

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.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., MARCH 30, 1942

No. 13

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.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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Per Year.....\$2.50
Terms of Subscription
Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.
Entered as second-class matter at Plainfield, N. J.

Vol. 132, No. 13

Established in 1844

Whole No. 4,974

EDITORIALS

ANOTHER "UPPER ROOM"

We were swiftly lowered from the seventh story of one of New York's lesser skyscrapers. But the flight down took us from an "upper room" experience where thirty-five people had sat and listened to a quiet but impressive address by Dr. Maud Royden of the Lond Guild, London, Eng. Thirty-five serious minded people listened with appreciative ears and hearts to this foremost English woman minister speak freely from her comprehensive knowledge of life and present situations. She was not speaking to be quoted by the press, either daily or religious, but out of her own heart to the hearts of friends, a privilege she obviously appreciated and enjoyed.

So, while we cannot quote her, we did receive an inspiration and will long carry in memory the influence of that hour. So memorable it was that the writer remarked to his pastor as they flashed by floor after floor—"Truly another 'upper room.'" Such, indeed, it seemed. There, far above the crowds hurrying hither and yon in New York's canyon-like streets—in the hush of an intent interest—we had again been in the Presence. Few thought of passing time as we thrilled to the insight, the faith, and other-selfness of the little lady from across the sea.

And then we were down in the fog-sodden streets where streamed the crowds intent on their own affairs and interests. Now the bright light of the upper room—and so soon the streets and people, so many of whom needed the comfort and assurance of the Presence we had just experienced. Subcon-

sciously, while we felt our way to the station and talked, we were thinking of the fellowship with Jesus in the "upper room," and of the mountain-top experience of the transfiguration, whence reluctantly the inner group accompanied their Lord to the valley and to a needy lad.

Truly, happy are all who in special uplifting conscious experience have fellowship with Jesus. But privileged and happy, too, are they who out of an "upper room" experience follow him onto the lower levels of human, needy, daily service. By the one we are prepared for the other.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

Eight pleasant days were spent at Daytona Beach and with communities near by where there are some special Sabbath interests. They were busy days, for Pastor Elizabeth F. Randolph had planned well to use as much of the secretary's time as possible. Contemplated fishing from the municipal pier, even, was a dream unrealized.

Deeply were we impressed with the magnificent work she has been doing here, never thinking of herself but always of the need and of the service she can render the Master in the interests of his kingdom. Rarely do we find one who gives so unreservedly of strength, body, mind, and heart. For twelve years Miss Randolph has labored in this field—in which time a beautiful church edifice has been erected without debt except a modest amount from the Memorial Board, which is being regularly liquidated. For many years the Daytona Church worshipped in private houses. Now a modest but beautiful house of God stands as a constant witness to the

Florida's Open Doors

Florida, it seems to the writer, is a needy and open field for the full gospel as preached by Seventh Day Baptists. Some, perhaps, go to Florida from other places and somewhat dissipate their Sabbath and other influence. But there are others, as indicated in our "Observations," who do otherwise. We were often greatly encouraged to find so many who through the Sabbath Recorder and other means keep in touch with denominational and home church interests. Daytona, as already indicated, is strongly letting its many lights shine.

At present there are at least three particular places where Sabbath interest has been awakened by our people at Daytona Beach. We spent two days with Pastor Randolph at or near Palatka and Carraway, calling in homes, and holding one service with a group gathered at the latter place. Here, in one of the homes a message was presented by the writer, and many thoughtful questions answered. Following the sermon, the pastor proceeded with the pertinent question, "What is our next step?" As a result of this conference she expects to visit this point the last Sabbath eve in March. At Palatka, ten miles away, a Mrs. Turner, a much interested and active recent Sabbath convert, plans to hold Bible studies each Sabbath afternoon in her own home, advertising the same, and inviting attendance of interested people, through the local newspaper. In each of these places there are several adults interested, among whom is one minister of good mind, of Southern Baptist faith, who already proclaims his belief in the seventh day Sabbath and, one understands, is keeping it. Brother E. A. Witter has held several meetings in the Carraway community, and both he and Brother T. J. Van Horn, as well as the pastor, have done considerable calling and visiting.

Many difficult conditions exist, but the people are intelligent and acquainted with the Bible. Evangelistic services are necessary, and if and when organization is effected, careful follow-up work must be done. Similar interest is found at Jacksonville, and a Seventh Day Baptist church in that city strongly urged. Recommendation has been made by the secretary to the Tract Board that it take up the matter of a joint work in Florida with the Missionary Board.

A vigorous young man with vision, courage, and consecration is needed. As Win-

labors and devotion of Seventh Day Baptists. A suitable bulletin board stands in front, the sacrificial gift of one of the active "retired" ministers. He would be one of the last to have his name mentioned. To this friendly place of worship now come not only the year-around-members, but every winter many from the North, and find a church home in whose interests they join with varied, useful activities.

Unchurched people and underprivileged children are being sought out by the pastor and in many ways helped by the church folk. Especially are the children being reached and taught the gospel of Jesus. Baptism with church membership has sometimes followed. In some cases these young people have affiliated with other churches, often being sought out for special services because of the training received in our church. While it is greatly to be regretted that they did not remain with us, we should rejoice that they received a training of real value from us, though used elsewhere in Christ's service.

One Sunday evening while we were there a group of outside children and their parents were invited into her home by Pastor Randolph, where the children played some games in the yard under the leadership of their Sabbath school teacher, Mrs. Carrie B. Church, and where later, after a lunch, parents and children joined in singing from memory many old familiar hymns, and afterward the writer told some stories, "spoke a piece," and preached a sermon.

Sabbath services are well attended, and a large adult Bible class has been enjoying the teaching of such men as the late President Boothe C. Davis, Dr. Edward Whitford, Dr. Esie F. Randolph, Elders T. J. Van Horn, Witter, and others. Mrs. Abbie B. Van Horn taught the class one Sabbath, as well as conducted one of the prayer meetings. Two sermons were preached by the secretary on the Sabbaths present—one a Sabbath sermon, the other on the theme "The Church: God's Outreach to the World." A forum on denominational work, with special interests of the Tract Board, was held; a Church Aid meeting at Lake Helen in the home of Brother Iseus F. Randolph attended; and a farewell social in the home of Dr. Josie Rogers enjoyed. These with activities elsewhere during the eight days filled the Daytona week fairly full.

ston Churchill recently said, It will take "blood, toil and tears." No half way measures or "hit-and-miss" efforts will avail. It must be as serious a proposition as sending missionaries to Jamaica or China. All three places, Palatka, Carraway, Jacksonville, are in north Florida, within easy distance of each other and from Daytona Beach.

