

Verona, N. Y.

At our all-day service, March 6, the sermon in the morning was given by Pastor Polan. At the beginning of the Sabbath school hour the temperance superintendent, Mrs. Leila Franklin, gave an interesting reading on "Two Brief Case Histories of Two Boys and a Bottle." Appropriate hymns were sung.

Following the Sabbath school a cafeteria dinner was served. As the next day would be Pastor Polan's birthday, while all were seated at the tables several young people came in bringing a birthday cake with lighted candles and singing, "Happy Birthday to Pastor Polan." He also received a gift of cash. Following the dinner a short church meeting was held.

The snow storm in the morning had developed into a blizzard by afternoon and some encountered difficulty with the snow drifts, but all were glad to reach home in safety.

George Davis, son of Rev. and Mrs. A. L. Davis, left last week for Sampson Naval Station, where he is taking training. Mrs. Davis and daughter Carolyn are with her parents, Mr. and Mrs. T. S. Smith.

A farewell gathering was held in the church parlors on the evening of March 27, for Mr. and Mrs. Raymond Sholtz and family, who are soon to leave for Chicago, where they will make their future home. A short program including a piano trio, readings, a cornet solo, and vocal duets was given, with words of appreciation by T. S. Smith. Pastor Polan, in a few remarks in behalf of their many friends, presented them a gift. Mr. and Mrs. Sholtz responded, expressing their appreciation of the gift. We all are very sorry to have Mr. and Mrs. Sholtz and family leave us; they have always been a great help in the church and community in every way. The best wishes of a host of friends go with them.

Correspondent.

Fouke, Ark.

Since it was impossible, on account of a bad storm, to have the World Day of Prayer service on Sabbath eve, it was held at the time of the regular church service. The program was sponsored and arranged by the Ladies' Aid society, several of whose members took part. The choir chose an anthem in accord with the theme, "The Lord I

Love," set to the music of Sibelius' "Finlandia." The text of the sermon was, "That they all may be one," from Jesus' intercessory prayer. We all felt helped by our joining in this service. About thirty attended.

Plans are being made for our annual communion service, on the night of Monday, April 19. At this time we hope to have a good attendance of resident and nearby members, and messages from absent ones, especially our boys in the armed services.

Correspondent.

Westerly, R. I.

Miss Ruth Burdick was elected president of the S. D. B. Society of the Pawcatuck Seventh Day Baptist Church at the annual meeting of the society held last evening at the home of Miss Lucinda Barber of 97 High Street.

Other officers elected were Miss Barber, vice-president; Miss Jean Loofboro, secretary; and Miss Elizabeth Cundall, treasurer.

A social hour followed with refreshments served by Mrs. Harold Hamilton.—Westerly Sun (April 5).

Boulder, Colo.

The Billy Sunday of Forestry? That's the title, which has been given to Dr. Herbert Newell Wheeler, M.A., '02, nationally known forester, who has made hundreds of evangelical appeals for forest conservation and fire prevention.

Doctor Wheeler has recently been making a series of public addresses in the East as a part of the wartime fire prevention campaign, sponsored by the U. S. Forestry Service, of which he is chief lecturer.

In his thirty years of forestry work he has spoken in all the states in the Union and in Canada and Hawaii on the subject.—The Colorado Alumnus.

MARRIAGES

Beebe - Kugler. — At the Seventh Day Baptist parsonage, Westerly, R. I., February 27, 1943, James DeLoss Beebe of Westerly, and Ann Elizabeth Kugler of Hope Valley. Rev. Harold R. Crandall officiated.

A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on rapid down grade.—Former President Theodore Roosevelt.

The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., APRIL 19, 1943

No. 16

An Easter Prayer

By Frank H. Mann

Our Father God, author of peace and lover of concord, we turn our faces to thee at this Easter season as the flowers turn their faces to the sun. Make us realize that no winter is so long but what the coming spring will change the face of all the earth; and that no night is so dark but what the light of thy presence shall chase away the gloom.

In a moment when evil seems to have triumphed, bring us again the assurance that Jesus, the Risen Lord, is still abroad in the world, and that no man shall permanently check his advancing claims to the loyalties and affections of the whole human race.

Hasten the day when no man shall say to his brother, "Know the Lord," but all men shall know him from the least to the greatest, and shall honor him from the rising of the sun to the going down of the same. May we yet live to see the day, sought by thy children in all ages, when men shall do justly, love mercy, and walk humbly with their God.

And may the Prince of Peace lift upon us the light of his countenance and give us peace, we ask in the name of our risen and triumphant Lord. Amen.

—Bible Society Record.

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EDITORIALS

SHARING THE RESURRECTION

(An address given by the editor, at an Easter sunrise meeting of the young people of the Trinity Reformed Church of Plainfield, N. J.)

Our best gifts, our greatest blessings, our richest experiences mean most when we share them with others.

Come back with me and let us share together the thrilling experiences of that first Easter day. We find ourselves on the way out of Jerusalem toward Emmaus, our small country village about seven miles from the city.

My friend Cleopas and I were returning to our home after exciting days at the Passover feast. We had been caught in the agitation and commotion of the arrest, pseudo-trial, and crucifixion of the Nazarene, Jesus. We were in the crowd that witnessed the awful scene. With the others our spirits sank with apprehension and grief—for we had learned not only to respect and admire, but to love him and accept him as the one long-looked-for deliverer of Israel.

But when he made no attempt to use his marvelous power to release himself and we saw him die on the cross, our hopes were shattered. Now we were returning to our homes to take up again the daily, ceaseless grind of toil. As we continued our journey we paid little heed to the people we met or who passed us on the way, so absorbed were we with our disappointment and conversation.

Directly we became aware of the presence of a stranger who had silently fallen into step with us, and that he was addressing us. "What kind of communications are these that ye have

with one another, as ye walk and are sad?" he asked.

I was willing for Cleopas to answer, for I dared not trust my own voice, so great was my emotion. "Why," said my companion, "are you alone a stranger in Jerusalem and hast not known the things which are come to pass in these days?" So surprised were we that anyone should fail in hearing of the events so tremendously important to us! Then Cleopas told the stranger of all the things that had happened to Jesus—how he was crucified, and how we had set our hopes on him as the deliverer of our people. "Besides all this," added Cleopas, "today is the third day since these things were done." Moreover, that some of the women of our company had gone early to the tomb and found it empty, and that angels appearing to them had told them that he was *alive*. Then that others had gone and found the tomb empty, as the women had said, "but him they saw not."

That was about all we had to tell, for we had left before Mary had seen him, or Peter. But we needed not say more, for the stranger interrupted with "O foolish ones, and slow of heart to believe *all* that the prophets have spoken; ought not the Christ to have suffered these things, and to enter into glory?"

From then on he opened to us the Scriptures and we began to see these things as we never saw them before. A strange warmth began to quicken our hearts, and faint hope began to revive. Thought of time or space had been lost sight of, so engrossed were we with the beauty and sweetness of the stranger's message and manner. We wonder now how our eyes were so holden. As we had now arrived at the door of our home, we urged the new friend to turn in with us for a bite to

eat, for he was passing on, though the day was far spent.

When seated with us at our frugal board I asked him to say grace. Taking the bread in his hands he gave thanks and brake it and gave to us—and our eyes were opened and we knew him. *It was Jesus himself.*

So astonished were we, we stared at each other speechless and when we recovered ourselves from our surprise he was gone. "Did not our hearts burn within us," we exclaimed in the same breath, "while he talked with us by the way, and while he opened to us the scriptures?" "How could we have been so blind as not to recognize him?" We must share this news with the rest. Now *we* know he is risen even as he said.

At once we hastened back to Jerusalem, forgetful of the miles and bodily weariness. We found the disciples and others gathered together—who were saying to one another, "The Lord is risen indeed," and "hath appeared unto Simon." As soon as we had a chance we told our story, words tumbling like torrents from our lips. In amazement they stared at us, and I began to wonder if we could have been mistaken. At that moment Jesus stood in our midst. I can never forget his calm, loving words, "Peace be unto you." But our friends were terrified, supposing they were seeing a spirit. But he calmed them with assurances, "Behold my hands and my feet, that it is I myself. Handle me and see; for a spirit hath not flesh and bones as ye see me have." Then he asked for meat, seeing that for very joy they almost could not believe it true what they saw. And he took food and ate with us. He then continued his conversation, showing us that it was necessary for him to suffer, to die, and to rise again the third day.

As I think over again those experiences I am convinced there is still the need in the world of sharing a *living Christ* with others—the Christ of the Resurrection.

There are still days of perplexity, of sad and troubled hearts. There are times when our hearts burn within us. If we will, there is the opportunity for the satisfied heart.

If we invite him who knocks at our door, and let him into our intimate life, he makes himself known to us in the commonest duties—and we come to know *Jesus himself*. Nothing less than this experience must satisfy us.

