalterably opposed to unrighteousness in every form, but bombs and bullets are not his instruments. He needs no man to defend him. We may in deepest humility feel his commendation at times, but let us also be aware of his condemnation. We are condemned to this hell of war because we have sinned internationally and the weight of our sins is tremendous. And God weeps with us just as he weeps with German and Japanese Christians who lose their sons, their life savings, and their self-respect.

It is, of course, true that some good will come of the war effort if patriotism is able to cure us of what the New York World-Telegram calls the "gimmies" — "gimme shorter hours . . . gimme more overtime . . . gimme greater crop benefits." I agree with you that "we need to be jarred out of" our smug enjoyment of tires and sugar and silk hosiery, etc. As citizens our duty is now to defend ourselves in the war—heaven forgive us!

Let us take our punishment like men and not go whimpering to God for moral support. Let us have the courage to take the responsibility for a part of the war on our own shoulders and work out our salvation grimly and magnanimously. Above all, let us believe we are fighting because of God and his unchangeable laws—which we have broken, but not that we are fighting for him.

Respectfully yours,

Albert N. Rogers.

WHO'S WHO

Rev. E. Adelbert Witter

Rev. E. Adelbert Witter, eldest son of Charles H. and Abby K. (Edwards) Witter, was born in the township of Wirt, N. Y., near the village of Nile, June 28, 1853. He helped the mother care for the farm after the father went into the war in 1862, never to return. In 1865, because of failing health of mother and himself the family went to live with Grandfather Edwards, near Ceres, N. Y.

In 1872, he entered the machine shop of Cottrell and Babcock at Westerly, R. I., as an apprentice. While there he experienced a definite call to the gospel ministry. Because of this he left the machine shop December, 1874, and went to Alfred, N. Y. As he had

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.

AMERICA'S PRAYER MINUTE BROADCAST

As has been announced many times by the press, especially the religious press, America's Prayer Minute is being observed at 6 p.m. throughout the nation. This arrangement has been brought about by the Commission on Evangelism of the Federal Council of Churches and upon the request of devout people. One item regarding America's Prayer Minute, which is not generally known, is the fact that the radio is aiding in the observance by broadcasting the call to prayer and a prayer at six o'clock daily. The writer cannot say how universal this practice has become by the different radios, but last month the Federal Council Bulletin made the following announcement:

The Mutual Broadcasting System is giving a minute daily at 6 o'clock at which time a prayer is read over its coast-to-coast facilities. Mutual began this observance, January 6, and expects to continue indefinitely. The Federal Council, through its Departments of Evangelism and Religious Radio, is co-operating with Mutual in this plan. The prayers are written by different individuals representing the three faiths—Jewish, Catholic, and Protestant. The Department of Evangelism is responsible for securing the prayers from the Protestant group.

A booklet of prayers has been prepared by the Department of Evangelism for use in the keeping of this sacred Minute.

W. L. B.

DEMOCRACY IN MISSIONS

With Americans, democracy has always been a favorite topic and recently it has come to be emphasized more than in many years. The world-wide struggle that is taking place is justly said to be a fight for democracy.

The question arises, What is democracy? One of the best descriptions to appear recently is that of Professor Charles E. Marriman of the University of Chicago. Under the heading, "The Assumption of Democracy," he says:

received very little schooling, the road before him was long and hard. Having spent one and one half more years in the machine shop and taught a district school one winter as a means of improving his financial condition, he was graduated from Alfred University in 1885, with the degrees of M.Ph. and B.D. He was married to Mary P. Benjamin June 28, 1883; she passed on December 27, 1889. He was married November 5, 1890, to Almedia B. Crandall, who passed on August, 1919. He married again, Mary A. Crosby, who passed on June 17, 1935. His fourth wife was Anna F. Maltby, whom he married June 28, 1937. She passed on November 20, 1940.

He served the following churches as pastor: Andover, Dodges Creek, and Main Settlement churches, N. Y.; Niantic, Dunn's Corners, and Second Hopkinton, R. I.; Albion, Wis.; North Loup, Neb.; Salem, W. Va.; Chicago, Ill.; Adams Center and Berlin, N. Y.; Walworth, Wis., from which he retired just before his eighty-first birthday. While pastor at Albion he spent three months in the University of Chicago, and again while pastor of the Chicago Seventh Day Baptist Church he took another year's post graduate work in the university. In 1904, he went to Jerusalem, Palestine, as a delegate to the World's Fourth Sunday School Convention. He was then a state official of the West Virginia Sunday School Association. He spent four months traveling through the Orient, Egypt, Germany, Holland, and England. He was ordained to the gospel ministry at Andover, N. Y., in November, 1883.

He began his ministry in July, 1880, and retired the last of April, 1934, having finished out fifty-four years of pastoral work, lacking two months. For several years he gave much time as an evangelist, helping various churches in revival work in some fourteen different states.

Now approaching his eighty-ninth birthday he has six living daughters, twenty grandchildren, two of whom are in the war with others on the draft list. He still has a live interest in the Lord's work and feels that he has much to praise the Lord for in his wonderful works to the children of man.

"We need not prove democracy," says a bulletin of the University of Iowa, "we need only prove ourselves."

The first assumption is the essential dignity of all men and the importance of protecting and cultivating personality primarily on a fraternal rather than on a differential basis.

The second main assumption is that of a constant trend in human affairs toward the perfectibility of mankind.

The third assumption is that the gains of commonwealths are essentially mass gains and should be diffused through the mass by whom they were created as rapidly and as fairly as possible.