ITEMS OF INTEREST

Mail service between the United States and China seems at present to be suspended. Records, for some time, addressed to our people in China, have been returned by postal authorities marked, "Passed by Censor," and over this stamped in large letters, "Returned to Sender; Service Suspended." This is as much as we know about it.

Bulletins from the Battle Creek Church indicate an attendance of one hundred fifty or more, with acceptance of Christ by public confession of two and three in recent Sabbath services.

A recent Alfred Sun announces that Pastor Everett T. Harris is to assist Pastor Orville W. Babcock at Salemville, Pa., in a ten-day Preaching Mission. From the same source we learn that Rev. Emmett H. Bottoms has resigned the pastorate of the Nile, N. Y., Church and has accepted a call to the church at Leonardsville.

In an address in Washington, one of Kansas' representatives in Congress offers a very pertinent suggestion on rationing liquor. We publish a few paragraphs:

I am glad to observe that a move is being made by the government to convert some of the industries engaged in the manufacture of liquor to making war materials. Why not go a step further and use the distilled liquor on hand and convert it into products for munition purposes?

Why not quit making alcoholic liquor, at least, for the duration of the war? I just can't imagine anyone who claims to be a patriotic citizen who would feel he should complain if we cut out the use of alcoholic beverages during the war period, at least. If food should be rationed, then why not ration liquor by eliminating it? Wars are not won in beer parlors and cocktail lounges. . . .

We are engaged in the most terrific combat at arms the world has ever known—at a time when men of physical fitness and mental alertness are required as never before, and yet, we permit liquor and its products to be used and sold in increasing quantities right in the vicinity of our training camps!

Rev. H. D. Hargis and Rev. Leon M. Maltby are beginning an intensive evangelistic campaign in Adrian, Mich., March 29, with meetings advertized every night at 7.30. The Adrian Sabbath school has raised the money and is sponsoring the campaign. Quoting Pastor Maltby of White Cloud: "For so few people they (Adrian Sabbath school) are doing great things and putting a lot of money into advertising. Few organized churches would do half what they are doing. It makes us feel humble and unworthy."

Recently there came to our desk a copy of "Tales from the North," written by Rev. James McGeachy, the last number of a series of "Tales." From the profit of its sales, the Evangelical Sabbatarian Mission has sent ten pounds, sterling, to British Guiana, and four pounds, sterling, to Nyasaland for the windows of the new building pictured some time ago in the Sabbath Recorder.

The work of Millyard Church continues, the pastor doing some pastoral visiting; a "Brother in Leeds, J. W. Primrose, has applied for church membership, and has been accepted." Most of the members are still scattered from London, "but lately we had Sister Richardson at the services for three Sabbaths, but she has returned again to Somerset."

Pastor Timothy Teka Chapita of Nyasaland writes the corresponding secretary of the Tract Board of three pastors of other Sabbath-keeping groups who have asked and received fellowship with our Seventh Day Baptist churches in that land. On his request a small shipment of tracts has been sent for their use. The letter from Pastor Chapita was dated May 24, 1941, and had been sent in care of Rev. James McGeachy of London.

FEDERAL COUNCIL RESOLUTIONS

Action as taken by the Executive Committee

New York.—The Executive Committee of the Federal Council of Churches in its meeting March 14, underscored a growing concern among church people over the country regarding vice and liquor conditions near training camps, and voted a resolution urging that everything possible be done to protect men in the armed forces.

At the same time, members of the committee in discussing the problem expressed

appreciation for the many effective steps already taken by agencies of the Federal government in cleaning up vice conditions.

Text of the resolution follows:

Whereas the Biennial Meeting of the Federal Council of the Churches of Christ in America, held in Atlantic City, N. J., in December, 1940, adopted the following resolution:

"Whereas the National Selective Service Act, now in operation, will call up millions of young men for training in military camps and naval stations; and

"Whereas, during the World War the Selective Service Act of 1917 set up effective procedures on the part of our government for protecting the young men in the national service from being exploited by the liquor traffic and by commercialized vice, prohibiting the sale of intoxicants to any man in the uniform of the Army or the Navy of the United States, and throwing a zone of ten miles around the training camps as a protection against organized vice; be it

Resolved, That we call upon the President of the United States and upon the Secretaries of War and of the Navy to take such action as will secure the fullest possible moral and health protection for our soldiers and sailors."

Resolved, That the Executive Committee of the Federal Council of the Churches of Christ in America reiterates the action taken by the Federal Council in December, 1940, as indicated above, and hereby calls upon the President and the Congress of the United States to take such action as will give to our armed forces protection from the liquor and commercialized vice traffics in order that the physical and moral welfare of our armed forces may be safeguarded and national defense be promoted.

Resolved, That a committee be appointed to present this action to the Military Affairs Committees of the House and of the Senate of the United States and advocate prompt protective action.

Resolved, That a copy of this action be given to the press with the request that it be published as adopted, throughout the country.

Resolved, That communities adjacent to army camps and naval bases and the churches throughout the country be urged to co-operate in securing necessary measures and in making them effective.

The Federal Council's Executive Committee also discussed plans for following groups of Japanese being evacuated from west coast areas with the ministry of the churches. This would involve extensive changes in the work of Japanese Christian churches already in operation.

In addition the committee voted a resolution which appealed:

To the pastors of Protestant churches throughout those areas in the West not affected by the present evacuation order, to discover through their congregations whether employment can be pro-

vided on farms and in homes and in other occupations for American citizens of Japanese ancestry who by government order are being removed from designated areas along the Pacific Coast; it being understood that the churches in areas now being evacuated will undertake to interview and recommend suitable persons for such positions as may be opened.

In a third action having to do with wartime problems, the Executive Committee authorized the establishment of a Commission to Study Democracy in Racial and Cultural Relations in America. The importance of such a study on how to make democracy work better was emphasized in the Federal Council's recent wartime statement which declared: "We are resolved to defend (our priceless national heritage of freedom and democratic ideals) from the menace of rival systems from without and from the degradation of abuse or neglect from within."

