

December 20, when 250 were present to worship through the singing of the "Messiah."

During the year we have received nineteen new members into our fellowship. Nine joined by baptism. Death has taken eight of our members. . . .

Our women have been busy this year, as usual. Monthly meetings of the society are held. Nine new members have been added. Three members have been lost by death.

Besides the usual chicken pot-pie dinners and suppers on Memorial Day and on Labor Day, money has been raised by a bazaar, by a visit to the West Side Funeral Home, and by serving the County C. E. banquet. Money has been sent to the Missionary Board, to Gurley, Ala., with clothing, and used for floral sprays, fruit, and flowers. One hundred dollars has been sent to the Women's Board for the salary of the missionary evangelist, and \$217 sent to the treasurer of the Denominational Budget.

Material was purchased and baptismal robes made. A new sink, with water piped, has been placed in the church kitchen. Windows and blinds in the church have been cleaned. Floors at the parsonage have been refinished, the kitchen painted and papered, and an electric range installed there. . . .

Our young people have been active this year. In January, they re-organized with new officers. In February, the fiftieth birthday of the society was celebrated with a special meeting at which former members were honor guests. It was very fitting that the annual banquet of the Cumberland-Salem Counties Union was entertained in our church that month, with over one hundred sixty present. The society has taken part, too, in the county rallies, bringing home the attendance award from one of them. Several members attended sessions of the International Convention in Atlantic City in the summer.

The treasury has been replenished this summer by selling ice cream. Money has been sent to help in the work at Gurley, Ala., and to Doctor Palmborg to help in the work in China.

Meetings have been held weekly, and several socials have been enjoyed. The custom of carolling on Christmas eve was followed again this year, the group returning to the parsonage for cake and cocoa afterward. . . .

Some twenty boys and girls get together on Sabbath afternoons at 3.30 for the Junior C. E. meeting. One of them leads, directing the singing, Scripture, and other things. Then Mrs. Emma Davenport takes the younger group into the other room for handwork, and Pastor Osborn teaches the Gospel of John to the others with the flannel board.

Mrs. Osborn is the superintendent and is giving us a course in memory work. A pin is the award for learning five verses from the Gospel of John, which are picked out, and other awards are given for more passages learned.

Money has been sent to the Missionary Board, to Mr. Bottoms for his work in Alabama, and a Christmas basket was sent to a family near Shiloh. . . .

"The Shiloh Bible Gold-Miner" is on the air. We are now in our second ten-week period of broadcasts, on time bought and paid for by our church. The programs have been well received and there has been an increase in interest. We are reaching a number of shut-ins of our own members, and others, who appreciate our ministry greatly. Also, this gives us an opportunity of reaching many who would not hear the gospel, and who would never hear of the Sabbath and Seventh Day Baptists. This is our aim.

We have made a record of congregational singing, numbers by the choir, ladies' quartet, and men's chorus, which we use in the programs. — Excerpts from report of year's work, in Church Bulletin.

AWARENESS

God—let me be aware.
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight;
Please, keep me eager just to do my share.
God—let me be aware.

God—let me be aware.
Stab my soul fiercely with other's pain,
Let me walk seeing horror and stain,
Let my hands, groping, find other hands,
Give me the heart that divines, understands,
Give me the courage, wounded, to fight,
Flood me with knowledge, drench me in light;
Please, keep me eager just to do my share.
God—let me be aware.

—Miriam Teichner.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., FEBRUARY 23, 1942

No. 8

OUR CHANGING THOUGHT OF HEAVEN

Life changes all our thoughts of Heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place;
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near,
It grows more real day by day;
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.

—Robert Browning.

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The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS
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Mrs. Walter L. Greene Rev. Erlo E. Sutton

Terms of Subscription
Per Year.....\$2.50 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. 8

Established in 1844

Whole No. 4,969

EDITORIALS

IMPORTANCE OF EVANGELISM

Evangelism is the process of making known the good news of life and its possibilities that Jesus brought to light by his coming, his teaching, his sacrifice, and his resurrection. That process may take on various forms and use diverse methods. But at the bottom of it all is the fact of mankind's personal worth in God's sight and of his lost condition because of sin. "What shall it profit a man," Christ asked, "if he gain the whole world and lose his own soul?" The worth of a soul may be forgotten or little esteemed because of the blurring and corroding power of sin. It is told of a traveler that he gave an Italian peasant five dollars for a little stone he had taken from the ruins of an old palace. It was found later to be worth \$250,000. Its beauty and worth had been obscured by filth and dirt.

Human redemption cost God the life of his Son, and Christ his life. "Ye are redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." When The Baptist pointed out "the Lamb of God that taketh away the sin of the world," his hearers knew what he was talking about. We are bought with a price.

The evangelistic fires need to be kept burning in our churches. The reason they burn so coldly is that we do not believe, in any warm or zealous manner, that men without a hope in the Savior are lost. We are content, if at

all concerned about the matter, to invite folks to an easy berth in a church pew, rather than warn of peril and doom if they accept not Christ in a personal faith.

Do we see a man asleep in a burning house? We wake him up, unceremoniously perhaps, because we know his danger.

It is conceded that it is not an easy thing to warn the sinner and lead him to Christ. It takes more courage for one to do this than to preach to hundreds. But only as people of the church, one by one, appreciate man's lost condition and personally make themselves responsible for his salvation will unsaved men be led to Christ.

The "won by one" method of evangelism was Christ's way. "Come and see," he said to John and Andrew. "Follow me," he said to Philip. "Ye must be born again," he said to Nicodemus; and to the woman of Samaria he declared, "If thou knowest the gift of God and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water."

There are other methods of evangelism—through the home, the Sabbath school, the Sabbath pulpit — and never should these means of bringing the gospel message by word and life be neglected; but the personal concern, touch, and invitation of William and Mary—or whoever you are—is the most effective.

It is easy to forget all this, or to think we pay the pastor to do the preaching and personal work, or even to give the matter no thought at all. But so long as there are souls lost, there is need of hearts concerned over the matter, hearts afire with the love of Christ, folks who are alive to the need and

are vocal in proclaiming, "Christ receiveth sinful men," and invite the unsaved to his salvation.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

At Columbus, Miss., the family of Cecil Wharton was visited and the hospitality of this home was found. It is located in a new development just outside the city limits. The slogan, "Friendly City," was realized in all whom we met. The editor of the daily Commercial Dispatch was very cordial and spoke a word of high commendation of the character and public spirit of Mrs. Wharton, who is the only white Sabbath keeper in the city, so far as we could learn. We also called upon the pastor of the Baptist Church, near the home, where Mrs. Wharton attends and is active in the Sunday school and other religious work. She does not hide the Sabbath truth under any bushel of service, but in many ways brings it to the attention of the pastor and other members. She has declined repeated invitations to become even an associate member.

Brother Verney A. Wilson visited Columbus on one or two occasions and Brother Marion C. Van Horn called there last summer on his way to Arkansas.

Mrs. Wharton felt some disappointment that the secretary was not able to stay a week or more and hold evening meetings in the courthouse. The radio was also available, free, for a daily fifteen minute devotional service. Her thought is good. An able speaker with a good male quartet and use of the radio could do a fine piece of work here in proclaiming the Sabbath truth.

