

ville, Mystic, Conn., October 12, 1860. His family moved to Westerly when he was but a boy. On June 21, 1883, he was united in marriage with Abbie Jane Coon at De Ruyter, N. Y., by Rev. Joshua Clarke. To them were born three sons, of whom the eldest, Edmund Coon Barker, and the youngest Paul Bliss Barker, are deceased. The second son, W. Sinclair Barker, is a resident of Westerly. Mrs. Barker died in 1904. On December 2, 1911, Mr. Barker and Margaret Kenny were married at Hartford, Conn., and since that year his home has been in that city.

February 14, 1874, he united with the Pawcatuck Seventh Day Baptist Church, maintaining that relationship for within a fortnight of seventy years. He was a carpenter and was active at his trade until within a few years. He was kind-hearted and a man who had many friends. Surviving are his wife, Margaret Kenny Barker, his son, W. Sinclair Barker, and a grandson, Howard E. Barker, both of Westerly.

The funeral service was held in Hartford on Friday evening. His pastor, Rev. Harold R. Crandall, officiated at the committal service at River Bend Cemetery, Westerly, Sabbath afternoon.

H. R. C.

Betson. — Emily Conger Betson, who died at her home in Daytona Beach, February 14, 1944, was born in the town of Verona, N. Y., May 14, 1875. She grew to a beautiful womanhood in this neighborhood in the family of Jeremiah and Marian Marsh Conger.

She was married to George Betson December 31, 1913. She moved with her husband to Florida in 1924, where they established a home at Daytona Beach. She loved the flowers and birds and trees of their adopted state, and her poetic nature expressed itself in poems which I saw recorded in a scrap book that her husband showed me after her death. One of her poems, "The Sabbath," is included in the hymnal used in the Seventh Day Baptist church of Daytona Beach, of which she was a member. It was set to music by Mrs. Mabel Main, and is often sung in the worship service of this church. The music of that hymn was beautifully rendered by the organist as part of the prelude to the service at her funeral.

Besides her aged husband, who is left in lonely sorrow, two sisters, Mrs. Myrtle Williams and Mrs. Ira Newey of the Verona Church are mourning her departure for the home prepared for her. The oldest sister Anna had gone on before, a few years ago. The funeral was conducted by Rev. T. J. Van Horn from the Funeral Home of Baggatt Wetherby and McIntosh in Daytona Beach.

T. J. V. H.

Randolph. — Charles A. F. Randolph, son of Fenton and Emily Kennedy Randolph, was born at Salem, W. Va., October 14, 1866, and died at the St. Mary's Hospital, Clarksburg, W. Va., December 19, 1943.

On December 31, 1890, he was married to Althea Jane Davis of Lost Creek. To this union were born three children. One son died at birth. Surviving are a son Donovan of Lost Creek, and a daughter Cretah of Salem. Also surviving are Mrs. Randolph, two grandsons, and one brother William of Lost Creek.

Mr. Randolph was a trustee of Salem College for twenty-eight years. He was president of the board for a number of these years.

While in Salem he was an active member of the Salem Kiwanis Club, and helped with the Seventh Day Baptist Church there.

For many years before his death he lived in Lost Creek. He had been a member of the Seventh Day Baptist Church there for over sixty-five years. He was a trustee, and was teacher of the Men's Sabbath School Class at the time of his death.

He was a member of the Lost Creek Lion's Club and served as a member of one of the active committees of that organization.

Funeral services were held at the Seventh Day Baptist church December 21. President S. O. Bond of Salem College and Pastor Sutton officiated. Burial was in the local cemetery.

Mr. Randolph had made a strong impression for good upon all with whom he came in contact. He will be greatly missed. He faced death in the same manner that he faced life, with a stately manner of courage and faith in the God who has created and sustains all.

H. S.

Stillman. — Fred Stillman, aged 75, died at his farm home in Brookfield, N. Y., on February 22, 1944. He was born at Newport, N. Y., November 22, 1868, the son of George W. and Harriet Rogers Stillman, and lived nearly all his life in this vicinity.

In August, 1892, he was baptized and became a member of the Second Brookfield Seventh Day Baptist Church, and on April 28, 1897, he married G. Ada Brown, who survives him. He is also survived by two brothers, Clark of Brookfield, and Clarence of Utica, N. Y.

The funeral was held from the Brookfield Funeral Home on February 25, and was conducted by Pastor J. W. Crofoot. Burial was in the local cemetery.

J. W. C.

CARD OF THANKS

"The family of the late John H. Austin wishes to thank all friends who so graciously sent cards or letters of sympathy at a time when it was so deeply appreciated."

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c.

Cash must accompany each advertisement.