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.

UNCONCERNED

So far as the record shows, the great trouble with the elder brother in the Parable of the Prodigal was that he did not care for his brother who was wandering. Had he been concerned over his brother's condition, he would have rejoiced with the father when the brother returned. He represents a great many people. They are concerned about no one except themselves.

There are others who are concerned about many affairs, but not about the most important things of life. This was the trouble with Martha. Her great anxiety was regarding preparing something to eat for her guest. "And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful."

This indifference to the all-important things should be guarded against, for unless it is, it will ruin all. Here lies the great trouble regarding the higher life, the church, and missions. Many people are unconcerned about these things; and others, like Martha, are careful and troubled about many things, but put them ahead of the soul, the church, and missions. We ought not to be satisfied with

the second best in life. We ought to put first things first; and if we do, we will build noble character, strengthen the church, and extend Christ's kingdom.

W. L. B.

WAR AND SEVENTH DAY BAPTIST FOREIGN MISSIONS

By Rev. Harold R. Crandall
(President of the Seventh Day Baptist
Missionary Society)

Seventh Day Baptists, by doctrine, by tradition, and by practice are a missionary people. Some years past, more than fifty per cent of the Denominational Budget was assigned to the work of the Missionary Society. At the present time about forty-three per cent is designated for the society. A generous portion of this is devoted to foreign missions. Gifts for denominational work are slightly on the increase, but there is need of greater increase—even to meet current bills.

Now conditions brought about by the war have raised serious questions in the minds of many in regard to our work in foreign lands. Some are asking whether such work is really not at an end. They are suggesting that we should devote a larger portion to local church work and home missions. All are feeling the numerous calls outside religious work.

None can be blamed for raising questions. In fact, it is an indication of serious thought. The war has brought changes in foreign missions in the past few years and the entry of our own country into the war has affected them more yet. But the work has not stopped. Our missionaries are still on the field. In China they are carrying on under restricted freedom and great difficulties.

Our budget has been cut from year to year until there is imperative need of every dollar, and receipts are so slow that payments of salaries have been two months, and more, overdue. It is now impossible to send money to our workers in China. We shall need to hold in trust every bit of salary due until such time as it may be transmitted. We must have some funds in reserve against their desperate needs when conditions clear up. There are bound to be unforeseen emergencies which must be met. Living costs have risen everywhere. Travel costs heavily.

Without detracting from the urgent needs of other denominational agencies, consider the need now of every dollar that is being made available to the Missionary Society

through your giving. All moneys are being used to meet real needs and solemn obligations. More than this, Seventh Day Baptists should now begin to build up reserves for immediate use when peace comes. Accumulated obligations must be met. Urgent needs for replacements and repairs must not be delayed while people are being informed of the call for extra funds.

Not one church should reduce its giving to missionary work. In the end not only would this work suffer, but all our work would suffer. We cannot do less. It is the time to do more. We are urged to do more and more and to sacrifice more and more to win the war. Only as the cause of Christ advances can the peace and welfare of mankind be insured. God is not unmindful of nor indifferent to all that is happening in the world today. He is preparing opportunity for the gospel to be proclaimed. He has commissioned his Church to preach his gospel. There is desperate need and will continue to be. Consecrate your life now to live for him as you never have done before. Vow now to give "as you are able" to the spread of his gospel.

PERSONAL RELIGION AND MISSIONS

By Pastor Earl Cruzan, Boulder, Colo.

The religion into which Jesus came was still to a large extent a national religion. Jehovah was considered the God of the Jewish nation, and to some of its leaders eternal life existed only in the life of the nation itself. This group repudiated the resurrection of the dead. Others among the leaders had grasped some of the significance of a personal religion in that they recognized personal immortality.

Jesus came proclaiming a personal religion, as had never a personal religion been taught before. Jesus was not so much concerned with the nation—his concern was that of the individual. He came and he taught individuals. He ministered to the needs of individuals, both spiritually and physically. He taught us that God has time for each individual—that he will listen to our prayers and consider our needs. He made our relationship to God a personal thing, each one responsible to God for his conduct and his life. A unique feature of Christianity is its emphasis upon individuals and individual needs.

But having a personal religion also makes us personally responsible for spreading the truth which is ours, to others. Each one of

us is responsible for spreading the Christian truth. It has been said that the Christian religion is a missionary religion. And it has been and is. It must be if it is to live. The first followers of Christ were sent forth to spread the good news of Christ's gospel. Those who heard the gospel as told by these men went forth to tell it to their friends and neighbors. Everyone was a missionary for Christ, as he brought this message to others.

At one time America was considered territory for missionary effort—missionaries were sent from England, Holland, Spain, France, and other countries, both to the Indians and to the colonists. During the great westward movement in this country, many churches in the East sent missionaries into the western territories.

In the early 1800's, beginning with William Carey in India, there was a great interest awakened in foreign missions. Up to this time they had been largely neglected. Then all denominations began to organize foreign missionary societies. This effort has continued to the present day until Christianity, or, at least news of Christianity, has penetrated nearly every country. And we have come to think of missions largely in terms of foreign missions and the paid missionaries which we have sent to these foreign fields. They are doing a noble work and they should be supported. They are a vital part of Christianity.

When we have thought of home missions, our thoughts have turned largely to weak churches which are unable to support a pastor, or small groups interested in our denomination. This also is an important field of work, which many times has been neglected for lack of funds to carry on the work and a lack of men to send into these fields.

But there is one great phase of Christian missionary work which has been greatly neglected, but it has not been neglected for lack of finances. It is that part which is most vitally related to the personal religion of Christ. It has been the failure of each and every individual who has accepted Christ to take upon Himself the responsibility of telling his message to those about Him.

In our latest religious census we are faced by the appalling facts that approximately fifty per cent of our population is not even connected with church organizations. Not nearly all of the remaining fifty per cent is Christian. Are we who have spent our zeal in sending missionaries to foreign countries

going to come to the place where it will be necessary for us to depend upon these countries to send missionaries to Christianize America?

It need not be necessary if we awaken to the fact that the religion of Christ is a personal religion, if we realize that we are responsible for bringing the message of Christ to others. It is a personal responsibility and that personal responsibility has been neglected. We have been content to do our mission work through men supported by our denomination. We should support that work, as they can do more in certain fields of work than we could do as individuals, but at the same time, too often we have slighted our work at home. One of the greatest factors contributing toward religious indifference in America today has been the reluctance to talk about the value of religion to our neighbors.