Hammond

An interesting activity—"scraping" and "strawing" strawberry fields—arrested the attention of the visitors from the North on the approach to Hammond, La. We would say in Wisconsin or New Jersey, hoeing and mulching. The straw is of pine needles, and we learned that a pine grove yields a fair return each year in furnishing the straw which keeps the berries clean and from any touch with the soil. Hammond, it is claimed, is "the strawberry capital of the world." Hundreds of carloads are shipped to the North every year.

We found a cordial welcome at the parsonage on our arrival. Pastor and Mrs. Severance have been almost lifelong friends.

The Hammond Church was constituted in 1889. Its history of fifty-three years has been a helpful one. The late Rev. George W. Lewis, we understand, was its first pastor. People have been influenced to come here for the salubrious climate, the year around.

The church was cheered by the recent visit of Secretary William L. Burdick of the Missionary Board. The visit by the Tract Society secretary seemed expedient because of his nearness on the southern trip.

Services were held in a private home on Friday night, in part because of a sick man there; on Sabbath morning and on night after the Sabbath at the church, with a good attendance of the membership. On the Sabbath two carloads came from New Orleans, where several of the members are finding government employment in the shipyards. Two or three of our people from the North are planning to move to New Orleans for similar employment. At all three services the writer preached and on each occasion spoke at some length on denominational activities and problems. The messages were apparently well received.

The New Orleans members are faithful, and are planning soon to start a Sabbath eve prayer meeting. A brief call was made there on two of the families; and an afternoon and night were spent en route east on members living at Biloxi, Miss. All of our contacts in various homes of our members were pleasant, and we trust helpful. With many children and some young people coming on, it would not seem that any one should be pessimistic about the Hammond Church.

Two or three other congregations regularly use the Seventh Day Baptist building on days when it otherwise would be empty.

Some interesting things were seen as we passed on our way in the city of New Orleans: the river levees, the famous Audubon Park, the old French Quarters and Market, the onetime famous slave market, the Cabildo and the old St. Louis Cathedral. Unfortunately there was not time to spend in some of these historic places.

A church's responsibility is more than holding preaching services, Bible school, and prayer meeting. These gatherings are basic, and no church can do its best without all of them. But after all, they are no more than the "generating plant" of church life.

—Shiloh Church News.

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.

WISTFUL THINKING

Wistful thinking is not enough. In the Gospels we are told of a rich young man who came to Christ and with evident anxiety asked, "What shall I do to inherit eternal life?" Christ answered, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." The young man went away sorrowful. He was yearning for the approval of the Master and his own soul, but he was not willing to do the things necessary to satisfy that longing.

A yearning heart is not enough. There must be action. An innumerable number of people want the satisfaction that comes from following Christ, but they are unwilling to do the things necessary to bring this blessing. Many professed followers of Christ long to see the ungodly brought to Christ, and the church built up, but they fail to do the things necessary to attain such results. Sometimes, notwithstanding their longing, they say and do the things that drive people away. Denominations and those who direct their affairs want to see missions prosper, but with some it is only wistful thinking; they foster the plans which kill missionary progress. Like the rich ruler, they go away disappointed because their wistful thinking has not built up the kingdom of Christ. There is every reason for an intense yearning to promote Christian missions, and they will be promoted if there is wise and intense activity.

W. L. B.

THE LATEST NEWS FROM SHANGHAI

From information received by the Southern Baptist Board and sent to other boards through the Foreign Missions Conference, we learn that the missionaries in Shanghai are "all right," and "schools there as usual." The cablegram giving this information came from Wuchow, Free China, and was dated February 9. The fact that the schools in Shanghai are open, would indicate that missionaries are living in their own homes and are allowed a certain amount of freedom.

So far as the Missionary Board has been able to learn, no one has received any letters from our missionaries in Shanghai in the last three months. A recent letter from Doctor Palmberg, in Los Angeles, stated that she had received a letter from Shanghai recently, but that it was written in October, one month before the last received by the board.

As has been stated, neither the Department of State nor the missionary boards are able to send funds direct, but the Department of State through the Swiss government, a neutral power, is working on the problem of making available the funds needed by missionaries in occupied China.

W. L. B.

HOLDING FORTH THE WORD OF LIFE

By Rev. Lester G. Osborn

1942! A year ago the "Bulletin Extra" made its first appearance. We expect to come to you quarterly this year, bringing you news of your church—letting you know of our endeavors to "shine as lights in the world, holding forth the Word of Life." In John we read, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . In him was life; and the life was the light of men." Jesus said, "I am the light of life."

The Word of Life, which we are holding forth, is the gospel, the good news that the eternal Word, Christ Jesus, the Son of God, died on Calvary bearing our sins, "and not ours only, but the sins of the whole world," "that whosoever believeth on him should not perish, but have everlasting life."

Our Lord's parting message, just before he ascended back to his place at the right hand of God, was "Go ye into all the world and preach the gospel to every creature." Go ye—ye! Not "Go missionaries" only. Not alone, "Go preachers." But "Go ye." When Christ said these words he was talking to all his followers. Go ye—go! We have the "Word of Life," a message the world needs. It is our job as Christians—the job of your church—to carry this message. There is no command to sinners, "Come ye out of all the community and hear the gospel preached." The command is to Christians. It is "GO YE"! Go and take the gospel to them. Our duty is not to bring people to church, but to take Christ to them. Everything else is brought to people — salesmen, advertising

agencies, all sorts of means are used to bring things to us.

Never in the history of our beloved country was this Word of Life needed more than it is now. Some of our boys are in the service already. Others soon will be. There is anxiety and sorrow and suffering in the offing for many. How can they face it without Christ!

Let us resolve that during 1942 we will really live up to our slogan—"Holding Forth the Word of Life!"—Taken from the Shiloh Bulletin Extra.

TREASURER'S STATEMENT OF CONDITION as at December 31, 1941

The Society OWNS:	
In checking accounts:	
Washington Trust Co., Westerly, R. I.	\$ 1,332.10
Industrial Trust Co., Westerly, R. I.	140.46
	—\$ 1,191.64
In savings accounts:	
Washington Trust Co., Westerly, R. I.	\$ 4,371.15
Equity Savings & Loan Co., Cleveland, O.	678.58
	5,049.73
Investments—Stocks, bonds, and mortgages.	
Real estate: in China	\$ 55,829.86
In Kingston, Jamaica	6,000.00
In Bath, Jamaica	125.00
In Garwin, Iowa	2,000.00
In Minnesota, Polk County	2,088.94
	66,043.80
Total assets	\$160,884.18
The Society OWES:	
Notes payable:	
The Washington Trust Co.	\$ 6,250.00
Anne L. Waite	500.00
E. C. Burdick	500.00
Jennie Crandall	500.00
S. D. B. Memorial Fund	2,000.00
Other	3,750.00
	13,500.00
Excess of assets over amounts owed	\$147,384.18
Funds: Principal Amounts:	
Permanent Fund	\$ 84,579.83
Debt Reduction Fund	8,949.66
Alice Fisher Ministerial Relief Fund	3,275.85
H. C. Woodmansee Ministerial Relief Fund	376.06
A. J. Potter Ministerial Relief Fund	941.24
F. F. Randolph Memorial Fund	66.11
Amanda M. Burdick Scholarship Fund	1,015.97
Ministerial Education Fund	207.64
Ministerial Retirement Fund	40.14
Rev. H. E. Davis China Fund	174.85
	99,627.35
Funds: Unexpended income:	
Permanent Fund	\$ 191.20
Amanda M. Burdick Scholarship Fund income	46.70
Return of Missionaries Travel Fund	829.80
	1,067.70
Gifts for special purposes:	
Dr. Thorngate China Fund	\$ 86.41
Sundry	7.98
	94.39

Real estate equities not allocated to specific funds:	
In China	\$ 55,829.86
In Jamaica	4,125.00
	59,954.86
Deficit in General Funds	\$ 13,720.62
Less Debt Fund cash	360.50
	13,360.12
	<u>\$147,384.18</u>

MEETING OF TRACT BOARD

(Condensed Report)

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, January 11, at 2 p.m., with Lavern C. Bassett presiding, and the following members present: Lavern C. Bassett, Hurley S. Warren, Courtland V. Davis, Frederik J. Baker, J. Leland Skaggs, Mrs. William M. Stillman, Franklin A. Langworthy, George R. Crandall, Trevah R. Sutton, Albert N. Rogers, and L. Harrison North, manager of the publishing house.