The fourth assumption is the desirability of popular control in the last analysis over basic questions of policy and direction, with recognized procedures for the formulation of such policies and their execution.

Finally, democracy assumes confidence in the possibility of conscious social change, accomplished by consent rather than by violence.

The items which Professor Marrison emphasizes as inherent in democracy—the dignity of all men, the possibility of perfection extended to all, earth's resources to be shared by all, and basic policies directed by all—are the things which missions have brought to men and are still bringing. The New Testament Church was based on the principles of democracy, and though these have many times been obscured, Christian missions have kept them alive and extended them around the world. The Bible and portions of it have been translated into over a thousand languages and it is missions which have done this. Take China as an illustration. It is Christian missions which gave the Bible to China and transformed the nation into a republic. Listen to the words of Generalissimo Chiang Kai-shek as he was bidding farewell to India a few days past:

On the eve of my departure I wish to bid farewell to all my friends in India. The present international situation divides the world into two camps: the aggression camp and the non-aggression camp. All those who oppose aggression by striving for the freedom of their country and mankind should join the anti-aggression camp. There is no middle course and there is no time to wait for developments. Now is the crucial moment for the whole future of mankind. The present struggle is one between freedom and slavery, between light and darkness, between good and evil, between civilized existence and aggression.

Christian missions have given us many things, not the least of which is our cherished democracy. "Eternal vigilance is the price of liberty." As Generalissimo Chiang points out, "Now is the crucial moment for the whole future of mankind," and the missionary efforts of the churches must go forward.

W. L. B.

THE REVIVAL WE NEED

By Rogers H. Williams

The need of a revival is very apparent in our day. A spirit of lethargy and indifference too largely characterizes our churches. The influence of the churches upon the community life is less apparent as the days come and go.

The churches need a revival such as will produce right thinking, right living, and right relationships. Psalms 85: 6, "Wilt thou not revive us again: that thy people may rejoice in thee?" Where life is not extinct, there can be a revival. May it not be that our churches are living on a lower plane than God expects? The Church is primarily a spiritual institution and must remain so if it is to fulfill its mission, and those who are identified with it must be men and women whose lives are transfigured by the indwelling Christ.

A certain preacher once said, "The two outstanding characteristics of the first century church were poverty and power." The church had but little of this world's goods, but it was possessed by the Spirit of God, and it went everywhere as an evangelistic force, proclaiming salvation through Jesus Christ, and, as a result, it grew by leaps and bounds.

We need a revival that will teach people that sin is sin and that there is only one remedy for sin, confession and forgiveness through Jesus Christ, who came to redeem mankind through his sacrificial death. Such a revival will bring joy and peace to the soul. It will also give a reason for the faith and hope that characterize Christians and will make them bold and courageous in Christ's service.—Condensed from Watchman-Examiner.

LETTER TO THE CHURCHES

Dear Brethren:

On behalf of the Commission I am writing to the churches . . . regarding our denominational finances. I would call attention to the explanatory leaflet recently sent out by the Finance Committee of the General Conference. Statements of the treasurer of the Denominational Budget show that the amount of funds received by him this Conference year is far below that of the corresponding time a year ago. This can mean nothing but the hampering of the work planned and be-

WOMAN'S WORK

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

"S. 860"

1. We Are at War.

And there is only one thing for all of us to do. Lend every effort we can to the support of our nation. Because a sound army is so necessary, we must not relax our efforts to secure one. For the sake of America, we need S.860.

2. Senator Sheppard's Bill.

On January 16, there might well have been a pause for one minute on the floor of the United States Senate. A figure was missing there—a well-known, beloved figure that for twenty-three years had stood on that floor on that date and faithfully reminded this country, first of the benefits that flowed from the lifting of the curse of alcohol as a legally sold drug, and then of the dire results, so smoothly glossed over, of the repeal of the law by which the curse was lifted. But in a perhaps more fitting tribute to the man who had endeared himself to both friends and foes, Majority Leader Alben W. Barkley of Kentucky convened the Senate at the request of Senator Sheppard's successor, Senator W. Lee O'Daniel of Texas, to allow a discussion of Senator Sheppard's bill. This was a real tribute. The regular business of the Senate was at a standstill and many senators had urged Senator Barkley not to call the session. (Do not forget to thank Senator Barkley for this gracious act. Senator Alben W. Barkley, Senate Office Building, will reach him.)

Also, as a more fitting tribute, the man who today stands in Senator Sheppard's place on the floor of the Senate rose there and made a masterly and courageous appeal in behalf of the last action that Senator Sheppard took as a patriot in his capacity as chairman of Military Affairs Committee—the bill which he introduced to ensure a sound army by wisely reviving the proven safeguards of the past, the Sheppard Bill (S.860). Senator O'Daniel's speech proved him both an able speaker and an adroit opponent of the self-seeking interest which would willingly fatten themselves on the ruin of America's defense effort.

ing carried on by the various denominational agencies. It means serious inconvenience and embarrassment, yes, even suffering, on the part of workers on the field dependent upon their salaries for their support.

Present world conditions and our own national situation impose increasing demands upon us. But can we afford to neglect the maintenance of our religious life, which includes our gifts for carrying on through others? There is seemingly greater need of the gospel of Jesus Christ than ever before. Its maintenance and increase entail more devoted living and more willing sacrifice on the part of professing Christians. May Seventh Day Baptists not be found wanting in living and giving!