We need not wait to work for Christ through the church; although we should work with and through the church whenever possible. Whenever and wherever we can find opportunity to do the work of Christ, we should do it in his name. If we make use of these opportunities, we will become personal missionaries of his. Those about us who have been indifferent to Christianity will recognize the power which comes from living a Christian life.

Jesus said, "Go ye into all the world and preach the gospel to every creature." He also said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8. These words were spoken largely to the same groups. Not all of these men went to all of these places. Some worked at home in Jerusalem, some went to other places. These words are spoken to us as well, to each and every Christian. We join with others to send men and women to the uttermost parts of the earth to witness for Christ, but we must not forget to witness for him at home. We must be missionaries for him wherever we may live.

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.

DAILY MEDITATIONS

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

Prayer Thoughts for April

Sunday, April 5

Our Days

Day unto day uttereth speech, and night unto night sheweth knowledge. Psalm 19: 2.

Look to this day!

For it is life, the very life of life.

In its brief course lie all the verities and realities of your existence:

The bliss of growth;

The glory of action; the splendor of beauty.

For yesterday is but a dream, and tomorrow is only a vision;

But today, well lived, makes every yesterday

A dream of happiness, and every tomorrow a vision of hope.

Look well, therefore, to this day!

Such is the salutation of the dawn!

—The Sanskrit.

"Today is given us that in it we may plan

Our very best of thought, of work, of play.

God holds all the tomorrows,

But he gives us today."

Monday, April 6

Choice

See, I have set before thee this day life and good, and death and evil. Deuteronomy 30: 15.

Life? and worth living?

Yes, with each part of us,

Hurt of us, help of us, hope of us, heart of us,

Life is worth living.

Ah, with the whole of us,

Will of us, brain of us, senses and soul of us,

Is life worth living?

Aye! With the best of us, heights of us, depths of us,

Life is a test of us.

—C. R. Robinson.

That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life and the length of thy days.

Deuteronomy 30: 20, a, b.

Tuesday, April 7

Life

For what is your life? It is even a vapor, that appeareth for a little time, then vanisheth away. James 4: 14b.

"Am I in the world for what I can get out of it, or for what I can put into it?"

"Does the world owe me a living, or do I owe the world a life?"

"Do I think of my life as a career, or as a mission?"

Experience and expression are the two sides of a Christian life, and one cannot exist without the other.

—Jones.

Wednesday, April 8

The Christian Life

For I know whom I have believed.

2 Timothy 1: 12.

There is a contrast between knowing a person, or knowing about him. This thought is nicely expressed by the man who said, "I knew the 23rd Psalm, but he knew the Shepherd."

I know whom I believed. The questions rise, The problems are not few—but I have seen The vision transcending all surmise— A love that plans, a strength on which I lean; My Master rules, for faith has told me so. I know him whom I have believed, I know.

—Laura RoeMills.

From the mountain heights you may see

Pictures of sublimity.

But to know God, you must have trod

The valley of humility.

—Kleiser.

(John 17: 3)

Thursday, April 9

My Call

And I will bless thee and make thy name great; and thou shalt be a blessing.

Genesis 12: 2b.

"The Christ touch is upon you;

Then live to bless!

Like him bring help and healing

To all distress.

This day is meant for service—

Each life's a call.

Just do your part; be faithful

And good to all."

"To each of us will come a call some day—

A call to something that will thrill our hearts

And bid us leave old ways, and go forth in

newness of life.

Let us not pass it by."

Friday, April 10

Preparation

Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me.

Matthew 11: 28, 29a.

"Come—Learn!

So said my Lord to me!

And long I tarried in his school—

That I his truth might see.

"Go—Teach!

Again his word came swift,
And I awoke from dreams to deeds,
To tell men of his gift.

"Learn—Teach!

The cycle endless!
The more I learn, the more I teach—
The glory ever his."

Go ye therefore and teach all nations.

Matthew 28: 19a.

Sabbath, April 11

Service

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mark 10: 45.

"If I have strength, I owe the service of the strong.

If melody I have, I owe the world a song.

And if my torch can light the dark of any night,
Then I must pay the debt I owe with living light."

"Christian service should be considered as a call to adventurous living."

"Keep your ships in service—worship—friendship—stewardship."

"No one is useless in the world who lightens the burden of it for someone else."

SABBATH SCHOOL LESSON

FOR APRIL 11, 1942

The Mission of the Seventy (Perean Ministry).
Scripture—Luke 10: 1-24.

Golden Text—Luke 10: 2.

WOMAN'S WORK

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

MINUTES OF WOMEN'S BOARD MEETING

The Board of Directors of the Women's Society of the Seventh Day Baptist Denomination met in regular session in the Mrs. G. H. Trainer Sabbath School Room with the following members present: Mrs. E. F. Loofboro, Mrs. O. B. Bond, Mrs. Edward Davis, Miss Lotta Bond, Mrs. J. L. Skaggs, Mrs. Okey W. Davis, Mrs. Ross Seager, Miss Evelyn Ring, and Miss Greta Randolph.

Mrs. Loofboro read Psalm 100; prayers were offered around the circle.

Minutes of the last meeting were read and approved.

Mrs. Ross Seager read the treasurer's report, showing a balance of \$772.14. This re-

port was accepted and placed on record.

Voted that we send \$12, our annual contribution, to the Foreign Missions Conference.

Miss Evelyn Ring read the report of the Christian Culture Committee. This report was accepted and placed on record; the bills were ordered paid.

Board of Directors:

Your Christian Culture committee reports having sent approximately 4,200 copies of the Prayer of St. Francis of Assisi to every Woman's Society in the denomination and to Jamaica. Accompanying each packet of the peace prayer cards was a letter from the Christian Culture Committee with suggestions for the use of the cards by the women.

The cost of the cards to the Recorder Press was \$24.90. Envelopes for mailing were purchased for \$1.65, and the postage amounted to \$2.35, making a total cost of \$28.90.

The bill for the mimeographing of the letters has not, as yet been presented.

Respectfully submitted,

Evelyn E. Ring.