Two things more, permit me to point out in that Easter experience: First, when they knew it was Jesus they had to tell others. Forgetful

of weariness they must tell others the good news—he is risen, indeed. Second, Jesus further revealed himself as his followers assembled together and talked about him and their current experiences. We do not do this enough. Of everything else we converse, but too seldom of Jesus.

Let us find our way from this Easter day, from the sad and anxious heart, from the burning heart, to knowing Jesus himself, and then to gladly sharing him with others.

"Behold," he says, "I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and sup with him, and he with me."

Yes, it is Jesus himself who says this. "The Lord is risen indeed."

"E" AWARD TO COTTRELLS

Eighty-eight years ago a modest printing press manufacturing plant was established by loyal Seventh Day Baptist inventors and producers. Today, employing hundreds of men, it is being carried on by the third and fourth generations of the founding Cottrell family. The C. B. Cottrell Sons Company is internationally known as manufacturing large printing presses, and the inventors and producers of multicolor processes.

On Thursday, April 8, the company was awarded the "E" by the U. S. Government for excellence in war production. The manufacturing of presses has been suspended for the duration, for war production material. In two years, and while in process of converting its machinery from peace to war work, the plant has boosted its production one thousand per cent, in and of itself a marvelous record almost unbelievable, as Lt. Col. Kerwood, in presenting the award, pointed out. "Well do you merit this banner of the Army-Navy Production Award," he continued. "By virtue of performance—the one true yardstick—labor and management at Cottrell's have joined a very small and select band of heroes on our production front. Less than two per cent of the American plants have won this award. When you pin on that Army-Navy E, you can feel the same glow and satisfaction that come to a soldier when he pins on a medal."

This fine record is the result of a lifetime of wisdom and good will of management reciprocated by good will and interest on the part of labor. The far-sightedness and wisdom of the founder of this plant have borne fruit in the spirit and work of the institution. C. P. Cottrell walked, the master of the award cere-

monies testified, "on the same platform and along the same road with his fellow employees. And it was also said that just a few years before his death the number of men in this company who had served the company forty years or more was greater in proportion to the total number than in any plant in the United States." Frederick W. Boulter, an employee in the company for over forty-six years, in behalf of his fellow workers in accepting the award said it was their hope in the future to do even better "to help our country in this great struggle."

Charles P. Cottrell, Jr., president of the company, introduced as "the worthy son of a noble father," expressed the thanks of all in the award made, and especially his appreciation of the employees, "without whose efforts this would not be possible." He touched the sad note in the occasion when speaking of the "nearly two hundred of our members now in the armed service." He went on to say, "We shall play our just part in increasing our production and our efficiency, reducing waste and lost hours, and by our efforts hasten the day when this tragic war is won, and our loved ones are at home again."

We are largely indebted to the Westerly Sun, the only daily paper run by Seventh Day Baptists, and the only one in the United States whose Sunday edition is printed on Sunday, for information and quotations in what we have written.

Not only as loyal citizens are we interested in the fine showing and success of this splendid company, but as Seventh Day Baptists, in an institution founded by men of our faith, and still run on Seventh Day Baptist principles and practice. Indeed, the continued success of the company, a few years ago, was largely credited by the management to these foundations.

In applauding the good showing Lt. Col. Kerwood, already quoted, said, "Your teamwork here at the Cottrell plant has produced gears and pinions in large numbers which, as you probably know, are among the components of 90 mm. anti-aircraft guns you help to build—teamwork to get results. Every day Eisenhower's men are using that type of gun in the Middle East and MacArthur's men are using them in the South Pacific." Such a gun, he went on to say, hurls a twenty-five pound shell seven miles into the sky. Their deadly accuracy has been made possible by precision

machinery and precision labor of men united in teamwork.

Surely last Thursday was a high day at Cottrell's, and of their loyalty and achievements we may all be proud.

THE CHURCHES PLAN FOR RECONSTRUCTION

By Rev. Albert N. Rogers

While congressmen debate the pros and cons of building a world government on the United Nations foundation, the churches are quietly going about their work of planning for reconstruction. At a meeting in New York, April 6 and 7, there was organized an interdenominational Church Committee on Overseas Relief and Reconstruction.

This new committee will absorb, in time, the work of the Church Committee on Foreign Relief Appeals and, like it, is jointly constituted by the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America. Dr. Leslie B. Moss is executive secretary of the new committee, Mr. Harper Sibley of the Church Committee for China Relief is chairman, Dr. Ralph E. Diefendorfer of the Methodist Board of Foreign Missions is vice-chairman, and Dr. A. L. Warnhuis of the International Missionary Council will be consultant to the officers.

It is as it should be, that the Southern Baptist Convention and some other denominations not affiliated with the Federal Council of Churches are participating in the plans for this most gigantic expression Christian mercy has ever been called upon to make.

The work will be both denominational and ecumenical. Lutherans of America, for example, will want to go to the aid of their brethren in Europe as they have been doing already. Hope is expressed that the Protestant Episcopal Church in America and the Anglican Church in Britain may undertake a particular ministry to the Orthodox churches of Europe to which they are kindred in spirit. The World Council of Churches through its office in Geneva will try to co-ordinate this reconstruction and the Congregational-Christians have just offered a man for this work. Small denominations which do not send representatives of their own will do well to work through this channel. Similar plans are being shaped for the other war-torn areas.

The officers of the committee are in close touch with the Lehman Commission administering governmental relief and with the State Department, but there can be no question but that the churches of America have a distinct ministry to perform in the reconstruction days ahead. The Christian spirit has proved to be the most indestructible factor of our day, and as it has been shared by groups across national boundaries it has been our one best hope for a just and durable peace.

Buy war bonds, support the Red Cross; we must do these. But we must also give to restore ruined churches, to replenish resources of Christian movements whose funds have been confiscated, to reconstruct Christian youth organizations which have been disorganized—sometimes under coercion, to provide for a new supply of pastors and lay-workers, to produce Christian literature where it is now almost a nonentity, and to re-establish the foreign missionary boards in countries where the home base has been undermined. For the present we will continue to give to the Committee on Foreign Relief Appeals through our Denominational Budget treasurer.

FIELD WORK BY THE BOARD OF CHRISTIAN EDUCATION

Ever since the consolidation of three important boards of the denomination into one—the Seventh Day Baptist Board of Christian Education, Incorporated—this new board has felt the need of someone to serve as executive secretary to promote its varied and important interests in the churches.

Funds have not been sufficient to employ a full-time secretary. Consequently the board has had to be content with the voluntary service of committee members, by correspondence and the distribution of literature, together with special service rendered by Rev. Harley Sutton in connection with a busy pastorate, and limited work by Rev. Elmo Randolph in summer camps. This is still the situation, and of necessity must remain so until such time as funds are available for the employment of someone on full time.

It is the plan of the board, however, to undertake a larger program in the immediate future, and for a limited time, through the voluntary labors of members of the board, and under the direction of the chairman of the division of Higher Education.

All who are familiar with the present set-up of the board know that for practical

purposes it has been formed into three divisions, or departments of work—Higher Education, Church Schools, and Young People. The present chairmen of these divisions, respectively, are Rev. A. J. C. Bond, Rev. Everett T. Harris, and Rev. Elmo F. Randolph. The field work contemplated for this spring and the early summer includes all three departments. If gas is properly available it may be that a team of three persons, representing the three divisions of the work of the board, will visit certain sections of the denomination. If travel must be by train this will restrict the plan somewhat. Present plans include visits to New England, New Jersey, and the Central, Western, and Southeastern Associations, with possibly a trip by a representative of the board to Michigan and Wisconsin.

We hesitate to make public our plans, since they are necessarily tentative, and the success with which they can be carried out depends upon so many unpredictable events and circumstances. However, such are the plans approved by the board. They are presented here in order that we may get the reactions of pastors, Sabbath school workers, and Christian Endeavor leaders, and others interested. As we think of the work to be done, where possibly board representatives can help, we think of the work of the church in enlisting and developing leaders, ministers and laymen, new inspiration for teachers of the Bible, and youth conferences on the order of the teen-age conferences of a few years ago. We would like to hear what readers of the Sabbath Recorder have to say, especially those who are interested and who live in the areas where a visit is contemplated, as is indicated above.

Ahva J. C. Bond,
Everett T. Harris,
Elmo F. Randolph.

COMBINATION OFFER

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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.

PRODUCTION

We hear a great deal these days about production. The United States government and its allies are bending all their energies to produce ships, airplanes, tanks, and all the munitions of war and we are being asked to sacrifice to this end.

The production of these things is vital and we must have them to maintain our liberties, but there is something else we need more. We need Christian men—men who recognize God as their Father, give allegiance to Christ, love their fellow men as themselves, and will sacrifice that others may have the blessings they enjoy.

The Church was organized to produce such men, and it is doing it in spite of the imperfections of its members. In the eighty-seventh Psalm the Jewish Church was said to be the mother of men, "And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her." This is pre-eminently true of the Church of Christ. It transforms other institutions, it leads families to become Christian, and helps the state to govern with justice and righteousness.