Yours in the cause we love,

Harold R. Crandall.

Westerly, R. I.,
February 28, 1942.

IS PALM "SUNDAY" A MYTH?

By Rev. Lester G. Osborn

According to common belief, Christ's triumphal entry into Jerusalem in fulfillment of Zechariah 9: 9 was on Sunday. But was it? Turn in your Bibles to John 12, and let us see.

Scholars are divided about fifty-fifty as to whether the crucifixion was on Friday or Wednesday. We know that the day following the crucifixion was the Passover "high day," either on Thursday or coinciding with the weekly Sabbath.

In John 12: 1, we read that "Jesus six days before the Passover came to Bethany." That would be either on Friday or Sunday of the week preceding the passion week, when he came to the home of Lazarus, Mary, and Martha.

Verse 12 tells us that "on the next day" he rode into Jerusalem amid the acclaims of the people, the spreading of their garments, and the waving of the palm branches. That would be either on the Sabbath or on Monday.

Where, then, is the basis for Palm "Sunday"? There is none!

There are whole worlds of fact waiting to be discovered by inference.

—Woodrow Wilson.

There was a larger attendance of the Senate than had often been in the chamber for Senator Sheppard's own speeches, and the senators quite generally remained in their places as the speech continued, or they walked in and took their places to hear. The bill had other friends there, too. We publish in full here the plea, well thought out and well adapted to induce votes for the bill, of Senator Josh Lee of Oklahoma, a dry of long standing from a state which has successfully fought with ever increasing majorities to retain prohibition in its state constitution. Senator Lee, it will be recalled, tried to get unanimous consent for the passage of the bill on July 10. Quoting from the Congressional Record:

Mr. Lee: Mr. President, it seems to me the senator from Texas has made a very strong argument in favor of the legislation embodied in Senate Bill S.860. I wonder if all senators here know just what the bill provides. It is very simple; but, of course, sometimes simplicity almost complicates matters. There is no reason for anyone to misunderstand the bill.

I have heard the statement made that the bill is an effort to bring back national prohibition. Mr. President, there is nothing like that in the bill. Let me read just a portion of it:

"Be it enacted, etc., That in the interest of the common defense no person, corporation, partnership, or association shall sell, supply, give, or have in his or its possession any alcoholic liquors, including beer, ale, or wine, at or within any military camp, station, fort, post, yard, base, cantonment, training or mobilization place which is being used at the time for military purposes."

A second provision is that the Secretary of War shall designate a distance which shall be determined with respect to the efficiency, health, and welfare of the army, and that no liquor shall be sold or brought nearer to the camp than the distance so designated.

Further, the bill applies to vice—that is, prostitution—in the same manner.

3. Morale Includes Morals.

Representative Martin J. Kennedy of New York inserted an address by Archbishop Francis J. Spellman, military vicar of the armed forces of the United States, for the Catholic Church, in the Congressional Record of December 23. We quote one paragraph:

Morale means courage, readiness to serve, high purpose. Morals is that sense of right and wrong, divinely taught, which makes a man strong in his duty to God, and morale makes him strong in his duty to country. Morals and morale blended together are the soul of our national life. Religion and patriotism support and strengthen each other.

Without religion and moral standards patriotism is but a cloak. With religion and its moral standards patriotism has a foundation, a strength, and a permanence which comes from God.

Senator Arthur Capper of Kansas, on December 29, said much the same thing in a radio address which was printed in the Congressional Record of December 30:

I was privileged to be present when, speaking with Prime Minister Churchill beside the Christmas tree on the White House lawn, the President told the thousands crowded around and the radio millions at their homes, that:

"There is another preparation demanded of this nation beyond and beside the preparation of weapons and materials of war. There is demanded of us also the preparation of our hearts; the arming of our hearts." In London a distinguished group of British members of Parliament echoed the same thought in a message to this country.

Referring to our popular victory handbook, "You Can Defend America," with its foreword by my old friend General Pershing, they said: "It seems to many of us a platform on which our two nations can fight side by side in the present emergency. The qualities of sacrifice, devotion, and resolution fostered by such Christian influences are the secret of morale and productive power. They are the underlying strength of democracy and the guaranty of victory."—Union Signal.

All Seventh Day Baptist women may urge their U. S. senators to act favorably concerning S.860. During recent weeks we have seen demonstrated the influence of individual letters upon congressional legislation in the case of the pension bill for congressmen.

DAILY MEDITATIONS

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

Revival

Sunday, March 29

Read Psalm 85: 4-9.

"Wilt thou not revive us again: that thy people may rejoice in thee?" Psalm 85: 6.

Since we have become involved in an awful war we have heard considerable about the need of a revival. When we hear the word "revival," many of us get the idea of many sinners being converted. But the conversion of sinners is not a revival. The conversion of Christians is a revival. My dictionary gives this definition of the word "revival"—"renewed interest" or "renewed performance." Nothing can be renewed which did not formerly exist. Therefore it is the Christian who has drooped and faded and lost his former interest in God and

Wednesday, April 1

Prayer Thoughts for April

(Prepared by Mrs. L. A. Wing, Berlin, N. Y.)

Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. Psalm 139: 23, 24.

"Let the beauty of Jesus be seen in me,
All his wonderful passion and purity,
O thou Spirit divine,
All my nature refine,
Till the beauty of Jesus is seen in me."

Give therefore thy servant an understanding heart. 1 Kings 3: 9a.

Thursday, April 2

Reverence

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all that are about him. Psalm 89: 7.