Corresponding Secretary Herbert C. Van Horn submitted the following report, which was received:

The usual correspondence has been cared for, including that of Africa and New Zealand, the former acknowledging receipt of tracts and Sabbath Recorder, the latter, bringing words of appreciation and good wishes for the board, and the churches of the Seventh Day Baptist General Conference. Work in Auckland is encouraging, a mission now being promoted by one of the members of the church in Christchurch, chief city of the south island.

The secretary attended the yearly meeting of the churches of New Jersey and eastern New York at Berlin, N. Y., November 14, 15, preaching the sermon on Sabbath morning, and one at the Schenectady Mission in the afternoon.

He attended the executive committee meeting of the Federal Council of the Churches of Christ in America, New York City, November 28; the meeting of the Advisory Council of the American Bible Society, as an invited guest, December 2; a meeting of the Department of International Justice and Good Will, of the Federal Council, December 4; and the Study Conference on Closer Relationship of General Interdenominational Agencies at Atlantic City, N. J., December 9-11, one of twenty-five representing the Federal Council. On his return from this meeting an unsuccessful attempt was made to call on some unassociated Sabbath keepers at Point Pleasant.

The work of contacting men in the army, navy, and marines is being continued. Rev. Trevah R. Sutton, by authorization of the board, under the direction of the secretary, is looking after this

activity, and just before Christmas a letter was mailed to all men whose names and addresses we have. The rapid and unannounced shifting of men makes this work difficult and uncertain. Several letters have been returned.

An L.S.K. letter has been prepared, and probably will have been mailed with the aid of Mr. Sutton before this report is read.

The secretary with Mrs. Van Horn leaves for the work among the churches, other groups and individuals through the South, January 2, according to the plan approved by the board at its November meeting. In order to reach the places and individuals most expeditiously, this mission will require traveling by automobile, entailing travel of 3,500 miles or more, and require absence from the office of at least eight weeks. Travel by auto, however, will enable the secretary to have valuable help in the mission at little additional expense.

The quarterly report of Treasurer J. Leland Skaggs was read and received as follows:

For the Quarter ending December 31, 1941	
Dr.	
To balance on hand, October 1, 1941:	
General Fund	\$ 586.72
Denominational Building Fund.....	1.61
Reserve for Historical Society rooms	35.89
Maintenance Fund	156.15
Denominational Building Endowment Fund	1.00
	781.37
To cash received since as follows:	
GENERAL FUND	
Contributions:	
Individuals and churches	\$ 75.32
Denominational Budget	310.20
Income from invested funds:	
Through American Sabbath Tract Society	2,611.00
Through S.D.B. Memorial Fund	340.77
Receipts from Sabbath Recorder	534.01
Receipts from Helping Hand	327.42
General printing and distribution of literature	69.41
Account taxes and insurance—207 West 6th St. (sold)	55.73
Account expenses in excess of income on property—207 W. 6th St. (sold)	271.36
Maintenance Fund: Account 3 mo. taxes	150.00
Income from real estate:	
207 W. 6th St.	42.00
612 W. 7th St.	345.00
	5,132.22

MAINTENANCE FUND	
Rent from publishing house	\$ 300.00
Income from D. B. Endowment Fund	53.35
	353.35

PERMANENT FUND	
Account principal of mortgage: Davis	\$2,000.00
Account principal of mortgage: Iuliano	200.00
Account principal of mortgage: Loizeaux	50.00
Account principal of mortgage: Mone	107.50
Account principal of mortgage: Schweighardt	100.00
Account principal of mortgage: Trippe	50.00

Mortgage paid in full—Thorpe	1,200.00
Account payment on purchase price of 207 W. 6th St., F. A. Hummel..	1,000.00
	4,707.50
	\$ 10,974.44

Cr.	
By cash paid out as follows:	
GENERAL FUND	
Sabbath Promotion work—salary	\$ 22.50
Expenses of Sabbath Recorder	1,748.93
Expenses of Helping Hand	348.77
General printing and distribution of literature	237.34
Corresponding secretary: Salary	356.50
Travel expense	146.83
Recording secretary expense	1.50
Treasurer's expenses:	
Auditing reports	5.00
Clerical assistance	52.00
Committee on Denominational Literature:	
Stationery	7.60
Rebinding books	89.75
Account real estate and investments:	
Fee of agent	90.00
Express charges to B. Login & Son..	2.98
Return of contribution of Y. P. Social Club of Verona Church	5.00
John C. Dilts, Coll.—4th quarter printshop 1941 taxes	245.95
John C. Dilts, Coll.—tax sale, Coffey Real estate expenses:	
207 W. 6th St.	134.45
612 W. 7th St.	252.52
	\$ 3,951.34

MAINTENANCE FUND	
Janitor	\$ 33.00
Coal	141.10
Insurance	37.95
Removal of ashes	5.74
Board of Trustees of S.D.B. General Conference—income from D. B. Endowment	53.35
Account 3 months' taxes	150.00
Half cost of change of boiler connection	31.33
Paint for caulking	3.14
	455.61

DENOMINATIONAL BUILDING ENDOWMENT FUND	
Transferred to savings account	1.00
PERMANENT FUND	
Transferred to savings account	4,707.50
	\$ 9,115.45

By balance on hand, Dec. 31, 1941:	
General Fund	\$1,767.60
Denominational Building Fund.....	1.61
Reserve for Historical Society rooms	35.89
Maintenance Fund	53.89
	1,858.99
	\$ 10,974.44

J. Leland Skaggs,
Treasurer.
Plainfield, N. J.,
January 11, 1942.
Examined, compared with books and vouchers and found correct.
J. W. Hiebeler,
Auditor.
Plainfield, N. J.,
January 11, 1942.

A letter was read by Treasurer Skaggs from C. S. Moyer concerning the estate of Lucy M. Knapp.

WOMAN'S WORK

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

WORSHIP PROGRAM

Scripture—Matthew 5: 3-12.
Song—"Standing on the Promises."
God's promises: Do we accept them and make them our own? If not, why not?

The Bible is full of God's promises and the wonderful blessings we receive if we accept them as ours and do our part.

Don't we have enough faith, or trust in God? It has been said that "faith" is believing God *can* do a thing, and "trust" in believing God *will* do it.