The awful turmoil in which the world is today demonstrates the need of Christian men, and Christ organized his Church to produce such men; but to do this, it must have the support of all who profess to be the followers of the Master. If we give the Church our best it is bound to triumph and fill the earth with joy and righteousness, for he has declared that "the gates of hell shall not prevail against it." W. L. B.

DECEMBER NEWS FROM CHINA MISSIONARIES

All are waiting anxiously for information from our China missionaries. News items have been coming in roundabout ways and have been far apart. Till the first of this month, the last received was written in November. Recently relatives of the missionaries living in Alfred received letters. Miss Miriam Shaw, R.N., has kindly sent a summary of the substance of these letters, and

also told us about some of the activities of herself and sister (the wife of Doctor Thorngate). Miss Shaw's letter is given below.

W. L. B.

Dear Secretary Burdick:

Perhaps you have had letters from China by the same mails which we did. In case you have not, I will relay a bit of news. One letter coming to Carol by way of Chungking was written and mailed in Shanghai early in December. They were getting along fairly well then, enough to eat of what they could get, had money enough they said, and over twelve hundred students in the school. They seemed pleased with Theodore Chang's management, and spoke of the Dean as a former student of Mr. Sutton (Dr. Willard Sutton). He tells me she is a capable, experienced woman, their first woman student in Foochow University.

Mail sent to Ruth Phillips should go in care of the China Inland Mission, Chungking, as she is moving to another house in the city.

Doctor Crandall was continuing to improve and was able to do some house work and gardening, but was still not able to eat much of a variety or gain weight.

Christmas cards have come in marked, "Through kindness of authorities," mailed directly from Shanghai with Chinese stamps, sixty cents postage, via Siberia, U.S.S.R., and Turkey. The Wests are improving in health, and are also living at the Davis-Thorngate house, as is Mrs. Gasper of Hongkong. The Davises and Doctor Thorngate, were packed ready to sail, but not having much hope of a speedy departure. Doctor Thorngate was still able to visit hospitals and patients, riding a bicycle in all sorts of weather.

Helen Thorngate is working this month doing secretarial work for the Ceramic School. I continue to enjoy being at home and able to earn my living again. I taught a class evenings at the college in home nursing for a short time, but found the days too long and did not undertake another right away, as I should have enjoyed doing.

Sincerely yours,

Alfred, N. Y.,
April 8, 1943.

Miriam Shaw.

ACTIVITIES OF ONE MISSIONARY CHURCH

(Gleaned from the report of Rev. Marion C. Van Horn, missionary pastor at Berea, W. Va.)

The Lord's Acre Program is developing very satisfactorily and the Church-Scrip Plan is still working, but is being handicapped by the restrictions of the rationing program.

Our Berea home prayer meetings are a real success so far. The attendance averages twelve. The interest is sustained and the attendance is showing a gradual increase. World Day of Prayer was well attended. The service was held in the schoolhouse. We are now emphasizing the "Family Altar" in every home, with daily Bible reading and prayer in the family circle.

A monthly paper, "The Pastor's Visitor," is now being published. Trees have been transplanted around the church.

Special effort has been made through correspondence to contact all nonresident members, and have them definitely connected to some phase of our church life. This seems to be a growing program. We need more community activity of a religious nature and this we are trying to develop in the home prayer meetings, special services as the World Day of Prayer, and other special preaching services.

THE GLORY OF JESUS

We need more compassion and good will. That was the glory of Jesus. He lived in a world much like our own, with economic injustice, financial disarrangement, political maladjustment, and religious chicanery. Yet he never lost compassion for his age. After two thousand years men are not yet agreed upon the full meaning and mission of his life, but everywhere men are agreed that only by his way shall a braver and better day dawn to the children of men. We all live for something; some people live for money; some live for fame; some live for power. Jesus lived for love. He asked nothing of the world and the world had nothing to give him. Wherever he went he dragged the sorrows of his generation across his soul. He could not keep himself out of the welter and misery of his day. He walked with men through their shadows. At midnight it was a Hebrew scholar; at daybreak it was a foundering ship; at noonday it was a fallen girl by the well; in the afternoon it was a company of hungry unemployed; and across the threshold of his home in Capernaum there fell the shadows of the limp and the lame, the halt and the blind, and he healed them every one. There are three things which Jesus of Nazareth never took into consideration, three things which meant nothing to him. Geography meant nothing to him. He never traveled more than one hundred miles from home, yet what he said was for all ages and all times. Then, too, he never took time into consideration. A thousand years were with him as a day, and a day as a thousand years. He never began his work until he was thirty. In six months they had him checkmated, and two years later he was dead. Yet when he died he said, "It is finished." And more than all these, the social frontiers which separated and estranged men meant nothing to him. The hero and the helot, the rich and the poor,

the old and the young, the moron and the savant, all found in him something that satisfied them as they walked back into the world with new purpose and a finer spirit. If we propose to build a new order it must be on the philosophy of One who said, "If any man will come after me, let him deny himself, take up his cross, and follow me."—Taken from Christian Education.

THE SABBATH

The Sabbath was made for man (Mark 2: 27a)

By Rev. George B. Shaw

The gates of hell shall not prevail against it. (Matthew 16: 18b.)

Jesus did not say that the Church would conquer the world, but he did say that the world would not conquer the Church. Many believe that the Church will not save the world. I think these good people are wrong. Just now the world has the initiative and it would be difficult not to be discouraged if we fail to consider that the eternal God is not, and never has been, in a hurry.

One of the chief reasons that the Church seems to be losing its consciousness of God is the fact that it has given up the belief in the sacredness of any particular time. To say that all time is sacred does not take the place of a sacred day which is God's representative in time. The Church must have a Sabbath. It will be the Sabbath or no Sabbath.

It is not said that in the beginning of human history God sanctified the Sabbath. It says that "he sanctified it." "It" was the seventh day of the week. Talk about a seventh part of time leads into all sorts of confusion and nonsense and is the short-cut to no Sabbath. With the Church now on the defensive, there would be no bulwark for spiritual living like a return to the Sabbath of Christ.

Think what this would mean to the individual, the family, the Church, the nation, and the world if the seventh day of every week were given to God.

Do not say that this will not and cannot be done, for anything that ought to be done can be done, and God is not in a hurry.

—Bridgeton Evening News, March 6, 1943.

SABBATH SCHOOL LESSON

FOR MAY 1, 1943

Christ's Charge to Peter. Scripture — John Chapter 21.

Golden Text—John 15: 13.

WOMAN'S WORK

Mrs. Okay W. Davis, Salem, W. Va.

REPLIES TO GOALS

Battle Creek Seventh Day Baptist Ladies' Aid

1. Our society gives ten per cent of our earnings to the United Budget.
2. The Battle Creek Church distributes one hundred Recorders to those not able to subscribe for it, each week for a year.
3. A great many of our members tithe, besides giving thank offerings.
4. Our society gives \$5 a month to the special evangelism project.
5. Out of one hundred forty membership of the W.C.T.U. in Battle Creek there are eighteen Seventh Day Baptist members, one of which is president of the W.C.T.U.
6. Our society has a lone Sabbath keeper chairman, who keeps in touch with them.
7. We are studying a mission study book on South America, this year.
8. As our meetings are held early in the month, the worship programs in the Recorder do not always appear early enough, and do not always fit in with the rest of the subjects discussed, so we do not make a practice of using them.
9. We do emphasize Bible study, both in groups and personally.
10. Some of the Twenty-seventh Psalm is being memorized, and we have distributed the Prayer of St. Francis of Assisi.
11. Many young married women work in our society, also some teen-age girls.
12. One of our members is the president of the Council of Church Women in the city, comprising some thirty churches, and she is also in charge of the city observance of the World Day of Prayer this year.
13. There is a very fine book entitled "How to Win the Peace," by C. J. Hambro, former president of the Norwegian Parliament. It is being recommended by ministers to be widely circulated in every church, school, and library, for it is very informative as to the nations which will compose the group of those affected by the peace settlement.
14. In the kits given to our Seventh Day Baptist boys in service there were included "The Upper Room," "The Secret Place," "Guide for Christian Living"; a leather folder for snap shots, weather proof; flash light; identification tag; sewing kit; adhesive tape;

candy and nuts. The Gideons here gave each boy in service a Testament.

We have so far twenty-two in the armed service; ten in the Army, three in the Navy, four in Aviation, two in Medical Corps, three in Coast Guard. No women, though many of our women are doing every kind of defense work in the city. The service men are moving so rapidly from place to place it is difficult to keep in touch with them, but individually we do try to communicate with them.

We contribute to the religious literature project, both to the USO's in Battle Creek, and to our own boys in service.

LITERACY LITERATURE

A billion people in the world cannot read or write. In India's 388,000,000, only twelve out of every hundred persons can read; in China's 450,000,000, only ten. Yet India and China have taken their stand among the democratic nations, and democracy can function only with an informed constituency. It is important for the future of the world that the great masses in these countries and in other lands with a high percentage of illiteracy become literate.