O come, let us worship and bow down; let us kneel before the Lord our maker. Psalm 95: 6.

"We have spent time in asking for things; in thanking God for his gifts; in serving him; and trying to do his will.

"Have we, however, bowed our heads and hearts before him in adoration and worship?"

"Appreciation is the foundation of reverence."

Appreciation may be cultivated by a special consideration of creation's beauties and the daily blessings that are ours.

Holy and reverend is his name. Psalm 111: 9.

Friday, April 3

God's Gifts

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1: 17.

God has made all things beautiful
In his good time—so many things
I cannot count them all. The clouds,
The feathers in a pigeon's wings;
The clear blue sea, the green fringed ferns,
The look of sunlight on the hills;
Red roses by the garden wall,
Daisies and daffodils;
Pink shells and little polished stones;
The silver moon that sails the sky,
The star beyond my window sill;
The colors of a butterfly;
The dark, black, velvet night; the way
The yellow sun goes down the west;
The song a happy robin sings
Beside its nest.

—Turner.

religion, who needs reviving. After this has been accomplished among even a few of God's people, then the conversion of sinners will be the inevitable result. Let us seek God earnestly that we, our own selves, may be revived and awakened, that we may go forth with renewed power seeking the lost.

Prayer—

"Revive us again; fill each heart with thy love;
May each soul be rekindled with fire from above."

Monday, March 30

Read Psalm 51: 1-13.

"Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Psalm 51: 12, 13.

We have had the privilege of seeing sinners converted and oh, my, what joy flooded their souls when they experienced salvation. They would go about with a song on their lips and no one could help but notice that a wonderful change had taken place in their lives. But, sad to say, we have seen some of them again after a few years and they seemed to have lost that first joy and they were not having any success in their missionary efforts.

David had that experience—he had gotten away from God—he had sinned against him. Perhaps we, the Church, need to pray this same prayer today, "Restore unto me the joy of thy salvation . . . and sinners shall be converted unto thee." We can't bring something to sinners that we do not possess ourselves.

Prayer—Lord, help us to experience always the joy of thy salvation.

Tuesday, March 31

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chronicles 7: 14.

We have been richly blest, but many of us are prone to forget that all our blessings come from God. Educated leaders call in scientists to study the cause of crop failure and the remedy for it. Much time and money are spent in research to discover some possible panacea for our ills.

God presents a quicker, easier way that is far more effective, and after all—if he sends a curse upon us, he only can remove it.

Prayer—Lord, help us to humble ourselves before thee, confessing our sins, and then the blessing will surely come upon us and upon our land, and sinners will see and come to the Lord Jesus.

Sabbath, April 4

Creation

When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? Psalm 8: 3, 4.

When I consider thy heavens—

Ah! Then the Psalmist knew
The quieting peace of the evening
When the daytime tasks are through;
And the heavens are filled with a glory
No earthly thought can mar,
And the soul is lost in communion
With the Maker of moon and star.

—Niedermeyer.

The heavens declare the glory of God;
and the firmament sheweth his handywork.
Psalm 19: 1.

SABBATH SCHOOL LESSON

FOR APRIL 4, 1942

Christ and Life After Death. Scripture—Mark 12: 24-27; 1 Corinthians 15: 50-58.

Golden Text—1 Corinthians 15: 57.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

FOLLOWING HIS FOOTSTEPS

(Contributed by Dorothy Davis of Boulder, Colo.)

I am going to speak about Jesus' physical life. I will show how he lived here on earth and how much better our lives will be if we follow Jesus' steps. Not only older people can follow in Jesus' steps, but even children can follow him and will want to follow him if they are taught the right things about Jesus.

I think that one of the reasons why Jesus was sent to the world as a baby and then had to grow up in this world is so that children would be more interested in him as a baby and a child. There is not much told us about the boyhood of Jesus, but we read in Luke 2: 40 that Jesus "grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Because of the lack of information, we can imagine that Jesus must have grown up like any other child and must have done things that other children did, but he was always good. As a rule a child is willing to believe things that are told to him, and if he is taught that Jesus was once a child like him, the child will want to be like Jesus.

Another reason why children will want to follow Jesus is because he was a lover of little children. Many children were brought to him so that he could lay his hands on them and bless them. His disciples did not think that he should take time to play with children, but Jesus said, "Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven."

Jesus teaches us many things through the Bible, and he also did some things as an example for us, because he expects us to do them, too. They are important and will help us to prepare ourselves for the life hereafter. The very first thing that we hear about Jesus after he became a man is that he was baptized. He did this as an example for us. So, just as soon as we are old enough to understand about Jesus and salvation, we should be baptized. This is the first step that we can take in following in Jesus' way. After being baptized we must not think that we are safe and are sure of getting eternal life. We must not be negligent in our pursuit of Jesus' way. In fact, we should pursue his way more diligently, because right after being baptized, Satan is most likely to try his best to get us on his side. This happened to Jesus, but he was strong enough to put Satan aside by telling him, "Thou shalt worship the Lord thy God, and him only shalt thou serve." We must ask Jesus for strength and help to serve God only. After we have found Jesus and have promised to follow him always, we should then tell people about it, because that is just what Jesus did after he was baptized (Matthew 4: 17-25).

Another very important thing that Jesus did was to institute the Lord's Supper, and he expects us to do this in remembrance of him who died for us (Luke 22: 19, 20).

Jesus performed miracles and healed the sick. We cannot perform miracles as Jesus did, and most of us cannot heal people who are sick and lame, but we can visit them and do as much for them as possible and cheer them with a kind word.