I wish each one would select a promise now, do your part, and see what a wonderful blessing comes to you.

Let us not be afraid to adventure for Christ but *with* Christ.

So many promises are in John 14: 1-14, Romans 8: 28, Psalm 37, Ephesians 6: 2-3, 1 Peter 5: 7. These are only a few.

The first of the new year a great many of us make resolutions and after a short time break all of them. Would it not be better to make *one* resolution and keep it?

So with God's promises; let us select *one*, which will be of help to us, and work it with God. When that is accomplished take another one and build up a storehouse of blessings.

Among the curiosities of the Bank of England may be seen some ashes, the remains of some bank notes that were burned in the great fire of Chicago. After the fire they were found and carefully brought to the bank. After applying chemical tests, the numbers and value were ascertained, and the Bank of England paid the money to the owners. If a human promise can be worth so much, how much more is the promise of God!

"God hath not promised
Skies ever blue,
Flower strewn pathways
Always for you.

"God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

"But he hath promised
Strength from above,
Unfailing sympathy,
Undying love."

It was voted that the proper officers be authorized to sign the necessary order upon C. S. Moyer as the executor of the estate of Lucy M. Knapp for the payment from funds due this board from that estate of the amount of \$83.33 in part payment of the funeral expenses of Clarence W. Knapp.

Upon the recommendation of the Investment Committee and the treasurer it was voted that \$68.43, being one-half of the expenses incurred by Arthur Carlson in clearing the title to the Forrestell property, be paid by the Tract Society and the proper officers be authorized to execute the necessary papers to that end.

The Committee on Distribution of Literature presented the following report through its secretary, Trevah R. Sutton:

The Committee on Distribution of Literature recommends that the Tract of the Month Club be continued and that the committee be authorized to secure tracts from outside sources without cost to the board if advisable or necessary.

The report including recommendations was adopted.

The recommendations of the Committee on Denominational Literature concerning the Sabbath Recorder as adopted by this board at its August, 1941, meeting were read and discussed at length.

It was voted that when a change is contemplated in the editorial chair that the Board of Trustees without the editor of the Sabbath Recorder be a committee to function as indicated in these recommendations.

It was voted that the salary of the corresponding secretary of the American Sabbath Tract Society be increased at the rate of one hundred fifty dollars per annum for the remaining nine months of the present budget year.

It was voted that we express to Esle F. Randolph the sympathy and love of the members of this board, in the loss which has come to him in the death of his wife.

It was voted that when we adjourn we adjourn to meet on the second Sunday in March. (Omitting the February meeting.)

The minutes were read and approved.

Lavern C. Bassett,
President,
Courtland V. Davis,
Recording Secretary.

MINUTES OF THE MEETING OF THE DIRECTORS OF THE WOMEN'S SOCIETY

The Board of Directors of the Women's Society of the Seventh Day Baptist Denomination met in a postponed regular session in the Seventh Day Baptist church with the following members present: Mrs. Loofboro, Mrs. J. L. Skaggs, Mrs. Hallie May, Mrs. S. O. Bond, Mrs. O. B. Bond, Mrs. Okey W. Davis, Mrs. Edward Davis, Miss Evelyn Ring and Miss Greta Randolph.

Mrs. O. B. Bond led in prayer.

Mrs. S. O. Bond read the treasurer's report showing a balance of \$723.94. The report was accepted and placed on record.

Miss Evelyn Ring reported for the Christian Culture Committee. Her report was accepted and placed on record.

Board of Directors:

Your Christian Culture Committee reports progress. The five thousand Prayer Cards have been ordered but not yet received. Plans are being made to send with the Prayer Cards to each society a letter from the Christian Culture Committee, in which we suggest that these cards be sent to all our boys in the U. S. Service.

Respectfully submitted,
Evelyn Ring, Chairman.

Mrs. J. L. Skaggs gave a verbal report for the Ways and Means Committee. An exhaustive and profitable discussion of the special project followed; suggestions were given the committee for the furtherance of their work.

Adjourned to meet at the call of the president, probably the first Sunday in March.

Mrs. E. F. Loofboro,
President,
Greta Randolph,
Secretary.

Salem, W. Va.
February 12, 1942.

DAILY MEDITATIONS

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

Sunday, March 1

The Cross of Christ

Read Matthew 7: 29-36.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ." Galatians 6: 14.

The cross for two thousand years has been the theme of sermons and books. Yet after so long a time, it still thrills the sincere believer.

The cross was regarded as a disgraceful but worthy fate for evil doers; and little did the soldiers who assembled that cross realize that it would prove the door of salvation to millions of the lost, who through endless ages would sing its praise.

Yet it was not the wood, but from him who hung there, that redemption sprang. Behold a wonder! Sinless though Christ was, yet on that cross was heaped all the sin of the world including yours and mine.

Prayer—

"Jesus, keep me near the cross;
There a precious fountain
Free to all—a healing stream,
Flows from Calvary's mountain."

Monday, March 2

Read Hebrews 10: 10-17.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Hebrews 9: 28.

As he hung there on the cross he carried the sins of the whole world, but when he shall appear again, he will be without sin, that is, he will not be carrying your sin and mine, but he will be bringing something else—something glorious—our salvation. Yes, we experience that salvation *now* through faith in him, but *then* it will be complete. *Now*, though saved, we often make mistakes and come short of the glory of God, but *then* he will give us complete salvation from all sin—all temptations will be taken away which would seek to spoil our experience.

All this is accomplished through his death on the cross. No wonder that the world cannot forget the cross of Calvary.

Prayer—Lord, we have waited long for thy coming; we shall be glad and rejoice when thou shalt appear.

Tuesday, March 3

Read 1 Peter 2: 18-25.

"Who his own self bare our sins in his own body on the tree." 1 Peter 2: 24.

There is no load so heavy to carry as the burden of a guilty conscience. We all who are Christians know this. We have spoken unkindly, perhaps, to someone. We feel terribly about it; we toss all night under the weight of that sin, waiting for the morning light when we may seek forgiveness of the one we have injured. One sin can make life a burden.

But Jesus bore *all* the sins of the whole world. Those sins were so enormous, so black, that God the Father turned away from

the sight, and Jesus himself felt that his Father had forsaken him. He bore our heavy load of sin that we might have his righteousness. What a glorious exchange!

Prayer—Dear Lord, we thank thee for this glorious freedom that we enjoy.

Wednesday, March 4

Read Mark 15: 1-5.

"Surely the wrath of man shall praise thee." Psalm 76: 10.

The cross of Jesus was only the product of the workings of the wrath of man. They worked out their wrath upon him when they demanded his crucifixion. Our text says, "The wrath of man shall praise thee." And I ask you, hasn't the wrath that was poured out that day upon our blessed Lord been praising God ever since?

Because of that horrible cross, you and I may wear a glorious crown. Because he died there, you and I shall have eternal life. Yes, that cross—formed and placed by the wrath of man—has brought praise to God ever since, and will ever be the theme of our song.

Prayer—

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride."

Thursday, March 5

"And, having made peace through the blood of his cross." Colossians 1: 20.

Sinful man was condemned to die, for "the wages of sin is death." But here was a man—Jesus—who was without sin; he did not need to die as a penalty for his own sin, for he had committed none. Therefore he, and he alone, could give his life to pay the debt of another—yes, my debt and yours.