Mrs. J. L. Skaggs gave a report of the Committee on a Just and Durable Peace. This report was accepted as a report of progress. (For report see Recorder, March 16, 1942, pages 168-170.)

A letter was read from Dr. Jesse Bader.

Voted that the president and corresponding secretary confer with the president of Conference concerning the Conference program.

Letters were received from Mrs. H. L. Polan, Mrs. J. W. Crofoot, Marie Severance, and Rev. W. L. Burdick.

Mrs. J. L. Skaggs reported for the Ways and Means Committee. This report was discussed at length and the committee given instruction for continuance of their work.

These minutes were read and approved.

Voted to adjourn to meet at the call of the president.

Mrs. E. F. Loofboro,

Président,

Greta Randolph,

Secretary.

Salem, W. Va.,
March 8, 1942.

WORSHIP PROGRAM

(Prepared by Mrs. Jonathan B. Davis, Marlboro, N. J.)

Song—"Faith Is the Victory"

Scripture—Mark 10: 21; 1 John 5: 4;
Mark 8: 35; Luke 26: 1-9; John 12: 32.

"Take up thy cross, and follow me."

"And this is the victory that overcometh the world, even our faith."

"For whosoever shall lose his life . . . shall save it."

"He is not here, but is risen."

"And I, if I be lifted up from the earth, will draw all men unto me."

They placed Jesus on the cross; he gave his life, was placed in the tomb, and rose again to immortality.

A long story in a few words, but how vital with life, love, death, and victory.

How vital with assurance that through faith we also may have immortality.

In these trying times they are more than mere words. Without their assurance we might flounder in darkness and be lost. Faith can turn our crosses to victory.

Thro' the land the call is sounding,
And it comes to age and youth;
'Tis a summons to the conflict,
In the cause of right and truth:
To the standard of our Captain,
Lo, there comes a faithful few;
But the victory, my brother,
May depend on you.

—George O. Webster.

Prayer—One of the members.

Song—"He will hold me fast."

A TRIBUTE

(Through fault in mail delivery, not received at Recorder office till in March.—Editor.)

In the passing of Mrs. Delia Decker the Ladies' Benevolent Society of the Verona, N. Y., Seventh Day Baptist Church has lost a faithful and devoted member, one who was deeply interested in all of its activities and never too busy to help in time of need. She was a loyal member of the Verona Church and for several years a teacher in the Sabbath school. Possessing a generous nature, she often denied herself some of the comforts of life that she might give more to the cause she loved. She was often seriously ill and in deep sorrow, having lost her husband and six of her children. In her many dark hours she did not lose her faith, but was comforted by the thought that her loved ones were safe in the care of her heavenly Father whom she loved and served.

Mrs. Ida Thayer,
Mrs. Flora Davis,
Committee.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

YOUTH COUNCIL

On the week-end of February 21, 1942, a large number of young people from all over New York State met in Syracuse, N. Y., for the annual conference of the New York State Youth Council. This organization has been in existence for many years. Its annual conferences have long been a source of information, inspiration, and wider fellowship to the young people who attend. Under the leadership of Mr. Hildebrande of Alfred, the Alfred young people have many times taken advantage of the opportunity these meetings offer. This year three girls, Misses Enid Wilcox, Doris Jones, and Thelma Gardner, attended. Two weeks later, the girls gave their reports in the Alfred Church service which was conducted by the intermediate Sabbath school department. These reports discussed the key talks of the conference, given by Chaplain Genne of Alfred University, and the proceedings of various discussion groups. They will appear in this and the following Recorders.

V. W. S.

PREPARING FOR HOME AND MARRIAGE

By Enid Wilcox

Our first thought was to get acquainted with our leader, Doctor Dahlberg, who was a substitute for Doctor Wood who came to our group Sabbath morning. Upon starting our discussion we decided that marriage should be given a great deal of thought. Many people jump into marriage with the idea that everything will work out afterward. Many couples do not give a thought to having money on hand when married nor whether their income is large enough to live on.

Many times the wife, if she has a job, likes to keep earning so as to help pay for the furniture and things about the home. This is all right if the husband is not bringing in an income which will handle the bills. Too many times the wife is not willing to quit her job after a year or so. She is not willing to settle down and give her husband a family and really make a home. This is why some of the divorces take place.

After marriage some couples have a hard time adjusting themselves to each other's standards, and so it is wise for a rich girl to

marry a rich man. If a poor girl married a rich man she would hardly know how to make use of money as he would want her to. She would be apt to provide poor food and skimp on what she bought. Of course if she is accustomed to getting along on a small income, she can save while the going is good. Then in harder times she has something put aside which can be used. Many times, one who has been accustomed to having luxury and all the trimmings cannot adjust himself to lower standards.

When building a home there must be co-operation between parents and also between parents and children. The parents should be good examples for the children. They should discuss part of the problems of the home with them and let them give their points of view. Of course it is for the father and mother to do for their children what they think is right, but they should not have to tell them everything. Give them a few things to decide for themselves so that they can make a better go of their lives when they are on their own.

One should begin with his or her problems in the home before he undertakes the problems of marrying. Many girls and boys do not get along with their own fathers, mothers, brothers, and sisters. If they cannot get along in their home, can they get along with a home of their own? In some cases, yes, but many times, no.

In order to build a good home the parents have to have a certain amount of similar opinions. If the husband thinks it is right to smoke and the wife thinks not, then the children are going to be involved in conflict, because the husband is going to let them smoke and the wife will do her best to keep the smoking out. There are many more such problems. These problems might have been solved before marriage if only the parents had discussed the thought of home more thoroughly.

The boy and girl should have somewhat the same social attractions. In some cases a family gets along when social entertainment is far spread, but in most cases the family is nearer together if social attractions are somewhat the same.

In the thought of marriage, the girl should consider her husband's folks and relations; also the husband, the wife's. If it is necessary that the young married couple have in-laws living with them, they should not give the in-laws any more attention than in-laws on the

other side. In other words treat all alike, then there should be no hard feelings.

No one should be afraid to go more than half way. If the wife does something good, the husband should try to do just as well and maybe a little better, but do not go out of your way to do so.

Many girls think about an ideal husband or the boys think about an ideal wife. In many cases the ideal sought is found. They will not marry the first girl or fellow they meet but will continue hunting for this ideal.

This quotation is the definition of marriage which was given to us by Doctor Dahlberg on Friday night: "Marriage is as much a matter of being the right person, as of finding the right person." Doctor Wood also quoted this statement.