While Jesus lived here on earth, people were constantly finding fault with him and trying in every way possible to make the things that Jesus did seem wrong. The scribes and Pharisees stretched every little thing that Jesus did that seemed wrong to them, in order to make it appear that Jesus

had committed a great sin. On a Sabbath day, Jesus and his disciples were passing through a field of corn, and some of the disciples — since they were hungry — picked some of the corn. They rubbed it in their hands to get the hulls off, and then they blew the chaff away. When the Pharisees saw this, they said that they were not doing right because what they were doing was on the order of threshing and was not lawful on the Sabbath day. Jesus answered them saying, "Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him . . . ? Or have ye not read in the law how that on the sabbath days the priests in the temple profane the sabbath and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day." Jesus also healed on the Sabbath day. This was unlawful according to the Pharisees, but Jesus silenced them again by comparing the worth of a man to that of their livestock. Another time they sought to make Jesus a traitor against the Roman government, but Jesus said to them, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." If we follow in Jesus' steps, we may be laughed at and be found fault with, and others will be watching our every move to see if we are doing right. So, we should be very careful about what we do, for people judge us by our actions just as much—maybe more—as by our words.

Jesus is very forgiving if we ask him to forgive our sins and are really willing for him to forgive them. In Matthew 18: 21, we read about Peter asking Jesus about forgiving our brothers, and Jesus answered him by the parable of the unforgiving servant. This parable of Jesus teaches me a great lesson, and it impresses me more than any other, because, if Jesus can forgive me for all the many sinful things that I have done during my life, certainly I, who am very unworthy, but who am also very thankful of an opportunity for forgiveness, shouldn't think that I have the right not to forgive

someone who happens to do something to hurt me.

One of the main things that Jesus did while living here on earth was to pray. He tells us how to pray and what to pray for:

Matt. 5: 44—Pray for those who persecute you.
Matt. 6: 6-13—Private and public prayer.

Matt. 8: 38—Pray for leaders to win people to Christ.

Mark 11: 24—Pray for things desired, and they will be given you if it is God's will.

We must remember, when we pray, to ask God to answer our prayer if it be his will. Sometimes we ask for things that would do us harm instead of good. When God sees this, he answers our prayers in his own way. In the Garden of Gethsemane, Jesus prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will but thine, be done."

Many, many times during our lives our religion prevents us from doing things that other people do and then we start complaining. Instead of complaining we should remember how many times Jesus was hurt, and read how he bore all his suffering without one word of complaint.

It seems hard for us sometimes to be like Jesus, for we are human, and it is easy for us to lose our tempers or say something unkind to someone. If we form a habit of stopping before we do anything questionable, and of thinking things out—if we ask ourselves what Jesus would do if he were in our place—I am sure that things will turn out for the better, and everybody concerned will be much happier.

A SONG OF PEACE

(Can be sung to "Finlandia")

This is my song, O God of all the nations,
A song of peace for lands afar, and mine;
This is my home, the country where my heart is;
This is my hope, my dream, my shrine;
But other hearts in other lands are beating
With hopes and dreams the same as mine.

My country's skies are bluer than the ocean,
And sunlight beams on cloverleaf and pine,
But other lands have sunlight, too, and clover,
And skies are sometimes blue as mine.
Oh, hear my song, thou God of all the nations,
A song of peace for their land and mine.

—Contributed.

"Just and true causes have nothing to fear from falsehood."

What Should You Save To Help?

WASHINGTON, D. C.—The following table issued by the Treasury Department is intended as a savings yardstick for the average income-earner. It suggests how everyone of the 48,000,000 employed persons in the United States may participate in the war effort through the systematic purchase of Defense Savings Bonds.



"The job ahead of us is far bigger than most of us realize," Secretary Morgenthau declared in making the table public. "I know that the American people are ready to do their part to win the war. One of the ways we can do much more is by intensifying our effort in the purchase of Defense Bonds."

While persons without dependents may be able to set aside more than the suggested figures, persons with several dependents, or with other heavy family obligations, may be unable to save at the suggested rate, the Treasury Department pointed out.

If Weekly Earnings Are:	And One Saves Each Week:	In One Year He Will Save:	Number of Persons in Each Income Group:	Total Annual Savings:
\$5 to \$10	\$0.25	\$13.00	3,324,000	\$43,212,000
\$10 to \$15	.50	26.00	4,975,000	129,350,000
\$15 to \$20	.75	39.00	5,470,000	213,330,000
\$20 to \$30	1.25	65.00	10,747,000	698,555,000
\$30 to \$40	2.00	104.00	7,774,000	808,496,000
\$40 to \$50	4.00	208.00	5,794,000	1,205,152,000
\$50 to \$60	6.00	312.00	3,007,000	933,184,000
\$60 to \$70	8.00	416.00	2,231,000	923,096,000
\$70 to \$80	10.00	520.00	1,804,000	673,080,000
\$80 to \$100	12.00	624.00	1,489,000	929,136,000
\$100 to \$150	20.00	1,040.00	1,059,000	1,101,360,000
\$150 to \$200	35.00	1,820.00	298,000	542,360,000
Over \$200			695,000	2,000,000,000
			48,167,000	\$10,215,311,000

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CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I haven't written for a long time so I think it's about time I do.

I have the "flu" but am much better. I can sit up in a chair now. I am listening to the Breakfast Club with Don McNeill, Jack Baker, and Marian Man.