And so as the Father looked down on that bloody cross and saw his sinless Son dying there, not for himself, but for me, he was satisfied that the blood of Christ should answer for my sin. Peace was made there between God and every undeserving sinner who is willing to accept it.

"Thro' Christ on the cross peace was made,
My debt by his death was all paid.
No other foundation is laid
For peace, the gift of God's love."

Friday, March 6

Read Romans 6: 1-11.

"And I, if I be lifted up from the earth, will draw all men unto me." John 12: 32.

When the scribes and Pharisees had succeeded in condemning Jesus to death, they rejoiced within themselves, for they believed that now they were rid of him and his teachings forever.

But alas, how their plans were frustrated! The very thing that they had done to rid themselves and all the world of his holy influence proved to be the great means by which the world would be drawn to him more than ever.

Only a few folks saw him hanging there on Calvary that day, but all the world has seen him ever since with his blood pouring out in behalf of every sin-sick soul, and many more will still look to him—the Lamb who was slain.

Prayer—Dear Lord, we are thankful that thou wast lifted up that day, for we have been drawn to thee.

Sabbath, March 7

Read Revelation 5: 9-14.

"Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Revelation 5: 12.

He was hated and ridiculed as he hung there on Calvary's cross that day, but a day is coming when he shall receive grateful and heartfelt praise from thousands who have been saved through the blood of his cross. We will all feel that we owe him for every thing that we enjoy in that glorious land and we shall want to take off our crowns and lay them at his feet—for he is worthy of all honor and glory and praise.

Let the words of an old hymn be our prayer:

"In mansions of glory and endless delight
I'll ever adore thee in heaven so bright,
And sing with the glittering crown on my brow,
If ever I loved thee, my Jesus, 'tis now."

SABBATH SCHOOL LESSON FOR MARCH 7, 1942

Discovering Why People Drink Beverage Alcohol (The Galilean Ministry). Scripture—Genesis 43: 34; Psalm 104: 14, 15; Proverbs 31: 4-7; Ecclesiastes 2: 1-3, 10, 11; Isaiah 56: 12; 1 Corinthians 10: 6, 7.

Golden Text—Proverbs 20: 1.

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.

—Wordsworth.

AMBER

(A talk given to the Alfred Intermediate Sabbath School by Mrs. George Thorngate)

I am very fond of amber. It is not a precious stone; in fact, it is not a stone at all but the fossilized resin of ancient trees. These trees often hung over the water and the bits of resin were tossed for ages by the waves and flung up onto the shore—a hard, translucent material glowing softly as though with inward fire.

The peddlers on the mountain in China, when we were at Mokanshan in summer, soon learned of my enthusiasm. One summer I admired an old Buddhist prayer string of amber beads among the wares spread out on the porch by a squatting peddler, but I had no intention of indulging my desire for them. During the summer the old fellow would turn up at intervals to whet my appetite and haggle the price. I recall looking up from the supper table once to see him outside the window, swinging them cunningly so they caught and held the last rays of the sun. The family, laughed, and everyone, including the peddler, knew that when the chairmen carried me swaying down the mountain I would have the amber—and in the end pay more than it was worth!

One of the interesting things about amber is that it owes its loveliness to its imperfections. The resin as it exuded from the tree was obliged to flow about bits of bark and tiny insects in its way. These extraneous things caused planes through the amber which reflect the light brilliantly. Amber articles we get in this country are usually made from amber which has been melted (I am told) and pored into clear translucence, losing thereby much of its brilliance, and its money value. Amber is light and warm. Rub it against your sleeve and it will pick up bits of paper with the electricity it generates.

Why do I take your time in Sabbath school to talk about amber? Because the way amber has absorbed imperfections and made of them something lovely, has a lesson for us. When you were children in the primary department you were rightly taught that God is love, and you felt with childish faith that God would never let anything bad happen to you. You thought of God only in terms of flowers and butterflies, sunshine and friends. Now you are intermediates, and some day you will find out, if you haven't

already, that God's world contains not only love and beauty, but suffering and injustice and war and sickness. God lets bad things happen to you. Why a loving and all-powerful heavenly Father allows evil in his world is the most persistent problem of the Christian religion. It is a grown-up problem. Many people stop going to Sabbath school and other religious training when they leave the primary department. They grow up, still religiously childish—and suddenly a loved one is snatched away, or an accident leaves them crippled, or they discover their heritage of brains is not as good as others, or they lose a job unjustly. If they have not somehow made a place for evil in their religious ideas they are unable to reconcile this reality with a loving heavenly Father. They are like a diamond whose beauty is in its perfection and whose value is ruined if it is marred or broken. They do one of several things when faced with this dilemma. Some say, "There is no God." Others say, "I hate a God who would do this to me." Some decide that God wound up and started the world, but stays aloof from its natural laws. Some feel they are being punished. Some say, "Since God is good, there can be no evil—therefore evil has no reality, existing only in the mind." Christian Science had its origin in the inability of a woman to reconcile good and evil. But some—and most of your fathers and mothers and grandparents who have reached Christian serenity, are in this class, I feel sure—have learned to accept evil (which they cannot change or escape) without bitterness as part of a larger plan they cannot see and, flowing around it as the resin flows about the bug, proceed to make out of adversity something fine and beautiful, glowing and gracious. Much more lovely than the hard cold diamond, which blows change only by breaking.

Even the wise ones do not know just why God allows evil in his world. Perhaps, as we sometimes suspect, character cannot be welded without trial. Perhaps by working through generations we can help eradicate evil from the world, as we have conquered smallpox and yellow fever.

But the why is not important. The thing which is important is how we meet it. Our ability to flow around the obstacles of the world and mold out of them a splendid life, reflecting courage and love, and glowing like the amber with warm sympathy and

understanding, will be the measure of our Christian growth. Great souls are fine not in spite of what has happened to them, but because of what has happened to them. We must believe that God has a plan for the world and that we can only find our part in it by absorbing life as it is and letting the alchemy of his love make of our imperfections an instrument worthy of furthering his plan.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

The Old Woman With a Long Nose

(Sent by Mae Randolph)

Once there lived an old woman with a long nose. She had a cat, a dog, and a bee hive in front of the house and clay behind the house. She made dishes and sold them in town. This woman should have been happy, but she wasn't. She was unhappy because her nose was so long.

One day as she was going home she ran into a woman who was a fairy. The fairy asked her why she was so unhappy. When she told the fairy, the fairy gave the woman some stuff and told her to put a little on her nose when she went to bed and in the morning her nose would be short.

When she went to bed she put a little of the stuff on her nose. In a little while she got up to see if her nose was short. It wasn't, so she put all the salve on her nose. In the morning she had no nose at all.

When she went to town the baker's wife made her a nose of bread. On her way home the birds ate up her nose of bread, so when she got home she made her a clay nose. She was so proud that she went for a walk. While she was away it rained. When she got home it stopped raining, but her nose was gone. Then she thought of the bees and made herself a nose of honeycomb. After she went to bed the bees came in and made honey in her nose. She woke up and knocked off her nose. Just then the fairy came through the wall. She took hold of the woman's nose and pulled until it was as long as it was in the first place. The woman looked at herself and thought she was very beautiful.

Dear Mae:

I think your fairy story teaches us to be content with the blessings God has given us. Were we to have this woman's experience no doubt even a long nose would look beautiful to us when we got it back as she did.