Many influences are afoot to send up the literacy percentages. The war has stimulated the desire of thousands to learn. They wish to be able to communicate with their scattered kin. They wish to keep abreast of war developments. And modern literacy methods have convinced them that they can learn, and learn quickly and painlessly, even if they are beyond school age. They have seen their neighbors, old men and women many of them, "having book." Actual drives, literacy campaigns, are having astonishing success all over the world.

"THE TALKING LEAF"

The Christian Culture Committee have in hand the new program booklet by name "The Talking Leaf." We commend it for program building, because it is informative, helpful, and very attractive; it fits in completely with the 1943-44 study theme, "Christian Ventures in Living and Learning." We quote the opening paragraphs which are followed by specific suggestions for program building:

Why This Booklet?

For a number of years the work of the Committee on Christian Literature for Women and Children in Mission Fields, Inc., has been one of

the two overseas objectives to which the World Day of Prayer offerings are devoted. Because of the very nature of the World Day of Prayer observance, however, there has been very limited opportunity on that day for women to hear very much about the work which they have been supporting so faithfully.

The Committee on Christian Literature finances twenty magazines fully and subsidizes ten more, in many languages and countries. American women are closely bound to these periodicals and to their readers, by their gifts, both denominational and interdenominational, and we are confident will welcome the opportunity to learn more about them. Miss Clementina Butler, chairman of the committee, has supplied an account of the thirty years of work, "Leaves Talking in Many Tongues." This historical report, and the program suggestions and background material furnished with it, are presented with the express design that the women of our churches may become better acquainted with this work which they have long nurtured.

This booklet is intended to supply material for one or more programs to be given at meetings of women's and girls' groups, denominational and interdenominational. Plan such programs in your missionary society, your women's clubs, the Council of Church Women. Groups of business and professional women will also find these programs of interest, as will journalists and artists, social workers, workers with children, etc.

The second section of the booklet is "Leaves Talking in Many Tongues," by Clementina Butler; in reality this is a report of the committee's work in many lands, and it is good reading, quite as interesting as the title is intriguing. After the report we read:

The Committee on Christian Literature for Women and Children in Mission Fields, Inc., making this report, telling something of the accomplishments of thirty years, must announce its profound conviction that God has given the increase to its work very largely because it is supported by the offering on the World Day of Prayer. The petitions rising from the hearts of the women on that day undoubtedly have their influence on the results achieved.

"Background Material" is the third section in which "Missionaries Tell Us About Our Magazines"; it contains printed text and a very enlightening poster which may be detached for use. The poster pictures the magazines sponsored wholly or in part by the committee and the text explains interestingly how the work is carried on. We quote from one of these papers:

"Listen" is a family friend. Husbands read it to their wives — more men can read than women. School children read it to their households. And of course teachers use it in the schools. A woman's page has recently been added and it is very popular. More and more women are becoming contributors to the magazine also.

One African subscriber writes: "I was as happy as a king when I glanced through 'Listen.' Its price is cheap in comparison with its contents. It is good to be so cheap for the rich and the poor. Its English is simple. It is useful both to the students and the teachers. It keeps us in touch with far and near countries and news about the war is given very simply. Many of the competitions keep us wide awake to the verse and chapters of our Bibles; others make us artists. Although out of sight I shake hands with you, like men in television. I join in wishing you many years of success."

"Teaching by the Eye Gate" is a somewhat short section given to the need of art.

The "Rising Tide of Literacy" is the caption for the closing section of the booklet which contains much in a small space.

All the workers in the field of literacy and Christian literature bring us one arresting idea: the rise in literacy itself flashes a danger signal. "If new literates cannot get good literature," cautions Miss Wrong, "they will read bad. Therefore literature in which the approach is Christian is of first importance." Madras said, "Newspapers pour faster than ever from the presses in the great cities, and find their way farther than ever into the countryside. The world is striding on toward literacy. In the great battle of the books to claim man's attention for every sort of idea and belief, it is our concern to ask what place the books are taking that carry the message of our Lord."

"Are we going to give them their reading, or is some one else? Will it be clean or not? Will they be flooded with the message of Christianity or atheism? Will they read love or hate? Whatever is sown in their minds the world will reap."

Copies of "The Talking Leaf" may be procured from Mrs. Ross Seager at the price of 10 cents each.

DENOMINATIONAL BUDGET

Statement of Treasurer, March, 1943

	Receipts	
	March 1943	Total for Nine Mos.
Adams Center		\$ 132.30
Albion	15.00	68.50
Alfred, First	157.60	1,313.55
Alfred Second		136.50
Andover		10.00
Associations and Conference		162.24
Battle Creek	111.50	759.30
Berlin		120.05
Boulder		74.40
Brookfield, First	27.50	130.00
Brookfield, Second	14.50	132.40
Chicago		79.00
Daytona Beach		105.15
Denver	16.00	135.25
De Ruyter	53.50	287.31
Dinuba		31.28
Dodge Center		49.50
Edinburg	6.00	49.00

Farina	24.00	208.00
Fouke	24.40	47.42
Friendship		10.50
Gentry	2.50	23.35
Hammond	3.00	43.10
Hebron		31.24
Hopkinton, First	66.00	487.84
Hopkinton, Second	2.00	19.50
Independence	35.00	184.00
Individuals	18.00	1,840.25
Irvington		175.00
Jackson Center	10.00	30.00
Little Genesee	35.49	288.22
Little Prairie		20.00
Los Angeles	10.00	61.42
Los Angeles - Christ's		6.00
Lost Creek	28.20	134.40
Marlboro	55.00	530.00
Middle Island	8.87	47.49
Milton	186.90	1,223.54
Milton Junction	94.64	469.63
New Auburn	2.50	49.50
New York City	144.23	522.86
North Loup	5.00	190.50
Nortonville		124.00
Pawcatuck	104.34	2,122.67
Piscataway	10.00	145.00
Plainfield	137.04	1,224.05
Richburg		64.50
Ritchie	6.00	54.00
Riverside	130.20	731.17
Roanoke		24.00
Rockville	20.00	100.49
Salem	19.50	307.30
Salemville		36.80
Schenectady		85.00
Shiloh		723.00
Stonefort		13.00
Verona		224.72
Waterford	12.00	122.81
West Edmeston		10.00
White Cloud	29.97	148.25
Yonah Mountain		46.57

Comparative Figures

	This Year	Last Year
Budget receipts—March	\$1,279.22	\$2,049.34
Special receipts—March	347.16	291.05
Budget receipts—9 mos.	12,524.85	10,962.21
Special receipts—9 mos.	4,201.97	3,056.97

Disbursements

	Budget	Specials
Missionary Society	\$ 530.66	\$ 80.00
Tract Society	165.88	.50
S. D. B. Building	102.83	
Women's Board	10.66	9.00
Ministerial Retirement	139.23	114.86
Historical Society	8.58	
General Conference	113.36	1.70
Board of Christian Education	228.80	
American Bible Society		1.00
United China Relief		8.50
United Christian Relief		131.60

Morton R. Swinney,
Treasurer.

Niantic, Conn.

YOUNG PEOPLE'S WORK

FROM A PERSONAL LETTER

I have planned to write to you for some time now, after receiving several communications from you. You may or may not realize how much those letters mean to me. They are just as though you wrote them personally to me.

You know just about what we go through from your experiences in the last war, and that makes your letters mean just that much more to me. Right now, there is a slight lull in my work, and I have switched the short wave from taking code, to some music that I can pick up from the States. Ferde Grofe's Grand Canyon Suite is now being played. Once in a while I do get a chance to listen to the news from the various fronts, and the home front.

On the whole, I enjoy my work, and have a pretty good bunch of boys who work under me. They give me very little trouble as a rule. In fact I've had only one case in which I had to take drastic disciplinary action. Contrary to the peace time army, an officer now has to work in very close harmony and proximity to the men under him. None of the boys have ever questioned my authority, and yet they seem to be satisfied with the officer in charge. I am quite prone to come back to my office tent after working hours at night to do some work. In the section there are several very good chess players, so once in a while I get into a game with one of them. They enjoy it very much, especially when they are able to beat me. If there is one thing that I never want to happen, it's to have my men say that they cannot approach me with any trouble that they may have.

I am not allowed to say where I am, much about my work, or even the weather because of censor regulations. I should know them, for I'm one of the censor officers. However, I can very definitely say that I shall plan to settle down, when the time comes, in a country where there are all four seasons instead of just one.

I have had opportunity to do quite a lot of travel since I came into the army. Most of it now is by bomber, although I am not on flying status. My work is all ground work. It is still a marvel to me how so much distance can be traversed in such a short time by air.

I'm afraid that ground travel will more or less bore me, after I get back, although I think

that I'd even walk for good, if I could get back home now.

I receive quite a few letters from former students of mine who are now in the service. It seems hard to believe that those kids are old enough now to be in the service, but maybe it's because I'm getting older that I think of them as so young. I try to keep up correspondence with most of them, because they still look to me as a teacher, and I can still give them quite a bit of advice that may keep them out of trouble while they are in.