I hope you will be at Conference this summer.

I am ten years old and soon will be eleven. I have a brother Dickie who is fourteen. Our father's name is Harley D. Bond.

We have a dog named Tommy Tucker. He is furry and very pretty. I have a little lamb up at my Uncle Cecil's and a calf up at my grandfather's, who lives at Lost Creek. My brother has four head of cattle.

I guess I will have to close.

Sincerely yours,

Nellie Jo Bond.

126 Liberty St.,
Salem, W. Va.

Dear Nellie Jo:

I am sorry to hear that you have been having the "flu," but glad to know that you are so much better, both for your sake and for mine, because you have been able to write to me. As you see, yours is the only letter I have received this week.

So you, too, listen to the radio and write letters at the same time. That is one of my

stunts which Pastor Greene laughs about. Just now I am listening to the Chicago University Round Table, and I am really hearing it, too, while my fingers punch the typewriter keys. I'll have to confess, though, that I do make some mistakes.

We are already making our plans to attend Conference this year and hope nothing will happen to prevent their fulfillment. It will be nice to see you and some of my other Recorder boys and girls.

I believe that big brother of yours, who is getting to be quite a cattleman, used to write to me. I wonder if he thinks he is too old to write now. Please tell him that he will not be too old for a long, long time; not until I am too old to answer his letters as well as yours.

Sincerely your friend,
Mizpah S. Greene.

Dear Recorder Children:

It is interesting to watch a small child when he begins to notice things about himself. One of my boys was delighted when he first noticed that he had ears. He first touched one and then the other; then he began to shake them and laugh an excited baby laugh. The other boy was happy to find his tongue, and then the twins of his face which always act together, his lips, which he could touch with his tongue, but of course it was quite a while before he knew what his tongue and lips were for, that they would help him to speak and to sing.

I once asked a group of boys and girls what we talk with and they all answered, "With our tongues," but we know that the tongue could not do its work without the lips to form the sound which the tongue speaks. They help us to speak to those we love and tell them how much we love them. They help us to sing the songs of joy and praise to our heavenly Father. They speak the truthful words which come from a pure heart. Let us hope and pray that these red lips of ours will never learn to speak untrue, unkind, cross, or cruel words; that they may never speak the beautiful name of "God" in a wicked and sinful way.

One who is deceitful is an untruthful person who says one thing and means another. Here is a little poem which shows the difference between truthful and untruthful lips:

"I love you, mother," said little Nell;
"I love, you more than tongue can tell."
Then she sulked and pouted all the day,
Till her mother was glad when she went to play.

"I love you, mother," said little Tom,
Then forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the wood and water to bring.

"I love you, mother," said little Fan;
"Today I'll help you all I can."
How glad I am that school doesn't keep,
And she rocked the babe till he fell asleep.

Then, softly stepping, she brought the broom
And swept the floor and tidied the room;
Busy and happy all day was she,
Happy and helpful as child could be.

"I love you, mother," again they said,
Three little children going to bed;
And how do you think that mother guessed
Which of them really loved her best?

These two children did not mean to tell untruths, did they? They deceived themselves. Let us be sure our lips always tell the truth, and that our hands and feet show the love our lips express.

Sincerely yours,
Mizpah S. Greene.

OUR PULPIT

THE WORLD'S GREATEST NEED

By Rev. E. Adelbert Witter

(Retired Minister, Daytona Beach, Fla.,
See "Who's Who" in this issue.)

Text—Matthew 6: 31-33.

Our attention has been called again and again to the many invitations God has given to mankind to come to him and enjoy the revelations he will make to us of himself and the worthwhileness of his religion if we will let him teach us.

An invitation or a promise is prized by us in proportion to our knowledge of, and confidence in, the one who gives the invitation or makes the promise. Because of this I am bringing to you a thought picture of the source of the invitations and promises we find in the Bible. To this end we want you to think of the world's greatest need. To help us in this study each one should look up the following references: Romans 13: 10; Matthew 22: 34-40; John 3: 16. I wish to use as a text Matthew 6: 31-33.

In John 3: 16, we see that God seeks to draw us unto himself by his everlasting love. How great is that love! What a measure of love! Can you measure its greatness? Dear hearer, think, that love is for those who have rebelled against him.

It is easy for us to love those who love us. It is a very different thing to love those who despitely use us. But this is what God did. He said, come unto me all ye ends of the earth. This is the love that Jesus manifested when he said, "Come unto me all ye that labor and are heavy laden and I will give you rest." God is in Jesus Christ reconciling the world to himself.

Sometimes we find difficulty in reconciling Bible teachings with respect to God and Jesus. We think of Father and Son as two distinct and separate persons. Jesus said, "I and my Father are one." In John the first chapter we read, "In the beginning was the Word, and the Word was with God, and the Word was God." Some time ago there came into my hands a book, "God Reaching for Men." It was written by a man and his wife who had been of the world—worldly. He was a great lawyer, a banker, and a sportsman. They heard the call of the gospel. The pastor of Collegiate Church of New York City says of them, "Since they were converted they have given their time to Christian work, writing and speaking." Like Andrew, they have gone out seeking to bring others into joyful acquaintance with God manifest in Jesus Christ. In this book I find him saying, "Jesus did not die to propitiate an angry God." He was both God incarnate and the Lamb. Jesus, as God, took upon himself the sins of the whole world. God himself paid the price. When we believe that; when we believe that he died for us, it is easier for us to believe the promises and feel sure of eternal life.