You surely had a fine Christmas dinner. I can almost taste it from your description. And your Christmas presents were nice, too. I enumerated most of my presents in the Recorder some weeks ago so I will not need to do so now. Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

This Christmas my sister Doris came from Boulder, Colo., to spend Christmas with us. December 29, she was married here at the parsonage to Edward Rood. The wedding was very nice. After the wedding they went to Providence. They came back the next day to get their baggage and went on by car to Milton, Wis. Mr. and Mrs. Jeffrey, Mary Lou, Sally, and Horace of Denver, Colo., attended the wedding. Mary Lou, who attends school at Alfred, N. Y., was bridesmaid.

I had a very merry Christmas and I am sure you did.

Sincerely,
Marian Coon.

Ashaway, R. I.,
January 30, 1942.

Dear Marian:

You and I attend quite a number of weddings at the parsonage, do we not? But of course we are most interested when it concerns a member of our own family, as your own sister, or as when our daughter Eleanor was married six years ago last June. I wish for Doris and Edward every happiness.

We had a surprise wedding a few weeks ago, when our door bell rang at eleven p.m., and Pastor Greene and I were both sound asleep. It woke me up and I hastily dressed and went to the door to hear a pleasant voice asking, "Is Pastor Greene in and would he marry a couple?" I said, "Yes, he's in—bed. I'll ask him." After some delay, as you can imagine, the wedding ceremony was performed and we sped them on their way, remarking as we again put out the lights, "I wish people who came so far to get married would make an earlier start." The bridal couple were strangers to us, but the young

man's sister and brother-in-law who stood up with them were good friends of ours.

Yes, like you, I had a very merry Christmas.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

The other night the siren blew. We didn't know whether it was an air raid signal or a fire. It turned out to be a fire. I hope the war will be over soon, so we will not have to worry about air raids.

It snowed quite a few days ago. My sister and I went sleigh riding in our yard. Friday night it snowed again, and is it pretty! It was twenty degrees below zero last night, and was it cold!

I am in the fourth grade and I like school very much. I had a very wonderful Christmas and I hope you did, too. I enjoy reading my friends' letters in the Recorder. I hope they will write often so I can read them.

Sincerely yours,
Ruthie Coon.

Ashaway, R. I.,
January 30, 1942.

Dear Ruthie:

Will answer next week.

Sincerely your friend,
Mizpah S. Greene.

SEVENTH DAY BAPTIST BOARD OF CHRISTIAN EDUCATION

Minutes of Meeting Held Sunday,
January 11, 1942

The quarterly meeting of the Board of Directors of the Seventh Day Baptist Board of Christian Education was called to order by the president, E. D. Van Horn, in the Gothic, at 2:10 p.m.

Prayer was offered by B. R. Crandall.

A. E. Whitford was appointed secretary pro tempore.

Fifteen members of the board were present as follows: A. J. C. Bond, C. H. Bond, H. O. Burdick, B. R. Crandall, B. B. Crandall, Dora K. Degen, E. T. Harris, J. N. Norwood, L. R. Polan, E. F. Randolph, V. W. Skaggs, H. H. Sutton, E. D. Van Horn, A. L. Wheeler, and A. E. Whitford.

The treasurer, L. R. Polan, read the quarterly report of the finances of the board.

Voted that the report be received and placed on file.

A bill for \$48 from the Recorder Press for printing the board's share of the Year Book was presented by the treasurer. It was voted to authorize the payment of the bill and to apportion both this bill and the cost of printing the annual report (\$46.22) to the board and the three colleges on the basis of the number of pages used by each group.

A report of the Committee on Theological Training and Higher Education was presented by its chairman, A. J. C. Bond. The report is as follows:

The committee held one meeting, at the home of the chairman, and with all members present. Certain suggestions from the General Conference to the board and referred by the board to this committee were given consideration.

The first recommendation was that the "Board of Christian Education make provision at the annual Conference for an exhibit of pictures, catalogs, leaflets, etc., of the three colleges and the School of Theology." Plans were discussed looking toward such an exhibit at the Conference at Salem next August.

The second suggestion was that a descriptive leaflet representing the work of the three colleges be prepared and sent to our young people. It was decided that as a first step in this matter the colleges be consulted, with special reference to material to be included, size of leaflet, and cost and how the expense should be met.

Respectfully submitted,
Ahva J. C. Bond, Chairman,
J. Nelson Norwood,
Dora K. Degen,
Edgar D. Van Horn,
Victor W. Skaggs, Secretary.

Voted to receive the report and to approve the suggestions made by the committee.

The report of the Committee on Church Schools was presented by its secretary, Harley H. Sutton, who is carrying on extension work with Sabbath schools under the supervision of the committee. The report is as follows:

Immediately following a special meeting of the board held Sunday, November 16, the committee met with all members present.

It was decided to ask Harley Sutton, secretary of the committee, to contact especially prepared leaders in various sections of the country who are Seventh Day Baptists, and ask them to promote teachers' conferences and classes in Christian education; and to contact pastors and Sabbath school teachers by letter and give any possible help in Sabbath school work. For this work it was voted to pay Mr. Sutton a certain amount per hour.

It was voted to urge all of those who hold classes or take courses for credit with the Inter-

national Council of Religious Education to conform with the requirements of this council.

A meeting of the committee was held Sunday, January 11, preceding the regular meeting of the board.

Harley Sutton reported that correspondence had been sent regarding the leaders and that plans for one teachers' conference had been made. Twenty letters to pastors had been written asking for lists of teachers and superintendents and suggestions in regard to ways the board could help their schools. Ten replies had been received.

Forty-one letters to teachers had been mailed. Each letter included two leaflets for teachers and a blank to be filled out which would give valuable information for the committee.

It was voted at this meeting to arrange for a representative of the committee or board to hold meetings of teachers in as many sections as possible during the year.

Arrangements were made for Harley Sutton to visit the churches of the Western Association as soon as possible.

It was suggested that some type of meeting for Sabbath school teachers be planned in connection with the meeting of General Conference this year.

It was suggested that names of at least teachers of children be sent to different publishing houses so that they would receive samples of materials.

Everett Harris, Chairman,
Harley Sutton, Secretary.

Voted to receive the report and to approve of the plans and policies of the committee.

E. F. Randolph, chairman of the Committee on Young People's Work, presented the report of that committee. The report is as follows:

Your Committee on Young People's Work would submit the following report of progress:

The work of publishing the "Beacon" continues under the co-editorship of Alton Wheeler and Frances Polan. We propose to begin a complete study of the problem of publishing a young people's paper, with the object in mind of discovering what the merits and weaknesses of our paper are; how much attention is given to the paper in the field; what the policies and standards for the paper should be; and how some of the technical and mechanical difficulties and burdens of publishing the paper can be worked out. We bespeak high commendation to the editors and staff of the "Beacon" who have done so excellent a job of publishing the paper under rather serious handicaps.

Plans for summer youth camps and for young people's activities at Conference are progressing.

Your committee plans to make a study of the Methodist Youth Caravan plan for sending youth-adult teams into local churches for summer work. We hope to have some definite plans in this field to offer our board as a possible youth project.

Respectfully submitted,
Elmo F. Randolph, Chairman.

Voted that the report be received and the plans outlined be approved.