Thanks so much for all the guidance and encouragement that you are sending to all our boys in the service, and I know that God's blessing is with all your work. From the bottom of my heart, I appreciate it.

May there be an early conclusion to the situation that we find ourselves in, and a just peace to follow it.

Very sincerely,

Eugene T. Van Horn.

April 2, 1943.

FEAR: POVERTY?

By Herbert N. Wheeler

Christ is the only place to go for freedom from fear. No government can allay our fears. If fears are due to illness, doctors can do much to alleviate them, but Christ through prayer is our only relief. To be sure, governments can save us from fear of war, to some extent. But why should we be relieved entirely from fear? Isn't it because of fear that man works and lives decently? He is afraid of the law if he does certain things. He is afraid of what his neighbors will think.

Should we be assured that we will never want for anything? How many would work their best if they were certain they would be taken care of from the cradle to the grave? The government, states, and communities should make it possible for every one to have an education or acquire a vocation so that he can earn a living and live decently. But we become self reliant by doing things ourselves, not by having them done for us. Much has been said about the lower one third. Many of our great men and leaders in finance, industry, and the arts came up the hard way from that lower one third. Would Abraham Lincoln have done his great work if he had been born in the lap of luxury or had been assured he would

always be taken care of? Many other examples could be used in every community. You will recall many men who have struggled against great odds and become real leaders. Would they have attained those positions if they had never feared poverty?

We want to have more than just a living, so the fight to overcome want spurs us to greater and greater attainments. Of course, indigent and old people must be cared for by relatives or the state and community. Old married couples should be given a chance to live in comfort in their own homes wherever possible. But many families are greatly blessed by having a grandfather, grandmother, or other close relative in the home. It makes us more kindly and considerate of others, and, in most Christian homes, these lonely old people enjoy life much better than in a so-called home supported by the state, county, or city. It is well for the state to help out financially where there is real need, but we must always remember what Thomas Jefferson said, "The people must support the government and not the government support the state."

The best way for anyone to do to be happy and contented, free from poverty, and relieved of fear is to work hard, become self-reliant, keep close to Christ.

STILL A PRIME NECESSITY

Character is still the basis of the American way of life which we enjoy under Christian democracy.

J. P. Morgan once told a committee of Congress: "Character, and not collateral, is the basis of making loans." When challenged, he replied, "I have within a week loaned a million dollars, with no other security than the character of the borrower."

William H. Ridgeway, who wrote the enlightening little book, *In God We Trust— and Why Not?* tells an interesting story in the *Sunday School Times*:

"Some years ago the *Iron Age*, the great trade paper, published a circular that contained the pictures of two hundred of America's biggest plants, General Electric, United States Steel, Bethlehem Steel, Packard Motor, Yale and Towne, etc.

"I got the addresses of the presidents of these two hundred companies and wrote them, asking how they stood religiously. I sent with my letter a copy of my booklet,

'The Way Up and How They Got There.' I have the data on the whole two hundred concerns.

"All two hundred were founded and brought to success by men who all professed to have religion except one. The president of that company wrote me, in effect, that he had no use for religious cranks like me. He and his associates spent Sunday in sport and drinking highballs.

"The late John Penton, the publisher of some sixteen trade papers, was visiting me. I showed him these letters. When he read the one of President Highball, he almost laughed his head off.

"'Why the hilarity, John?' I asked.

"'Bill, that Highball fellow's letter is the best one you have. That company busted a month ago.'"

'We have yet to disprove the Biblical truth, "Not by might nor by power, but by my spirit saith the Lord."—The Moravian.

A QUEST

By I. P. H.

A very puzzling thing is this
And one that I have pondered long:
Where are those good old English words,
Those words emphatic, "right" and "wrong"?
Our mothers made good use of them,
As, "Daughter, don't do that, it's wrong";
Or "Son, pursue the path of right
Which leads to manhood, brave and strong."
But these two words are seldom heard,
Have disappeared with "bad" and "good";
Oh, let us find them if we can
And bring them back to motherhood.
In halls of learning I have searched,
And only here and there I find
A teacher who instills those words
Into the youth's receptive mind.
But rather, sadly I've observed,
As here and there my pathway wends,
An acquiescence of the will
To latest psychologic trends.
I wonder if plain "right" and "wrong"
Were put in common use again,
If earth would less chaotic be
And stronger be the race of men.
Oh come, all you who love the good,
Who mingle in life's daily throng,
Let us seek earnestly to find
The whereabouts of "right" and "wrong."
And after we have found them, then
Let's hold them close, and really try
To use them as our mothers did
In those loved days, so long gone by.
Milton, Wis.

CHILDREN'S PAGE

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

Dear Recorder Children:

I'm wondering what you are all doing this frosty morning and especially why I haven't received one single letter to answer this week. Perhaps you are planning to write me that Sabbath letter I asked for last week. I hope so, but of course it is too late now for me to ask you about it. But above all I hope you will all remember to keep me supplied with at least two letters every week.

This morning when I got up I was surprised to see my window covered with frost, for here it is April 11, time for warm April showers I think. Don't you? The pretty pictures Jack Frost had made on my windows made me think of a story I told my school children a number of years ago. They liked it so I'm going to send it to you. This story is all about

How Jack Frost Can Make His Pretty Things

One cold winter night Jack Frost was out looking to see what he could find to do, for it was just the kind of night he liked. The warm old sun had gone down, taking most of his heat with him, as he is very apt to do in the winter time. Jack was glad of that, because he knew he could not work if it was warm. First he peeped in a window, but you may be sure that he went away very fast, for there was a good warm fire in that kitchen.

Next he saw a little girl with her papa, and he said to himself, "I'll just nip her fingers and her nose and her toes." He soon found he would not do that, for she had nice warm mittens on her hands, and shoes and stockings on her feet, and she had been walking so fast that even her nose was warm.

Then he looked in another window, and this time he saw that everything was ready for him to get to work, for the mama who lived in that house had boiled a nice big pudding for supper that night, and there was steam all over the window panes just as there is on wash day. The fire had gone out, too, so Jack felt happy. Now this steam on the window panes was ever so many specks of water, called molecules, which are so small that we cannot see them. When these molecules saw Jack Frost coming they were glad, for they knew they were going to play some games, and have ever so much fun; so they were all ready to do as he told them. He asked them to

WE GROW A GARDEN

By Nancy Brewer

Even selfishness can be planted in a garden. I never fully realized that until last year when I heard seven-year-old Joan boast, "We are going to have all we want to eat next year, when other people are hungry. My daddy says so and he is planting a great, big garden."

After Joan and her mother had left, Donald spoke up, "That's just like those people. They always want to get ahead of everybody."

"Oh, no, Donald," I hurried to tell him. "They are raising vegetables so that the food they would otherwise have to buy can go to other people."

My son looked straight in my eyes, "That's not what they say."

I thought of the Thanksgiving and Christmas baskets we packed the year before with more than half the contents jars of fruit and vegetables I had canned. Guiltily I remembered that I had stressed the saving rather than the sharing when we packed the baskets.

Often after that incident Henry and I spoke of changing the spirit in which the gardens in our home were to be grown; and when planting time came, he carried out the new spirit by telling the family as he laid out the plans, "This corner to the northwest is to be our garden for others. Here we shall plant corn, tomatoes, beans, egg plant, and other vegetables for old Mr. and Mrs. Sursa, and vegetables for Mother to can for our Thanksgiving and Christmas baskets."

Mary Jean, who adores old Mrs. Sursa, spoke up, "May I have room to plant some beets, Daddy? I'll buy the seeds myself. Mrs. Sursa says she likes beet pickles."

"Of course," Henry agreed. "And, of course, too, you'll care for the beets."

"Just watch me"; Mary Jean's eyes shone. "And I'll pull them while they're still young and tender, for that's the way Mrs. Sursa likes them."

Hopefully I watched Donald, as he sat close to his father, drawing plans of the south side of our back yard which is his garden spot.

I wanted to ask, "Aren't you going to plant something for Mr. and Mrs. Sursa, dear?" but something about the expression on Henry's face kept me still.

A week later I was glad I had not spoken. For when Donald came home from Sunday school after hearing a Chinese student speak, he told us, "I am going to plant two rows of peas for the Chinese. Mother, if you'll can

make some very pretty pictures on the window panes, to please the little children who lived in that house. They must make ever so many different kinds of pretty stars.

The little molecules were very glad when they heard that, for making these stars was to them just like playing a game. They went to work at once, and this is the way they did it. First one little molecule stood very close to another little playmate like himself, whom he liked very much indeed. Then came another and stood on the other side. Then another, and another, and they kept coming, but always stood near the ones they liked best. After a great many had come together in this way, one star was made. Other little molecules had made ever so many other stars, all close together; and when they were all done there were such pretty pictures on the window panes that Jack Frost must have said, "Well done my little friends!" and then he went away to set others to work.