We should not fail to remember that eternal life is promised only to those who believe God and are obedient to his teachings.

In a sermon, Doctor Blakely spoke of studying to know thyself. We fail to get out of life what God plans for us to get if we fail to know ourselves. If there is wisdom in this statement, there certainly is wisdom in studying to know God. To know him as Creator we have but to study the world about us. To know him as an all-

wise Ruler we have but to contemplate the stars, the movements of the universe. To know him as the loving Savior, we have but to observe him in his contact with mankind. Go with me in a little study of him in his contact with the world as revealed in the Scriptures. Please look up Luke 7: 11-15; Mark 10: 13-16; Matthew 14: 15, 16. Beloved—if there be any virtue in the things brought to you in these passages, think on these things and Christ will be brought to your attention as the world's greatest need.

We look out upon the world today and on every hand we see strife, suffering, and distress. Everywhere there is prejudice, suspicion, dishonesty in national and city government. This is so fully manifest one can scarcely believe any statement of friend or foe. Under such conditions one cannot feel safe under contract of government or corporation. How great is the contrast between these manifest conditions and those of peace and harmony seen in the Garden of Eden before the change there because of sin. See Genesis 3: 17, 18. But what is sin? It is betrayal of trust. God placed great trust in, or responsibility on, Adam. He gave to him certain specifications of that trust in Genesis 2: 15-17. Sin came by disobedience—failure to meet responsibility. Sin came through yielding to temptation. But what is temptation? See James 1: 13, 14. Temptation is not in the opportunity offered. Adam's sin was not in the opportunity offered but in the desire that was his to please his wife, so he ate and sinned. She ate because she desired knowledge that she did not possess; she ate and sinned, because she disobeyed God's expressed wish. Each sinned because of this inner impulse or desire.

The conditions of the world today have offered an opportunity for this government of ours to enter into a great war purporting to be a means of making life and peace safe in the world. These conditions are the result of greed and selfishness on the part of many leaders among the nations of the earth—uncontrolled selfishness and failure to recognize God and the inalienable rights of those who are not in harmony with their personal plans of government.

Jesus said to his disciples as he sent them forth into the world, "Be wise as serpents

and harmless as doves." There was no war or fight in that but he said, "Go ye into all the world and preach the gospel unto all nations, baptizing them in the name of the Father and the Son and of the Holy Ghost."

The greatest need of the world today, from a social point of view, is that the individual shall experience the safeguarding, the ennobling, the elevating, the purifying of our human nature, our personal being, that will come from possessing Christ, from having him established in our faith, in our very life.

Jesus said, "Seek ye first the kingdom of God and his righteousness." Why is it important to do this? It is natural for us to think of food and raiment, of business and amusements, and of many other things in which we take delight. Why is it so important to put thoughts of God and of Christ before other things of life? Do you think that Christ intended to teach that we should not think upon these things at all? I don't think so. There are many passages in the Bible giving evidence that in God's philosophy of life it is intended that one shall be thoughtful of things needed in life and be diligent in planning and working for them. God never intended that any man should declare that the world owed him a living and then sit down on the job of procuring that living. He that does this is worse than a slacker.

No, this is not what Jesus would teach when he said, "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of a doubtful mind." He would impress upon all our minds there was something of greater importance to give thought and attention to. He said to them, "Consider the fowls of the air; they sow not, neither do they gather into barns, yet your heavenly Father feedeth them. Are not ye of much more worth than many sparrows?" He would have us remember that in life we are most fully affected by that to which we give most thought. We come to represent in our life and work that to which we give first place in our thoughts and affections.

You and I have ideas of life that we want to see worked out in the world. We have ambitions we want to realize. We lie awake nights thinking upon these things and sometimes are very miserable because we fail to

realize their fulfillment. To a certain extent these thoughts, desires, and ambitions are just and proper, but I think Jesus was trying to help the disciples, and through them help us to make right adjustments in the important things of life. If we give too much thought to these necessary, but temporal things of life, we become narrow and selfish in our life. We are inclined to become like the man of whom Jesus spoke who pulled down his barns and made them larger. Jesus showed the folly of this when he said, "Thou fool." Christ would have us realize it was wise to think first of God and our relations to him. Do you think the conditions we see in the world today would be as they are if the rulers of the earth were thinking first of God and seeking to work out his will? Do you think there would be the cases of graft and dishonesty there are in the world if business men were thinking first of God and his presence in their business? And yet this relation to business and to life is what Christ is pressing upon our attention. Do you think we would have the times of distress and sorrow in our own lives that are found there if we were putting God first in our thought?

Do you think, my friend, we would be halfhearted in our Christian work if we were putting God first in our plans and in our life? Can you picture to yourself the condition that would be found in the world if all God's children were following Christ's injunction, "Seek ye first the kingdom of God and his righteousness"? In Micah 6: 8, we find the prophet in harmony with the thought of our text, crying out to the Children of Israel, "What doth the Lord require of thee?"

From our study we find that the greatest need of the world is to know Jesus Christ in his love for mankind and live that love in the individual life and business and government of the world.

SABBATH RECORDERS WANTED

Wanted.—For a few months, clean copies of the Sabbath Recorder as far back as 1940, postpaid, for free distribution.

Address Frank Jeffers, 1223 Franklin St., Racine, Wis.

"Very few men have been converted by abuse."

DENOMINATIONAL "HOOK-UP"

Wakenaam, British Guiana, S. A.