The corresponding secretary, Dora K. Degen, reported on correspondence carried on during the quarter. In particular, a letter from Courtland V. Davis, corresponding secretary of the General Conference, was read. The letter reported the recent action of the Commission, "that the Board of Christian Education be requested to push the sales of the book, 'Seventh Day Baptist Beliefs,' throughout the denomination for both group and individual study." It was voted that the committees of the board be asked to encourage the use of this book, "Seventh Day Baptist Beliefs," throughout the Denomination.

Voted that the corresponding secretary be authorized to procure necessary stationery for the use of the board.

The question of attendance at the meeting of the International Council of Religious Education and the International Lesson Committee in Chicago, about February 11, was discussed. Voted that the advisability of sending representatives to these meetings be referred to the president and the chairmen of the four standing committees of the board, with power.

Voted that we express our approval of the program of the Christian Education Advance as promoted by the International Council of Religious Education, and that we urge our people to co-operate with regional meetings for promoting this program.

These minutes were read and approved.

A. E. Whitford,
Secretary pro tempore.

MONEY IN THE BIBLE

(Found in "Stewardship Guidance for Lesson Writer," 1939, by the United Stewardship Council and taken from "The Baptist," March 1931.)

"If there is one subject about which the Bible is plain in its teaching, it is the subject of money. When we turn to the highest authority of all, we find that Jesus leaves no doubt as to a Christian's duty regarding money. We have on record twenty-nine parables of Jesus; thirteen of them refer to the right use of possessions. Jesus said more about money than he did about hell; he talked more about money than he did about heaven; he said more about money than he did about prayer, Scripture reading, church attendance, or moral living. In fact, Jesus said more about the sin of getting, keeping, spending, and giving than about any other one subject. Jesus knew the danger; Jesus knew what a perilous thing money was. Nearly one-half of the teaching of Jesus deals with the danger of withholding God's share. Jesus knew that selfishness, the love of money, was basic, the root of all other evils."

The Finance Committee.

OUR PULPIT

A COMMUNION MEDITATION

By Victor W. Skaggs

The Passion of God

"Oh that there were such a heart in them, that they would fear me, and keep all my commandments always." (Deuteronomy 5: 29.)

One day, several years ago, a little six-year-old girl went riding with her father. In the course of their ride they came to a small village. It was a poor village. The people lived in dirty hovels, and there were no places for the children to play except in the mussy streets. The little girl turned to her father and whispered in his ear, "When I grow up, I am going to live in a big house right next door to poor people, and the children can play in my yard."

When the little girl grew up, she did live in a big house in a very poor neighborhood and the children came and played in her yard. Her name was Jane Addams.

When she was a young woman, she made a friend of another young woman named Ellen Starr. Her friend became very interested in Jane's idea and the two carried on together. They found an old mansion and rented a part of it for thirty dollars a month. It had been built by a man named Hull, so they called it Hull House. They had the walls and ceilings replastered, the walls papered, the floor polished; they hung pictures, placed furniture and rugs, and Hull House began to look like a home.

There were many foreigners in the neighborhood. Both the men and women worked in the factories while the children played in the streets. When Jane Addams invited them to come to her house they did not go for they were suspicious—they could not understand why two young women should come to live among them. But soon the bolder and more curious came and then the others followed, until every day in good weather the yard was filled with playing children and in winter and during storms the rooms echoed with the tramp of little feet and the sound of shrill voices. In the evenings the older folks came to study and visit and read.

Jane Addams' house was known to people all over the world. They called it Hull House,

but the Italian women in the neighborhood had a better name for it. They called it "la casa di Dio"—the House of God. Why did they call Hull House the House of God? They called it the House of God because there they received the treatment that they expected at the hands of God. This was a house of pleasure and joy. This was a house where help could be had for the asking. It was a place where they found a woman who tried to keep all of God's commandments always. And this is the passion of God, that we should fear him—love him, hold him in awe and reverence—and keep his commandments always.

When we think of God's commandments we are apt to limit ourselves to the Ten Commandments found in Exodus. These are the foundation, the basis, but there are commands that include these and go far beyond.

For example, let us turn to the early days of our nation's history when almost all the trade with the Indians was carried on through trading posts by the barter system. One of the early traders to enter our own Northwest was known as "Trader Jones." One day soon after he had opened his post, a band of Indians swept around a bend in the river and pulled their canoes up on the sandy beach not far from the store. They put up their tepees, lit their fires, and settled down.

"Trader Jones" prepared for company, but none came. He went to the top of the mound that separated him from them but they took no notice of him. One day passed, two, three, but on the morning of the fourth day a young chief came in the door. He threw down a bundle of skins and held up both hands and then two fingers, indicating that he had twelve skins. The trader counted them and indicated that there were thirteen skins, but the Indian was not persuaded. He still wanted coffee, sugar, and tobacco for twelve skins. The trader spread the skins on the counter and pointed to them one at a time, but the Indian was not convinced. So "Trader Jones" quickly took the best pelt and thrust it into the chief's arms, put the others away, and did up a package of coffee, sugar, and tobacco in full measure. Then he slipped in an extra can of peaches, and the chief took his package and went away.

About half an hour later nearly twenty Indians came to the store and traded their pelts for sugar, coffee, tobacco, and flour, plus an extra can of peaches. The trader saw that his reputation had been made.

A few nights later the chief came again bringing with him a young half-breed. After the chief had spoken in the Indian language, the half-breed informed the trader that the chief wanted him at camp. He went. There he was received with music and dancing and was given the ceremonies of a favored brother. It was not until long afterward that "Trader Jones" discovered the reason for these actions. The Indians had been cheated at many trading posts and the chief had given him a test of honesty and he had not failed his test.

One of the commandments of God is that we be honest in deed and word and thought, no matter what the temptation. We can find many others: "Be ye kind one to another"; "Love one another"; "Let love be without dissimulation"; "Think not evil in your hearts." Then we have the two great commandments that Jesus gave: Thou shalt love God, and thou shalt love thy neighbor. These two go far beyond the Ten Commandments. They cover all of life.

God pleads: "Oh that there were such a heart in them, that they would fear me, and keep all of my commandments always." **This is the Passion of God.**

The tearing agony of Christ on the cross was as nothing—nothing in comparison with this eternal continuous tearing of the heart of God and of Jesus as a part of God by us—by us who have not such a heart in us that we keep all his commandments always.

Jesus worded it differently when he said to the leper, "I will, be thou clean." And he speaks in those words to us, "I will, be thou clean." Be thou clean of the leprosy of sin and sorrow. Be thou clean in heart and mind and spirit. Be clean in body. Be clean in word and deed. This is the passion of God. This is the will of Christ. This is our opportunity, our task. We must make God's passion—his pain—ours. We must make his task our task. When we are truly clean, the dirt and filth in the life about us will make us share the pain of the heart, the passion to cleanse that is God's—until all are clean.

Jesus said to his disciples, "Ye are clean, but not all." He says that today also, "Ye are clean, but not all." That is the truth. We are clean, but not all. Not all of us are clean. Not any of us is all clean.

As we approach the table of communion with God and with his Son, Jesus the Christ, let us take stock of ourselves. Are we clean in heart and mind and spirit? Are we ready

to wring our hearts with the task, the passion that is God's? This is the time for self-examination. Are we now ready to say, "Oh that there were such a heart in me, that I would fear God and keep all of his commandments always"?