When the children who lived in the house got up the next morning they were pleased to see such beautiful pictures on the window panes. One said he saw a tree, another saw a picture of a beautiful fern leaf, and the third said he saw a hill. The mama said, "I guess Jack Frost has paid us a visit during the night," and the children were glad he had, but they did not know, as you and I do, how hard the tiny molecules had worked to make these pretty pictures for them.

We all like to see these pretty frost pictures on our window panes, but we like, too, the warm sun which melts the frost away, and this afternoon as the sun shines in my window I can still see beauty there and the promise of warm spring weather. Will you not say with me,

Oh, welcome pretty sun!
You're beautiful today;
When this day's work is done
We'll lift our hands and pray
To God who sent the light
And everything that's good;
Who guards us day and night
And gives us health and food.

Sincerely yours,
Mizpah S. Greene.

Andover, N. Y.,
April 11, 1943.

"'In God We Trust' is engraved on our coins. Our national Congress and our state legislatures open their sessions with prayer."

them for me, I'll weed your flower beds. I'd like to have a dozen cans to keep some little boy from starving."

Donald did plant the two rows of peas for the boy in far-away China. Faithfully he cared for that part of his garden—even more diligently than his own.

And as the vines grew, his father showed him how impossible it was for the vegetables we would can to be sent across the sea; but that it would be better to sell the peas and send the money.

Donald not only cared for his own plot, but often worked in the "Garden for Others" as we soon termed the corner in which we were growing food for the Sursas and for our Thanksgiving and Christmas baskets. There he pulled weeds, fought bugs, and kneaded hard places from the soil.

Soon it will be garden planting time again, and we are drawing plans for our garden. Of course, we are saving room for the "Garden for Others."

Donald, while promising his father to give aid in the "Garden for Others" has announced that his own garden will take more time this year. Instead of peas, which yield such a short harvest, he will set out beefsteak tomatoes for Chinese Relief. "I can make twice as much on them," he thinks. "That means I'll be helping feed two Chinese boys."

So, thanks to Henry, we have learned that even a garden should be planted and cared for in the right spirit if unselfishness and generosity are to be cultivated in the home.

—*Christian Advocate.*

CHOOSING TO LOVE

By Mrs. Gerald Coalwell of the
Hammond Church

(A paper read at the 1942 Southwestern Association at
Little Prairie, Ark.)

The topic, "Choosing to Love," can have many meanings and interpretations, but the Bible, God's Word, is our dictionary. In Matthew 22: 37-39, we read, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

We are given the command to love. It is not just a request. All true Christians must love, not only as the fulfillment of an order, but as the outgrowth of our Christian experience. We are commanded, first, to

love God. Then, just as sure as our Christianity is Christian and of God, so love of God leads to the love of our fellow men. God never asked the impossible; he is always there to help carry out his wishes and commands for us. And, even as he gives us the first commandment, to love him, and the second, to love our neighbor, he shows us in 1 John 4: 7-11, how he loved:

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another.

Love grows through sacrifice and unselfishness. God loved so deeply that he sacrificed the one thing dearest to him, that we, whom he also loved, might have life.

We will find that if we sacrifice, share, and give for those we love, our love will become so deeply rooted that nothing can completely destroy or kill it. God loved his Son, and the Son loved his Father; and even the agonizing shame of the cross, the cruel and shaming treatment of the people, dragging Jesus into the mire of disgrace, could not sever that love. It only made the bonds stronger. And the forgiveness of those who were so inhuman made that love grow, even though it was tinged with sorrow.

It is the same, even with us of the earth. Only God, himself, knows how many have gone into the very depths of degradation and suffering for those whom they love, and how many have forgiven those who have caused that shame. Such love is truly an outgrowth of the love of God and his love for man.

When we accept Christ as our Savior, we are choosing to love. When we marry, we are choosing to love. We are choosing to love when we take on the responsibilities of a family. And when we make friendships, we are choosing to love. Each of these has a very definite meaning of its own to us, and yet every one involves service, giving, sharing, and sacrifice—all outgrowths of love, and all serving to make that love deeper, stronger, and more enduring.

Christian love, the love that is sent from God, has a deeper meaning, too. It brings responsibilities with it, such as encouraging, correcting, setting an example, and a great amount of forgiving. These responsibilities become greater, the longer we are Christians. How many of us carry them out? How many love God with all our hearts, and our neighbor as ourselves, or, as we really should, much more than ourselves? Do we really choose to love in the way God did, to the extent of making any sacrifice, no matter how great?

First Corinthians 13: 13 tells us that "Now abideth faith, hope, love, but the greatest of these is love." Faith and hope grow with love, and love cannot endure without both faith and hope. Let us hold fast to all three, and by strengthening our faith, hoping and praying always for God's will to be done, choose to love in its deepest, most sacred meaning.

A BIBLE STUDY FROM THE FIRST CHAPTER OF JOHN

By Rev. Leon M. Maltby

The Coming of Christ to John the Baptist
Introduction:

In a very real sense Christ came not when he was born at Bethlehem, but when he began his Judean ministry as recorded in John 1. John the Baptist was, according to Jesus, the greatest of the prophets (Luke 7: 28). He made a greater revelation of Christ than any other and made it before he really knew Christ. The historical part of John begins with verse 19, which is after the baptism of Jesus. The purpose of the Baptist was the same as that of the evangelist—to cause all to believe on Christ (cf. John 20: 31 and John 1: 7b). The doctrines taught by John are all taught by the Baptist before him. Strange as it may seem, almost every important Christian truth was taught by him before the ministry of Jesus began. Perhaps John got much of his glorified view of Christ from the forerunner. The Baptist is presented here as a witness. All of his witness concerns Christ. He teaches that:

I. Christ Is the Light:

Verses 7, 8, 15. Compare also John 8: 12.

II. Christ Is Unknown:

Unknown to you—verse 26. Note that this is after the baptism and temptation.
Unknown to me—verses 31, 33.

All that he knew of Jesus before the descent of the Spirit was prophetic. He was unknown; he is not now, for "I saw the Spirit." Matthew 3: 14 is not at variance with this passage.

III. Christ Is Mighty:

Verse 27. "Preferred before me," though coming after.

IV. Christ Is Eternal:

Verses 15, 30. "He was before me." See how this harmonizes with or accounts for John's expression of verses 1 and 14—the Word and the Light and the Life.

V. Christ Is the Lamb:

Verses 29, 36—the doctrine of the atonement clearly set forth.

VI. Christ Is the Son of God:

Verse 34. See verses 33 and Matthew 3: 12.

—From White Cloud pastoral letter.

DENOMINATIONAL ADVERTISING AND SABBATH PROMOTION

The suggestion has been made that the Committee on Denominational Advertising collect clippings from newspapers and other samples of advertising from the churches and prepare an exhibit, including a scrapbook, for showing at Conference. This we believe would be stimulating and suggestive to pastors and church publicity committees. To make this possible we are asking pastors and church publicity committees to co-operate in the following.

Clip from the papers items of announcement and general interest which you run in the news. Jot the date on the corner of the clipping.

Gather occasional issues of bulletins, posters, quarterly or monthly church letters, and other items such as cards or leaflets prepared for Sabbath promotion and general distribution in the localities around your churches.

Send all these to the chairman of the Committee on Denominational Advertising.

Rev. Marion C. Van Horn.

Berea, W. Va.

HOPE

He Died!

And with him perished all that men held dear;
Hope lay beside him in the sepulcher,
Love grew cold, and all things beautiful beside
Died when he died.

He Rose!

And with him hope arose, and life and light.
Men said, "Not Christ but Death died yesternight."
And joy and truth and all things virtuous
Rose when he rose.

—Author Unknown, from
Rockville Bulletin.

OUR PULPIT

COME SEE: GO QUICKLY

By Pastor Victor W. Skaggs,
New Market, N. J.

Scripture—Matthew 28.

"'Tis done. I crucified him—that man from Nazareth — that just prophet. There he stood, in love and compassion—and I crucified him. I laughed at your prattle, Marcus, but I did not laugh when I heard him say, 'God forgive them, for they know not what they do.' Did you not feel the earth quake, as this man died? I tell you, boy, the world has not heard the last of this man. The cross cannot kill this man, Marcus—he lives forever, but I—I die!" (That Man from Nazareth, Sunshine Magazine, April, 1942.)

This, in the mind of a modern author, is what one of the Roman soldiers of the guard that crucified Jesus wrote, as he died, to a young companion who was not of that group. "I tell you, boy, the world has not heard the last of this man. The cross cannot kill this man, Marcus—he lives forever, but I—I die!" If these were the thoughts of that soldier, he had seen a great light, for the world had not heard the last of that man, Jesus, and it has not yet heard the last of him.

For, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." There in the garden of Joseph of Arimathea was where he lay. There amid the spring flowers, was the "newly hewn grotto [Joseph] had prepared for his own burial." It was carved out of the rock of the hillside. As it was the custom of the time, we may believe that the entrance was small. Inside, on the rough stone, was the place prepared for the body. It was here that they had laid him. The low narrow doorway had been sealed with a great stone. It was to this place that the devoted women came to do honor to their dead.

But the scene had changed. No longer was the rock wall blank and unbroken. No longer was the guard of soldiers standing before it at attention. Instead, the soldiers lay "as dead men" and the rock wall was interrupted by a low, narrow, dark aperture. What could this mean?

There, a vision of an angel of God appeared to the women. The light of his countenance

lighted the door of the place of the dead. And the angel said, "You need not be afraid, I know that you are looking for Jesus who was crucified. He is not here, he has risen as he said he would do." (Goodspeed.) What a wonderful, mysterious pronouncement.

These women must have remembered in a flash some of the sayings of their Master that they had not understood. Here it was. It was hard to believe. Can a man rise from the dead? Jesus had raised Lazarus, but could he raise himself? Still, before them was the angel's pronouncement, "He is not here, he has risen."

But this was seconded with the invitation, "Come and see the place where he was lying." Come and see this shelf of stone. Bend down and look through this narrow door at the place where you laid the body of your Lord. Look, there is the napkin and over there is the winding sheet. He has no more need of them.

Even as the angel invited these devoted women to look and see where the Lord had lain, so I invite you, on this Easter day, to come and see (with me) the place where he was lying. Let us look into the darkness of the tomb, envision there the personalization of purity slain, and come to a realization of the effects of sin. Let us see there, in the crucified Christ, the result of sin that is eternal (it was when man first did wrong—it was in the time of Jesus—it is today and it will be tomorrow)—the result of sin that is eternal in the heart of God—suffering and pain and death. "For sin, when it is finished, bringeth forth death." (James 1: 15.) And God's suffering for sin is not done. His heart is as grieved, his soul is as anguished by the sins of men in this day as it was in that. He suffers even as man suffers for his own sin. So, from our first look into the sepulcher of the Christ let us learn to be penitent. We, who are followers of the Man among men, have nought in ourselves of which we may boast, for we are not innocent of giving anguish and pain to the heart of our Savior. On this Easter time let us remember our wrongs, our sins, and be not hasty to judge the man of that day, but ready to levy judgment today, each man upon *himself*.

I.

Our first glance into the tomb has not taught us all we should learn from it. Let us stoop again and peer into its depths. We may well progress a little farther. As our eyes become accustomed to the dimness, we see an empty shelf instead of the wound body for

which we look. And if we consider closely we may come to the happy realization that good had power over evil. For evil killed this Man—this King of the Jews. Evil sealed his tomb and placed guards before it. Evil intended to keep him there in the tomb, but evil does not know where the body has gone.

"Vainly they watch his bed—
Jesus, my Savior!
Vainly they seal the dead—
Jesus, my Lord"

Jesus personifies goodness, purity, and love. Evil does not know where he has gone. Evil has been confounded by good. Evil's purposes are defeated.

Thus, we may, as we gaze into darkness, see a great light, and learn to love the Christ—not in any mean or paltry way, but with the completeness of his divine love. We may see him as he willingly suffers for the sake of sinful humanity—as he shows us the Father's love; as he brings to us the knowledge of the eternal suffering of God with and for his wayward children; as he gives us the seal of God's mercy and the sign of his gracious salvation.

II.

Let us look a little longer into the tomb. Not only has the Christ escaped it—not only is it empty—but he is risen in newness of life. It is he that speaks with the sorrowing women; it is he that appears to the disciples; it is he that appears to Saul on the road to Damascus; it is he that speaks with John on the Isle of Patmos, saying, "I am he that liveth and was dead; and behold, I am alive forever more."

Again the poet:

"Up from the grave he arose
With a mighty triumph o'er his foes,
He arose a Victor from the dark domain,
And he lives forever with his saints to reign.
He arose! He arose!
Hallelujah! Christ arose!"

And so we have learned the lesson of the tomb—not all of it, but all that is plain now: the effects of sin are death; we are not innocent of the suffering of our God; we have need of penitence and forgiveness which he freely offers us in the triumph of good over evil; and most important, our Savior lives and speaks again, "I am he that liveth, and was dead."

III.

Again, the angel did not stop with the pronouncement of the resurrection or the invitation to come and see where he had lain.

Instead he then uttered an admonition; "Go quickly and tell his disciples that he has risen from the dead and behold, he goeth before you into Galilee." The disciples had been shaken at his death. Their faith wavered in that day of trial. But the risen Christ—loving and understanding as before—went before them to the places where they had known him best, to hold communion with them once more. Thus it is today. Since we have been at the tomb and have envisioned there the glory and majesty and power and humility of the Lord, we must go quickly and tell his disciples. This vision is not for us alone. When we have been in communion with him we must go forth to any and all men, teaching them, baptizing and leading them. It is not an easy task, for the teaching and leading demand more than lip-allegiance. They demand—as he always has demanded—the allegiance of the heart. They demand repentance for past sins; they demand lives of purity, lives of action, lives of humility, and lives of self-sacrifice; and they demand the totality of a man: his emotions, his mind, his soul, his body.

IV.

But again, the open tomb gives us our cue. We are not dealing with a dead man. We are dealing with a living God, our Savior. In him is the strength and courage and wisdom and forgiveness for us to achieve true repentance, lives of purity, and devoted service in the cause of his kingdom.

Let us lift up our eyes from the tomb. Let us lift up our eyes from the cross—the degradation and death of man and mankind, until we see and follow in the depths of our spirits the Christ as he lives and works among the children of men today. For *Behold he is alive forevermore, and he it is who holds the keys of hell and death and life eternal.*

FROM OUR SOLDIERS

My dear Dr. Van Horn:

Your letter dated March 18, addressed to men in war service, reached me yesterday (having been forwarded from Atlantic City, N. J.) We left Atlantic City on March 17, and arrived here on March 21, at about 4.30 a.m., M.W.T. The camp is located about fourteen miles from Salt Lake City, Utah. The camp is almost entirely surrounded with mountains, which are partly snow covered. We are about 4,300 feet above sea level.

I agree with you in your third paragraph that "much depends . . . upon insuring a righteous (just) and lasting peace." Even such a magazine as Time considers this subject important enough that the editors are spending much time and effort in developing a series of articles entitled "A Background for Peace." Many thoughtful people realize that a just peace is the basis on which to eliminate much of the seeds of another armed conflict.

My experience has been that one needs the help of the Christian Church and its Christlike teachings more when he is a member of the armed services than ever when he was a civilian.

A great scientist, Robert Andrews Millikan, wrote as follows: "The reason that the Western World adopted Christianity as its religion is to be found, I suspect, in the fact that Western civilization discovered that it could not possibly develop its highly organized group life without Christianity. If this is true, the future is certainly going to need the essentials of Christianity even more than the past has needed them." (P. 42, par. 2, in "Living Philosophies"—a Series of Intimate Credos, published by Simon and Schuster, N. Y., 1937.)

Kindly remember me to your family, friends, and the Tract Board.

Sincerely,

Pvt. Frederik J. Bakker.

Kearns, Utah.

THE FAITHFUL GOD

By Deacon Orville B. Bond

(Given at a union prayer service held at the Lost Creek Methodist church for the Seventh Day Baptist and Methodist churches, January 7, 1943.)

When I was a boy I was taught that God is a spirit; but to vision him I had to make him into an image that my mind could span and that would be suitable to such a character as he, among the hills where I lived.

While I did never see him only as my eyes were closed, I knew that he was tall enough to stand and reach high into the sky. He could step easily from hill top to hill top, and yet his kindly eye could look down and see me at play, asleep, or when I might slip into the pantry to the cookie jar or hie away with a lump of sugar.

Tonight I want only to ask two questions and thereby challenge us to see the faithful God. First, "How do we know that God is

faithful?" I knew before daybreak this morning that this night would be here. I know that tomorrow will come. I know the sun will shine above or through the clouds of tomorrow. I know that when the night shades fall, stars will soon be seen in the heavens. I know springtime will be here again. I know we will still have seedtime and harvest. God's orderliness tells us so.

Birds flit from tree to tree, balloons float easily to great heights in the air, and airplanes swiftly glide through the sky. God's laws tell us why.

My mother loves me. I have deep affection for my own, and all animals instinctively care for their own because one of the attributes of God is characterized by love. It is this quality of the infinite, when universally cherished, that will bring lasting peace.

Second, "How shall we react to God's faithfulness?" I should here resolve that I will open my eyes and ears to God's beauty and make my acts among men contribute to his faithfulness. I should here resolve that my life will be fashioned after the orderliness of God's universe. I should resolve to become more intimate with the laws of God and thereby be more sensitive to his will. Finally, I should here resolve that the strength of my life shall contribute to the establishment of universal love.

Prayer

And now, dear kind heavenly Father, may we open our eyes and ears to thy beauty; may we strive diligently to fashion our lives after thy orderliness; may we become intimate with the laws of the universe that lead to happiness; and may our affection for all peoples of the world contribute to universal peace. Amen.