Rev. Mr. Genne, our main speaker at the Youth Conference, gave us three talks, Friday evening he gave, "Our Opportunity"; Sabbath morning, "Our Offensive"; and Sunday afternoon, "Our Obligation."

Our opportunity is to imagine the past and also the difficult tasks which lie ahead of us—to determine for ourselves what we want and think and what we should say and do. We should use Jesus as our example. He died on the cross for us. We should spread the gospel story and make our lives as much Christian as possible. We should make our imaginations outlive, outthink and outdream those who worked before us and also those who are working with us and against us at this time.

We must take the problems of today, imagine and debate over them, and not lay them aside for future use. These problems are problems of today; tomorrow we will have more and different problems—problems which are even more difficult than when solved at once.

Today is a day for all to bring their lives nearer together and to build a more Christian group life. We need to pray as we never have prayed—to pray for the people who are doing wrong as well as for the people who are doing right. We should also pray for those who are doing their best.

When you are disobeying the rules or laws of the town, city, or even the state, just apply your imagination and think of yourself doing a good deed for your community. Then change yourself and do this good deed by being a Christian.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am a new correspondent for the Children's Page. I am eight years old and in the third grade.

I am just recovering from the measles and am not back to school yet.

I have a little sister, Sylvia Carolyn; she will be three years old July first.

Sister and I have a little black lamb; we call him "Niggy." I have a little kitty, too, named Twinkle. He is so pretty.

I'll have to say "Good-by."

Love,

Dortha Jane Bond.

Jane Lew, W. Va.,
March 18, 1942.

Dear Dortha:

I am always delighted to gain new correspondents for the Children's Page, and the name of a West Virginia Bond is of course a recommendation in itself. Welcome to our band of Recorder children.

Measles seem to be quite in style this winter, as every day or two I hear of someone who has them. Not a very nice style are they? I hope you will soon be all over them.

I am glad you have two such nice pets. We are missing our kitty, Skeezics, whom we had had for nearly fifteen years. This week-end we are enjoying a cute little black dog which belongs to little Joyce, for Joyce and Gretchen and their mother and daddy came home with us after church yesterday to stay until Monday morning, and of course Blackie had to come too.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

In front of me is the last Recorder and as I read your page I learn of the passing of Skeezics. It makes me think of the time when I was married in 1881, and my wife had a kitten that I had to take with her. He lived with us until he was about fifteen years old. There were three children that he had to help bring up. When he died my wife and the three children buried him in the doorway under a cherry tree and they sang a hymn over his grave. The mother is gone but the three other mourners are living.

At our fellowship dinner on Sabbath evening, Richard Baker expressed to us the thought that we should not give up, but keep reaching for our goal. He gave us an example of a car which was slowly falling apart. The further the car went, the more run down it became. When the car finally fell apart, the driver went on to his destination. This is the way we should do. Keep going in spite of the falling world, we'll get there some way.

Mr. Baker left with us four people as examples who are really doing their best in this broken world. People who are really living and working to save all. They are taking the bitter with the sweet and doing all they can.

1. A Chinese. "Come what may, it is good to be here."

2. A nurse. "We are proceeding to our destination."

3. A young American. "Even in the midst of every night, I am going to live in a Christian world if I must make it myself. Let's do something about it."

4. A medical student. "This is my work to do."

I think it isn't only the young Americans who need to build and make this a Christian world, but the old folks should help.

DID CHRIST RISE ON SUNDAY?

By Rev. Lester G. Osborn

According to common belief, Christ's resurrection was early Sunday morning. But was it? Let us turn to the Bible and see.

Read carefully the resurrection accounts—Matthew 28: 1-6; Mark 16: 1-6; Luke 24: 1-6; John 20: 1-8. Just note these phrases: "They saw that the stone was rolled away." "They found not the body of Jesus." Mary Magdalene reported, "They have taken away the Lord." There was nothing in the tomb except the empty grave clothes, and angels who explained saying, "Why seek ye the living among the dead? . . . he is not here for he is risen."

None of the accounts describes the resurrection, only the discovery of the empty tomb. At every visit *he was gone!* He had already risen. And that not only early on Sunday morning, but also "in the end of the Sabbath," which is, literally, "late on the Sabbath day."

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

Hoping your good letters will keep coming in week by week, I remain,

Yours sincerely,
Mizpah S. Greene.

RELIGIOUS EDUCATION

Chicago, March 23.—Taking religion "out where people live" will be the theme of a series of one hundred thirty one-day conventions during April and May, according to an announcement here today by Harry C. Munro, director of the United Christian Education Advance and staff member of the International Council of Religious Education.

This is the first "local area" step in the far-reaching Advance, launched in Chicago in February and intended to make religious instruction available to some seventeen million school age children and some forty-three million other Americans now "unchurched."

The success of the Advance, Mr. Munro said here today, depends on the degree of cooperation offered by local churches, laymen, and community leaders.

"We can make the United States a Christian democracy only by giving an opportunity to all Americans to learn the basic teachings of Christ," he declared. "Such a re-girding of our spiritual foundations can come only in a movement upward from the smallest social unit.

"When all of our people apply Christian teachings to every day family life, the foundations of democracy can be considered fundamentally sound.

"When that is a fact, community life, state life, and national life will be based on the Golden Rule and on the patterns set for us by Christ.

"Our goal is one hundred per cent. Granted, we probably cannot now attain such perfection, but we do intend to make religious instruction available in every nook and corner of our land."

"If a thing is right, say so. If it is wrong, say so. Have done with pleasantries, concealments, equivocations. Only have a little humility and consider whether you yourself are right or only partly right or not at all right."

I spent my eighty-fifth birthday, February fifteenth, with the oldest of them, Ralph, and at the table was his son Ivan, Ivan's son Tommie, and I—four generations of Comstocks.

I have another son who was one of the mourners at the cat funeral, Ned. He is a grandfather now and his grandson has two grandmothers, two grandfathers, and two great-grandfathers.

E. D. Comstock.

Oak Park, Ill.,

March 17, 1942.