The task, the pain, the sorrow, the joy, the passion that are God's are ours. They are before us.

OBITUARY

Burdick. — At the home of her daughter, in St. Petersburg, Fla., October 28, 1941, Mary M. Burdick, aged 80 years.

Mary Melville, daughter of John and Mary Melville, was born in England. When a young girl, with her parents she came to this country and they made their home in Westerly. Her husband, Otis L. Burdick, preceded her in death. Mrs. Burdick is survived by two daughters: Mrs. Grace Burdick Weems and Mrs. Genevieve Burdick Brownell. She was a member of the Pawcatuck Seventh Day Baptist Church and a regular attendant until a few years ago, when she went to Norwich, N. Y., to make her home with her daughter, Mrs. Weems.

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

Carpenter. — In Westerly, R. I., at the home of her daughter, Mrs. Wilbur G. Cheever, November 27, 1941, Mrs. Susan S. Carpenter.

Susan A. Sinette, daughter of John T. and Frances Smith Sinette, was born at Elmira, N. Y., December 27, 1853. Her husband, William D. Carpenter, died a number of years ago. Her home had been in Westerly for the past sixty-three years. Soon after locating in Westerly she became a member of the Pawcatuck Seventh Day Baptist Church, continuing the relationship the rest of her life.

Mrs. Carpenter is survived by two daughters, Mrs. Wilbur G. Cheever of Westerly and Mrs. Arthur G. Williams of Windsor, Conn.; five grandchildren, and seven great-grandchildren.

Funeral services, her pastor, Rev. Harold R. Crandall, officiating, were held at the Avery Funeral Home, at the sunset hour on Sabbath afternoon. Interment was in First Hopkinton cemetery. H. R. C.

Davis. — Nola Ayars (Conover) Davis, daughter of Mrs. Ethelinda Ayars, was born in Marlboro, N. J., October 21, 1877, and died at San Antonio, Tex., on January 17, 1942.

She spent her early life in Marlboro, N. J., and attended the Marlboro Seventh Day Baptist church. In 1902, she was married to Frank Conover, who died in 1920. To them were born one daughter, Mrs. Ethelinda Conover Stein, and a babe who died in infancy. After her marriage to Mr. Conover, she united with the Second Presbyterian Church of Bridgeton, N. J.

On July 14, 1928, she was married to Harry S. Davis. In February, 1929, they moved to San Antonio, Tex., where she lived until her death.

She is survived by her husband, Harry S. Davis; a son-in-law and her daughter, Mr. and Mrs. John Stein; and a brother, Oakford Ayars.

The funeral services, conducted by Rev. Herbert L. Cottrell, were held from the Kenneth B. Carll funeral home and interment was made in the Overlook Cemetery in Bridgeton, N. J.
H. L. C.

Lawton. — Alice Clare Stillman was born November 19, 1887, at Albion, Wis., and died at the Leila Hospital, in Battle Creek, Mich., from injuries suffered in a traffic accident.

She spent her early life and received her education in Albion. She was married to Giles Frank Lawton September 24, 1908, and they moved to Battle Creek in 1909. For thirty years she has been employed by the Battle Creek Food Company as production manager, factory cost accountant, and held other important offices.

She gave her life to her Lord in early girlhood and was an active and valued member of the Battle Creek Seventh Day Baptist Church.

She is survived by her husband, her mother, three brothers, five sisters, thirteen nieces and nephews, and many friends. Memorial service was held in Hebble Funeral Chapel on January 15, 1942, in charge of Pastors Holston and Hargis. Burial in Albion, Wis.
G. D. H.

Maxson. — Minnie Maxson, daughter of the late Norman and Lucy Maxson, was born at Farina, Ill., June 7, 1870, and passed away December 18, 1941.

When she was about ten years of age she, with her parents, moved to Kansas. Early in life she accepted Christ and united with the Nortonville Seventh Day Baptist Church and remained a member until the time of her death.

Miss Maxson is survived by one sister, Mrs. Addie Babcock of Nortonville, and several cousins.

Funeral services were conducted by her pastor, Rev. Verney A. Wilson, at the Nortonville Seventh Day Baptist church, December 20, after which interment was made in the Nortonville cemetery.
V. A. W.

Maurer. — Rev. Henry B. Maurer died at his home in Cranford, N. J., on November 28, 1941, at the age of 82 years.

He was born in New York, but had made his home in Cranford since his retirement from public life in 1930.

He was a graduate of Colgate University and Bloomfield Theological Seminary, and did graduate work in New York University. He was ordained a Baptist minister, but left it after five years to enter law-investigation for the State of New York. Subsequently, he was actively engaged in promoting mosquito extermination on Long Island.

In the late 1880's, Mr. Maurer became much interested in the Sabbath and visited rather widely among Seventh Day Baptists. He read a paper before the Baptist Ministers' Association of New York entitled, "Baptist Consistency on the Sabbath," which was subsequently published in tract

form by the American Sabbath Tract Society, with an introduction by Rev. E. T. Hiscox, a Baptist divine of wide repute. Several thousand copies of the tract were distributed by the Tract Society. The Tract Society also published another tract of his entitled "Easter Observance."
C. F. R.

Potter. — Nonia (Warfield) Potter was born in Andover, N. Y., September 26, 1867, and died in Andover, January 29, 1942, after a long illness.

She was married to William J. Potter of Independence, N. Y., December 12, 1886, and came to live at Independence where they resided until a few years ago, when they came to live on the Andover-Greenwood road to be near their daughter. She united with the Independence Seventh Day Baptist Church, April 9, 1887, and remained a member and active in its work and its societies as health permitted.

She is survived by her husband; one daughter, Mrs. Ola Pease of Andover; and a grandson and many relatives and friends. Farewell services were held at the late home, conducted by her pastor, Rev. Walter L. Greene, February 1, 1942. Interment in Hillside Cemetery, Andover.
W. L. G.

OUR DEBT TO FLANDERS FIELDS

(After "In Flanders Fields," by McCrae)

Our dead lie low "in Flanders Fields,"
Under the crosses, row on row,
The torch of Freedom from their hands
Was thrown to us to bear on high,
That all the world might freedom know.

We blindly failed that torch to seize;
We spurned the sacrifice they made
For us, whose place they bravely filled.
We let that torch lie underfoot
Of jackals, wolves—a devil's brood,
That overran the world so fair.

These dead can't sleep! They'll never sleep,
Unless we grasp that torch, before
Its light goes out. For, lo, it falls
To us, to lift that flame on high
And bear it on to victory!

We must be true to those who died
To keep the tyrant from our shores.
With light undimmed, that flaming torch
Must go to those who follow us
Till Freedom reigns o'er all the land.
Then they will sleep. Then they can sleep,
Who lie so low "in Flanders Fields."

Emerson W. Ayars, M. D.

(Suggested by a passage in a speech by a U. S. Senator, in which he charged certain people with causing "America to repudiate the blood of her fallen sons.")

It takes a lifetime to build up a good reputation; it may be lost in a moment.

—Euripides.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., MARCH 2, 1942

No. 9

"It is not much

To give a gentle word or kindly touch

To one gone down

Beneath the world's cold frown.

And yet who knows

How great a thing from such a little grows.

Oh, oftentimes

Some brother upward climbs

And hopes again."

—Contributed.

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