Dear Brethren:

Greetings in Jesus' name:

It is with the deepest sympathy I am writing you people of America.

As I read in our papers about the new war, it chills my heart, for I know well many of our brethren will be dragged in, many lives will be lost, but let us all hope that it will not last long.

We in British Guiana are at war too, not with guns and bombs, which may reach us sooner or later, but with the Word of Truth. Let us never forget Isaiah 40, verses 1 and 2, words of comfort to the Jews that were taken captive to Babylon by the Assyrians and were to be restored to their liberty by Cyrus.

Our warfare is not yet ended, neither do we know when it will be, but we can be comforted in the Lord. He tells us in his holy Word when we hear of wars and rumors of wars, his coming is near—Matthew 24: 6; Luke 21: 9; Mark 13: 7. For certainly these are sure signs of his coming.

We have another wonderful consolation in Psalm 27, verse 3, "Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident." We are living in perilous times and it behooves us to keep nearer to Christ. He is our only help and hope of salvation.

My heart goes out with sympathy to the Americans. May God do for you people as he did in the days of Gideon, Moses, King David, Deborah the prophetess, and many more who stood for the truth. God is taking care of his children in England and I know he will do the same for America. Let us hold fast to Christ and pray sincerely, and deliverance will come.

Yours in Christ,

Mrs. George A. Berry.

OBITUARY

Bertrand. — Catherine Jones was born in Ashland Township, Dodge County, Minn., eighty-three years ago, and passed away in Rochester, Minn., February 21, 1942.

She was married to Eli J. Bertrand July 31, 1890. To this union was born one daughter, Fannie, who when a small child was taken into

the home of Rev. and Mrs. Ernst. Her parents, Orin and Fannie Jones, and an older sister Martha—Mrs. George Hills—and her husband preceded her in death. Farewell services were held from the Wellman Mortuary in Dodge Center, February 24, conducted by Pastor Charles W. Thorngate. C. W. T.

Crandall. — At the home of his nephew, Roy Crandall, Farina, Ill., March 2, 1942, William James Crandall.

He was the son of Charles and Rebekah Hess Crandall, born in the year 1853. He taught school as a young man but spent most of his life as a farmer in the vicinity of Farina. He was a member of the Seventh Day Baptist Church.

He was married to Jennie Rebekah Jane Foster in 1886, who died July, 1925, leaving an adopted daughter and three grandchildren who survive, with one brother and other relatives. For sixteen years he was caretaker at the Farina cemetery, a position in which he took great pride.

Funeral services were conducted by his pastor, Rev. C. L. Hill. C. L. H.

Frank. — Kenneth Edward Frank, son of Mr. and Mrs. James Frank of Jackson, Mich., was born in Jackson, September 18, 1902. For the greater part of his life he was engaged in newspaper work as a reporter.

September 23, 1933, he was married to Miss Ila Johanson, daughter of Dr. and Mrs. B. F. Johanson of Battle Creek, Mich. To them was born one daughter, Margaret.

After a prolonged illness, Mr. Frank died quite suddenly in Battle Creek, February 20, 1942. He is survived by his wife, little daughter, his father, two sisters, and a brother.

Farewell services were conducted by pastors Henry N. Jordan and E. M. Holston.

Mr. Frank's aged mother, unaware of his decease, passed away a few hours after his death. A double committal service was held for mother and son February 23, in Evergreen Cemetery, Jackson, Mich. H. N. J.

Fraser. — Charles V. Fraser, son of Charles G. and Mary Jane Davis Fraser, was born October 20, 1849, and died in Shiloh, N. J., March 7, 1942, at the age of 92 years, 4 months, and 17 days.

He spent the most of his life in Shiloh. He was baptized on February 24, 1867, by Rev. Walter B. Gillette and united with the Marlboro Seventh Day Baptist Church March 2, 1867. He was the oldest member of the church at the time of his death, and always showed a deep interest in its welfare. He was married to Hannah Tomlinson June 4, 1874, who died June, 1882. To them were born three sons: Harry, of Beasley's Point, N. J.; Samuel and Anthony, both residing at Houston, Tex. On March 18, 1901, he was married to Laura Ayars. He leaves a widow, three sons, eleven grandchildren, and twelve great-grandchildren to mourn his loss.

The funeral services were conducted by his pastor, Rev. Herbert L. Cottrell, assisted by Rev. Lester G. Osborn. Internment was made in the Shiloh cemetery. H. L. C.

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IMPRISONED

To be a bird with a flashing wing,
Yet never again to fly;
Never to feel the rush of the earth
In a plunge from the cloudless sky;
Never to choose a feathered mate
And build a sheltered nest;
Always the hateful eyes of man—
No silence or peace or rest!

To be a deer with spreading horns—
With sharp round hoofs that never again
Shall brush the ferns and flowers aside
Or strike a spark in the pebbled glen.
Never to hide in protecting hills,
Nor gaze on the purple sage;
Never a tree for homesick eyes—
Only the bars of a cage!

The bright wings beat at the prison wall
And the feet pace a weary trail.
What do you think they are dreaming of
As they watch the stars grow pale?

Out with the fleet and the fortunate—
This is the hour when mate calls mate;
This is the time when the watchers wait;
This is the wild ones' tryst with fate;
But here it's only the bars they see.
What of the doe with suffering eyes?
What of the little one's hunger cries?
What of the soul that sickens and dies?
God gave them the freedom of earth and skies,
Yet never again to be free!

—Athelia T. Pearson,
In Our Dumb Animals.