FOR SALE—NEW ANALYTICAL BIBLE. The most complete Reference Bible. Supreme in its field. In order to retain the beauty of the King James Version and to include the clearness of the American Standard Version, BOTH have been combined in the New Analytical Bible. Each of the 66 books charted and outlined. Separate course in Bible Study included. Write for descriptive folder. Irving S. Titsworth, BIBLE, BOOK AND GIFT SHOP, Alfred, N. Y. 4-3-3t

FARM HELP WANTED—Married or single man, or both. Could use man with boy old enough to help during summer. House, garden, electricity. Steady work. R. L. Todd, Milton Junction, Wis. 3-20-3t

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., MARCH 27, 1944

No. 13

TO LIVE!

By Grace Marie Prince

To live each day and better than the last,
To keep some heart from breaking, and to ask
That God help me somehow forget the past,
This is—to live.

To hold to my ideals and seek thy face,
To grow in strength and knowledge and in grace,
To make the world a little better place,
This is—to live.

Through faith and hope and joy and love so sweet,
To build my house after thy plan complete,
Content ofttimes to sit and listen at thy feet,
This is—to live.

And then one day to find an Open Door,
And stepping past the portals of this home, no more
To linger here, but on a fairer shore
Eternally—to live.

—Methodist-Protestant Recorder.

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The Sabbath Recorder

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Mrs. Walter L. Groome Jeannett B. Dickinson
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Vol. 136, No. 13

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Editorials

STRAWS IN THE WIND

(Guest editorial)

My path to my down-town parking lot is the same path taken by our junior high students who go over town to lunch. One sloppy day recently hundreds of hilarious fellows and girls were hitting for the hot dogs. Among the others was a colored boy riding "piggy back" on a white boy's shoulders, obviously to save his pretty slippers. They and many others who saw it were enjoying it immensely, seemingly oblivious to any suggestion that such a thing might be out of caste. One of the valuable by-products of this war for us at home will be long strides toward the better in race relations. Let Christians examine themselves without prejudice.

One of our Sabbath-keeping boys taking his training for the medical corps was offered a pfc stripe—but he would have to do regular duty on Saturday (from which formerly he had been excused). His reply was, "You keep your stripe and I'll keep my Sabbath." A little later he got his stripe just the same. There is a very marked religious tolerance and consideration for conscience in War II compared to War I. The reason might be that one of the "Four Freedoms" we are fighting for is actually working out in practice clear down to the private.

The Michigan Bell Telephone Company has been running a "help wanted" ad ever since the draft became effective. One of our Seventh Day Baptist women applied for a job, but made it plain that she would not work Fri-

day night or Saturday. On the other hand, she was plainly told that they couldn't make any exceptions to the rule of everybody "staggering" their day off. But they told her to go on and take her tests, five or six in number. She did so, and when she was asked to start work regularly, she was advised that they had changed their rules, she could have her Friday night and Sabbath off, and that if there were any more of her Sabbath-keeping girl friends wanted job on those conditions, send them up. So others have taken positions on those terms.

The war has made radical changes in Battle Creek, which surely must have vital effect upon our church and people here. The U. S. Army acquired the great Battle Creek Sanitarium building and grounds and much of its equipment at an original cost of 2,500,000. The recreation building commonly called the "San Union" and other properties have been acquired since. Radical remodeling was done in the main building. Several large cement block barracks were built on the grounds near our church. An unsightly high wire fence is around the whole thing. The capacity of this great army hospital is fifteen hundred beds. The "Percy Jones" is rated second only to the Walter Reed hospital in Washington. It is already full of sick and wounded boys from every battle front in the world. Many of the best medical and surgical talent in the army are stationed here. A large number of the old sanitarium civilian employes were retained and put on the civil service list to help run the institution. The whole laundry is run on

the Sabbath-keeping basis. We have government housing projects in the city and much construction at Fort Custer, which probably will be cheap salvage at war's end; but the Percy Jones Hospital will be a permanent and lasting institution through the years, and it cannot help but influence its closest neighbors very vitally, both physically and spiritually.

And what has become of the sanitarium? It moved bag and baggage across the street, utilizing for its main building the cobblestone annex called Kellogg Hall, and the college library building, the two connected by a new corridor of doctors' offices. The old hospital on Aldrich was retained. All accommodations are now full to capacity, a much larger patronage than usual in the winter months. The institution is still nominally run on the Sabbath-keeping basis. The founder and guiding spirit of the institution, Dr. John Harvey Kellogg, died December 15 last, at the ripe age of ninety-one. It is not expected that his passing will greatly change the health standards and general policies of the "San." However, a recent attempt was made by the national officials of a religious denomination to get control of the management by a coup d'etat—crashing the annual stockholders' meeting with a number of newly acquired nonresident stockholders. Quick legal action stopped the proceedings, and though the case is still in court, the coup is conceded to have been abortive. Its success might have affected our employment problems quite unfavorably.

Edward M. Holston.

TERTIUS

We little realize how much we owe Tertius. Who was he? He was Paul's secretary and with his own hands penned the message to the Romans as the Apostle Paul dictated. At the close of a benediction, and of the salutations of other workfellows, he puts in a word for himself, "I, Tertius, who wrote this epistle, salute you in the Lord" (Romans 16: 22). We never stop to think of the labor and pains that went into the physical labor of writing the epistle. Doubtless it was often copied for extended use, the copyists relying implicitly upon the integrity and accuracy of the first writer, Tertius.