MEETING A WARTIME OPPORTUNITY

(A timely message from the World's Christian Endeavor Union, 41 Mt. Vernon St., Boston, Mass.)

All around the world, soldiers and sailors and marines of the United States are being served by the World's Christian Endeavor Union. The Army and Navy Department of the world's Union, enlarging a "service to service men" that began in 1891, ministers through the chaplains of the armed forces.

The chaplain and his men have been given organizing helps and program materials which made possible the many hundreds of Christian

Endeavor units, now at work among uniformed Americans around the world.

Chaplains gladly distribute Christian Endeavor's timely helps for all service men, which include the following:

"Guide for Christian Living," the blouse-pocket companion which the ministers in uniform say is second only to the New Testament in its quiet daily guidance for their men.

"The Christian Endeavor World," offering in monthly issues a wealth of inspirational material, discussion helps, program suggestions, and interesting news of both military and civilian activities.

"For Victorious Living," compiled by the former chief of chaplains, Alva J. Brasted, from his most helpful talks to service men.

All materials are supplied to individual chaplains, at their request, and without charges or fees of any nature. Such a contribution to the religious life of the armed forces is made possible by a great number of gifts, large and small, from young people, older friends, societies, unions, and churches.

DENOMINATIONAL "HOOK-UP"

Palm Springs, Calif.

Mr. and Mrs. W. M. Davis, who have been spending the winter season in Palm Springs, staying at the Sunshine Court, are preparing to drive to their home in Lake Geneva, Wis., shortly after the first of the month.

They were in Honolulu when the Japs struck at Pearl Harbor and Mr. Davis has given several talks before local service clubs and church organizations on the outbreak of the war, reciting eyewitness stories of the attack.

Next Tuesday he will show his motion pictures of Hawaii and tell of the December 7, 1941, attack, to students at Roosevelt High School in Los Angeles.

He expects to leave the Village April 10 and says he will be at his home in Wisconsin 9 or 10 days later, driving "at 35 miles per hour."

—The Desert Sun.

Westerly, R. I.

The annual meeting of the Pawcatuck Seventh Day Baptist Church was held last evening (April 11) at the church, preceded by a dinner served to approximately one hundred twenty members of the congregation.

The annual report of the treasurer, Elston Van Horn, showed assets of the church amount to \$119,027.12. The expenditures of

the last year were \$9,849.75, and receipts \$10,509.10.

The report of the historian, Mrs. Jessie H. Woodmansee, mentioned the community in war time, the part taken by the members of the church, and listed twenty-one members in the service at the present time. The brief historical report recorded every year will be of value in years to come to the historically minded. At the one hundredth anniversary of the church, when records were scanned carefully for the last one hundred years, there was practically nothing of record concerning the Mexican, Civil, Spanish, and World Wars.

The nominating committee, Clifford Langworthy, Mrs. Hiram Barber, Jr., and Lewis R. Greene presented the following slate of officers:

George B. Utter, president; Elston H. Van Horn, treasurer; Carroll W. Hoxie, clerk; Wilfred B. Utter, collector; Howard M. Barber and Karl G. Stillman, trustees; A. Prentice Kenyon, Jr., auditor; Norman Loofboro, temporary auditor; Mrs. Jessie Woodmansee, historian; William Healey, John W. Gavitt, Douglas Owens, Carroll W. Hoxie, William Martland, Karl G. Stillman, Dwight Wilson, Wilfred B. Utter, Alexander Austin, Claude Maine, Howard Barker, Horace Knowles, Harold Crandall, and Claude Neagle, ushers.

The dinner was prepared by the Woman's Aid society. The committee of arrangements for the dinner included Mrs. Mary Chapman, Mrs. Selden M. Young, Mrs. Ichabod E. Burdick, Mrs. Mary S. U. Maxson, Mrs. Edwin Gardiner, and Mrs. James Hamilton. Members of the S. D. B. Society had charge of the table arrangements and acted as waitresses.

A full course chicken dinner was served, the only rationed items being sugar, coffee, and butter.

—Westerly Sun.

Shiloh, N. J.

Our sixty-fourth program has been given over station WSNJ, 1240 k.c. We are glad of this opportunity to extend our ministry, letting people know of Seventh Day Baptists and the Sabbath, and preaching the gospel of salvation through the shed blood of Jesus Christ.

The chorus choir spent an evening at the Radio Center in February recording several more hymns for use in our broadcasts.

We pay \$5.15 for our fifteen-minute period. The money has been in hand to pay in advance every time—which the station expects. If you wish to help in this ministry, see Thurman Davis, or send your contribution to him.

Listen in every Friday afternoon at 2.15 to Shiloh's own program—the Bible Gold-miner. Tell your neighbors and friends about it, too.

Our church has agreed to be responsible for the service at the county home the third Sunday in each month. The Christian endeavors took charge in January and February, with Charles Swing and the pastor bringing the messages. In March, the Tri-C Class conducted the service. The next service is to be April 18, with the Mothers-Teachers Class in charge.
—Church Bulletin.

Plainfield, N. J.

Our church joined with the Piscataway Church at New Market, January 16, in the installation of Victor W. Skaggs as their new pastor. A fine service was enjoyed. It was planned and conducted by Rev. H. C. Van Horn, a former pastor. We are glad to welcome this young pastor and his wife into our midst, as these two churches are closely associated in many ways.

Most of our people tuned our radios on to the "Radio Chapel" program on station WOR, on Sunday morning, April 4, in order to hear Pastor Warren's broadcast on the sermon, "Prevailing Prayer." The reception was very good and the message uplifting. He was supported by the "Radio Chapel" choir. The music furnished a dignified, worshipful background for Pastor Warren's message. We are glad that the president of our General Conference could have this opportunity.

On account of gas rationing and other curtailments because of war, we have not had our usual number of social activities during the winter. The Pro Con group gave up its regular meetings and meet only occasionally now. Prayer meetings were discontinued for the month of February. The Sabbath morning church services were held regularly, but for several weeks they were held in the Sabbath school room, to conserve fuel.

The Women's Society, however, has continued its regular work and worship programs. Much of their work is for the Red Cross and for our local hospital. A box of clothing was shipped to Palatka, Fla., in January, Mrs. Frank E. Lobaugh taking charge of the work. Our chief sources for obtaining money have been from dues and increased pledges. Little "Victory Drums" for thank offerings have also added a nice little sum to the treasury. At a recent meeting when these Easter offerings were opened, the sum of \$36.30 was realized.

The annual business meeting of the Sabbath school was held March 28, at which time

reports were given and officers elected. Most of last year's officers were retained.

The annual business meeting of the church was held on the afternoon and evening of April 4, with Paul A. Whitford as moderator. Reports showed the finances and various church auxiliaries in a healthy condition. Each family brought its own supper, and coffee was furnished by the Women's Society. All enjoyed the social fellowship that followed.

Correspondent.

CHURCH COLLEGES

By Kathryn Wright*

Old buildings clothed in ivy's gracious green
And looking wise because of what they've held
And still hold dear! These ivied ones have seen
Whole generations come and go, have belled
Them forth to class and chapel, seen them turned
To worthy ways by teachers strong and fine.
From these quaint buildings, historied, sun-burned,
Men who were leaders came in steady line.

Old colleges, once founded on a faith
And by great faith kept growing to this hour,
How stalwart and constructive are you still!
Your teachings are an open shibboleth
For learning linked with godly truth: great power
You give the world in men of sterling will!

* By recent marriage Miss Wright became Mrs. Relis Brown of Williamsburg, Ky.

MARRIAGES

Burdick - Armstrong. — Dighton G. Burdick and Nellie Warren Armstrong, both of Alfred, N. Y., were united in marriage at the Gothic Chapel, Alfred, March 27, 1943, Pastor Everett T. Harris officiating.

OBITUARY

Snyder. — Mrs. Clella Marguerite (Davis) Snyder died at her home in Jackson Center, Ohio, at the age of 51, after an illness of some months.

Born in Jackson Center, December 27, 1892, she was the daughter of Otho G. and Arimetha Hughes Davis. Her entire life was spent in the same community where she was a faithful member and organist of the Seventh Day Baptist Church and active in community affairs.

She was united in marriage with Charles W. Snyder on April 7, 1912, who, with their two daughters, Virginia (Mrs. William) Billing of East Orange, N. J., and Janet Irene, at home, is left to mourn her passing.

Rev. W. L. Davis and the ministers of the Methodist and Lutheran churches of Jackson Center conducted the funeral services. A. N. R.

Devoted to the cause of Christ and
the Sabbath of God — the Seventh Day

The Sabbath Recorder

SABBATH RALLY DAY

MAY 15

No, the keeping of the Sabbath cannot save me. Jesus alone can save; but the Sabbath does help me to a better understanding of God's holy word which by his spirit brings me into closer communion with him.

—Emily P. Newton.