Dear Mr. Comstock:

I remember a cat which belonged to some cousins of mine when we were children. Her name was "Old Spot," and her colors were yellow and black and white, what would be called a calico cat. If I remember correctly she lived to be about seventeen years old. We children mourned her when she died and buried her on the lawn under a large oak tree. When my brother and I returned from Old Spot's funeral we immediately started an animal cemetery of our own and for a number of years we buried many a dead cat, chicken, and bird with solemn ceremony. We would even have tried to bury a good sized calf had not our father objected.

I was glad to hear from you again; in fact am always glad to receive your letters. I also greatly appreciate your getting some of your grandchildren to write to me several years ago. I still have the photo of three of your grandchildren mounted on one horse. I have only two grandchildren, but am as proud of them as a friend of mine is of hers, but she is blessed with an even dozen. How many have you?

Sincerely yours,
Mizpah S. Greene.

Dear Recorder Children:

I will close our page today with a beautiful little prayer which I hope you will all commit to memory.

"For food and clothes and sleeping beds,
We bow our grateful little heads;
For love and lessons and for play,
We fold our hands our thanks to say;
For sun and wind and sea and sky
We sing thy praise, dear God on high.
Give us we pray thy spirit, too,
Living in all we say or do,
So that our work like thine may be
Beautiful eternally."

OUR PULPIT

GOD'S LAW AND CHRISTIAN LIVING

Rev. Lester G. Osborn, Shiloh, N. J.

"God's manifold law, the expression of his will for men on this earth, is marvelously, yet simply, summed up in the Ten Words of the two tables of the law given at Sinai."

"The giving of the law on the mountain in Galilee may be compared with the earlier giving on Mountain Sinai. The later one in no way abrogated the earlier. The Lord Jesus was the ultimate law-giver in both cases. He expounded the older law. He extended and intensified its meaning. But he did not do away with it."

"In every dispensation right is right and wrong is wrong, and the greatly increased light of the Christian revelation does not invalidate anything of a moral or spiritual character made known in past ages. Under the law there were certain things which were commanded because they were right. Others were right because they were commanded. So, while believers today are not under law, either as a means of justification or as a rule of law, but are justified by grace and are called upon to walk in grace, this does not give liberty to ignore what God made known in past ages, as though all had not been superseded by Christianity. Rather, Christianity takes up and embodies in itself all that was spiritual in every era. . . . No dispensational change can transform sin into holiness, or righteousness into unrighteousness."

"To know God is to love God. The commandments were given that men might know Jehovah God, the God of love and the God of holiness. To love God is to obey him. God's law is the expression of God's love. The fearful thunders and fire and shaking of Sinai, . . . were to reveal the greatness and glory of God that they might truly fear and reverence him. Everything about the giving of the law was an expression of God's yearning, tender love, and a seeking to draw out the love of his people (Deut. 7: 6-9). All the law is to the end that men might live, and to love God is truly to live."

"There could be no gospel without the law." Doctor Machen of Princeton made a statement recently bringing out a truth often overlooked. Said he, "The trouble with preaching today, which we are told does not attract people, is not because we are not preaching the gospel, but because we are not

preaching the law of God. Moody never made the mistake of beginning by preaching the gospel. He always began by preaching the law. . . . Until men are convicted of sin, they see no reason why they should need a Savior. There is no need of any gospel unless there is law. . . . Old-time preaching burned the law deep into men's souls. . . . The apostles on and after the day of Pentecost did it. . . . Let us be faithful today in giving God's message concerning his eternal and inexorable law."

"Paul's argument against the law was aimed at this rabbinical code; and at the continuance of the ceremonial law which Christ's redemptive work had cancelled; and also at the attempt of the Judaizers to make their national covenant rite of circumcision a law to the Galatian converts. . . . His Father's law, which had been made void, Christ fulfilled, magnified, and made honorable. Did he repeal it? Never!"

"Paul sums up the whole obligation in one word: 'Love is the fulfilling of the law' (Rom. 13: 20). The thirteenth of First Corinthians tells us how love behaves itself. So also do the Ten Commandments, especially when interpreted in their spiritual meaning. But we have no power to behave ourselves that way. So the law condemns us. But (Oh, glorious 'but') Christ has redeemed us from the curse of the law; his righteousness is made over to us . . . in proportion as we walk by the power of the Spirit, the righteous requirements of God's law are fulfilled in us (Rom. 8: 4)."

"Grace does not release men from living according to God's standards, but rather makes such living possible. In the Old Testament, God's plan of salvation was by grace through faith. In the New Testament, the ethical standards of God's eternal laws are still the standards of life. . . ."

"Grace does not excuse us from holiness. Grace gives us holiness. . . . By a strange, almost unbelievable perversion of truth and the gospel, God's children are sometimes deceived into supposing that, because salvation is all of grace and not at all because of their good works, therefore they need not keep God's holy law! The wonder of salvation is that the saved ones, alone among human beings on earth, have been given a new, divine, all-sufficient power to keep God's holy law. The strange deception and heresy appeared, evidently, as soon as God's grace was re-

vealed. Paul had to deal with it, and he did so with superbly intolerant righteousness, and glorious finality in the sixth, seventh, and eighth chapters of Romans. 'Shall we continue in sin that grace may abound? God forbid!' Failure to keep God's spiritual law is sin, and 'sin shall not have dominion over you; for ye are not under the law, but under grace.' Before we were saved we could not help sinning for we were in bondage to the law of sin and death. Now, under grace, 'the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.' "

"The glorious condition of being free from the law 'rather than giving license to sin gives liberation from sin.' We never could be saved by keeping the law, because, while unsaved, we are utterly unable to keep the law. Sin is law-breaking; and 'the wages of sin is death'; therefore, we should all have to die but for the fact that Christ died for us, receiving the death wages that we deserve. When, by faith alone, we accept his sacrifice, we are then free from both the penalty and the power of sin. We are saved, not because we have kept the law, but in order to keep the law."

"Obedience means obedience to God's law, or God's will, or God's word. This is the same in all ages. Men always and everywhere are obligated, to keep God's law. Sin is 'lawlessness,' that is, anything contrary to God's law. But never in the slightest degree are men to keep God's law as a means to salvation, or as a help to salvation. Under law (in that sense of the word) God says, 'Obey me, and I will be your God.' Under grace God says, 'I will be your God, and ye shall obey me' (Heb. 10: 16). The penalty of the broken law has been paid, and when we accept Christ we are justified, and we are born of the Spirit, and the law of God is written in our hearts. By the power of the Spirit we are now enabled to obey (Rom. 8: 4).

"1. *The law* convicts of sin, condemns, sets forth God's standard.

"2. *Christ* keeps the law, pays the penalty for the broken law, rises to give resurrection life.

"3. *The Holy Spirit* gives life, sheds abroad in the believer's heart the love of Christ, enabling him to keep the law (Rom. 8: 4; 13: 10)."

Not one of the above quotations is from the pen of a Sabbath keeper. Every word above was written by men who are bitter opponents of the Sabbath of the Decalogue. All these were clipped from the Sunday School Times, and are the opinions of Trumbull, Ironside, McQuilkin, Howden, and others, all of whom have written in the same periodical against the observance of the seventh day.

These are all godly men, men of great influence, and mightily used of the Lord in winning souls and leading men to victorious living through Christ. How can one doubt their sincerity? And yet! when they write against the Sabbath, their great plea is "we are not under the law, but under grace, we do not need to keep the fourth commandment." They unsay what they have said above! They are guilty of the most glaring inconsistency. Why? If these statements are true of the Decalogue, they are true of the Sabbath commandment, for it is one of those Ten Commandments written on tables of stone by the finger of God. By what twist of logic can these statements be reversed in speaking of the fourth commandment? Frankly, it is beyond us!

Do these men not believe God's Word, which says in James 2: 10, "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all"?

When they say, "sin is law-breaking," how can they say that to disobey the fourth commandment is not sin?

When they quote Romans 8: 4 about the "righteousness of the law" being fulfilled in us, and say that we are saved in order to keep the law, and given power by the Holy Spirit to keep the law, how can they exclude the Sabbath of the Decalogue?

How can they uphold the obligation of the other nine commandments, and not include the requirement of the fourth? And conversely, how can they prove freedom from the law of the Sabbath without proving freedom from the laws against idolatry, profanity, murder, adultery, and the rest?

When they say that "Christ fulfilled, magnified, and made honorable his Father's law," but never repealed it, how can they say that he took the Sabbath of the Decalogue "out of the way, nailing it to his cross" (Col. 2: 14)?

What do they do with 1 John 2: 4 and what it says about the one who "saith, I

know him, and keepeth not his commandments"?

When they say that the principles of the Ten Commandments are eternal and existed before Sinai, then how can they turn around and say that the Sabbath was not known before Sinai, but was given then to the Jews?

Can these men be guilty of the sin Jesus spoke of in Matthew 15: 3, 9, saying, "Why do ye also transgress the commandment of God by your tradition? . . . In vain do they worship me, teaching for doctrines the commandments of men."

It is true that we are saved by grace and not by works. But James says, "Show me thy faith without thy works, and I will show thee my faith by my works." And James was inspired of the Holy Spirit to write those words. Commandment-keeping will not save one, but it will show to the world that he is saved, that he loves God and in gratitude for his salvation desire to do his will, and allows the Holy Spirit to fulfill the righteousness of the law in him.

God forbid that we should be guilty of depending on our Sabbath observance for our salvation! And God forbid that we should sin in not observing it after we are saved by grace through faith!

Christian living is living according to the law of God as interpreted by our Lord and Savior Jesus Christ; not in our own strength, but by the power of the Holy Spirit; not as a means to salvation, but as an acknowledgment of our salvation, and in gratitude for it; not through fear of the lawgiver, or of the penalty, which has been paid by the Savior, but because we love him.

For our part, we would be like those of whom we read in Revelation 14: 12, "Here are they that keep the commandments of God and have the faith of Jesus."

"TITHES AND OFFERINGS"

By Mrs. Minnie Green

Yes, here comes that subject of tithes again. Not so much the tithes this time as the offerings. In acknowledgment of my tithe which I sent to the missionary treasurer I received commendation for my "sacrificial offering," which made me feel very small indeed. For, you see, I had not sacrificed one cent—except the postage and fee for money order. I was simply giving of the Lord's money for

his own work—that of saving souls. I was so humiliated when I read those earnest words that I felt impelled to write this article.

We really are not giving anything when we simply pay back to God a portion of what he gives us. Was God satisfied after he had made the supreme sacrifice for our salvation? No, indeed he was not, for after our Savior came to this earth to suffer and die for our sins, and give us many beautiful lessons in right living, showing us the way to eternal life; he then went back to God who sent him here, and sent in his place the Holy Spirit—to plead with men and bring them to repentance.

Can you not see what I am trying to point out? He gave all for us, yet some of us think that if we return to him that which he asks us to do, we have done our duty. God also expects a freewill offering of our very own. Even though it be small, he can and will use it and we will receive the blessing.

Of course I do give a little of my own money to the local Baptist Church here, and the Seventh Day Adventist Sabbath school, but what I am doing for the Lord's work seems so very small. The work is great and laborers are few and money so scarce, but let each and every one of us not forget the tithes and offerings, and I know God will bless us abundantly.

Cashmere, Wash.

OBITUARY

Chipman. — Elisha Saunders Chipman, son of Charles Henry and Frances Anne Saunders Chipman, was born in Hope Valley, R. I., November 13, 1869, and died January 27, 1942, in Yonkers, N. Y.

He united with the First Seventh Day Baptist Church of New York City March 10, 1906, shortly after becoming associated with his brother, the late Charles Clarence Chipman, in architectural work. He was an alumnus of Alfred University and a skilled craftsman.

In 1916, Mr. Chipman married Florence L. Jenkinson, whose untimely death occurred in 1919. Funeral services were conducted by Rev. Albert N. Rogers, and at the request of the deceased the body was cremated. A. N. R.

To Thee our full humanity,
Its joys and pains, belong;
The wrong of man to man on Thee,
Inflicts a deeper wrong.

—Whittier.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., APRIL 6, 1942

No. 14

OUR PRAYER

Almighty God, our heavenly Father, who through thine only-begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life, we rejoice this day in the triumphant assurance that because he lives we shall live also. May our life be hid with Christ in God. If we be risen with Christ, may we truly seek those things which are above, where Christ sitteth on the right hand of God; yea, may we set our affection on things above, not on things on the earth. Grant, we beseech thee, that we, who have once again celebrated our Lord's victory over death and the grave, may by the help of thy grace bring forth the fruits thereof in our daily walk and conversation. And this we ask in the Name of our risen Savior. Amen.

—Selected.

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