Did he have finger cramps? Did he wonder if it was worth while? Did he perhaps raise his eyes to some mountain top and catch a vision from Isaiah: "How beautiful upon

the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation. . . ."

Here, the one-time slave, trained in hand and now in heart, is helping start the publishing of the gospel, that from such slow, laborious effort was to go on and on till now the printed page—in tract, pamphlet, paper, book—is covering the whole earth.

"History scarcely does justice to the countless writers," suggests the author of a pamphlet, "Progress Through Co-operation,"—"who, like Tertius, have had the zeal and diligence to publish the way of salvation. To their painstaking copying of the Scriptures—often by the flickering light of candles which seem to glow as a beaded rosary of devotion across the dark centuries—we owe the preservation of God's word down to the days of the Renaissance."

When movable type made rapid printing possible, the Bible was the first book to be printed. Full well did those to whom the new tools were given show their thanks to God for the wings given to written words by printing the Holy Writ. From that day on, the Bible as a whole, or in portions, with other religious literature extended the work of hard-worked scribes like Tertius.

The history of religious literature in America is worthy of study—from the time when the first printing press was set up at Cambridge, Mass., in 1638, by Stephen Day and the first book, Bay Psalm Book, to come from it, on through the publishing of the first Bible in America, now known as the Sower (Saur) Bible, down to the time of our various religious printing houses, the work of publishing good tidings has gone on apace. Today millions of pages of religious literature are being published constantly and are being scattered over all the earth. "Thy Word giveth light," we read, and we know it is true.

Let it continue to go forth also from our Seventh Day Baptist presses—that the Lord reigneth, that Christ is Lord and Savior of all who believe on his name. Paul, we thank you, with Mark and Luke, Matthew and John, and the others, and especially Tertius and his like who have made possible our knowledge of what Christ did and of the promotion of his kingdom by those who loved and followed him.

(Adapted in part from "Progress Through Co-operation.")

Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

IN THE BACKGROUND

In missions and church work the part played by those in the background, though indispensable, is often overlooked. In the case of denominational boards, executive officers are constantly before the public, but the members who give their time, strength, and thought in planning and money in support of the work are overlooked. In the boards of our denomination there are many men and women whose best thought and prayers, as well as much time and money, are given to the work; but their names are seldom mentioned. The writer knows this to be particularly true of the Missionary Board and other boards of which he has intimate knowledge.

The same thing is true regarding churches. It has been said with truth, "One hundred supporters are needed to every leader." While every Christian should be willing to assume the responsibility of leadership, he should remember that the less conspicuous workers are just as necessary and important. There is a temptation for people to forget this and feel that, unless they are in the limelight, they and their work are of no importance. Just as every member of the human body has its place, so all members of a church have their work and are necessary. (Ephesians 4: 16.)

Many times the best service one can render to his church and the Master is to toil in the background and put others to the forefront of the work, "in honor preferring one another," as Paul states it.

We should thank God for those who are willing to labor in the background and pray that he give us more such workers.

W. L. B.

LETTER WRITTEN BY DOCTOR CRANDALL TO DOCTOR PALMBORG

Dear Doctor Palmberg:

I wrote you a letter not so very long ago and I hope you received it all right. I have not heard from you in a long time, but maybe you have written and it never reached me. Many of the letters written me never arrive. I was wondering, when I was lying awake awhile last night, if it could be because those sent me are too heavy. In China, air mail letters can-

not weigh more than five grams, and nearly all the letters which come from the United States weigh considerably more than that. I think that people who write us here had better get the air mail envelopes and the thinnest paper they can find and try to confine themselves to that weight. Maybe mail would come through better if they did. You see, all the mail has to come over the Chinese air line from India, and this may be why so much is held up. I have had no air mail now for a long time, but I notice that the letters I get most regularly are those which are light and have air mail envelopes.

This is a warm December day in the sun, though it seems a little cool indoors. We have had a very lovely fall and winter thus far, but very dry. We have had no good rain for over two months, I think; but still my garden which is beside me as I write, though pretty dry, is quite green. I water it a good deal. Our chickens and ducks, of which we have quite a supply, seem very happy today and the roosters are crowing a good deal. We are getting quite a few eggs these days, which we appreciate, as eggs here are about \$2 each. They have been up to three, but the duck eggs are cheaper, now there are many. We raised a few ducks this year, which are a very large kind and are as large as some turkeys. We have killed two and what a lot of meat they made! It is very good, too. We are eating one now. We killed it the day before Christmas and expected to have it for dinner the next day, but we had so many callers we had no time for a proper dinner at all. Many of the people here eat only two meals a day, and from about 11.30 to 2 seems to be the fashionable calling hour for them. Others come at other times, so one never knows whether he is to have any food or not, especially on Sundays.

We had a very busy Christmas and everything is lovely now. We are very well. I seem to be getting better and better all the while. I can eat more things than I could and am gaining some in weight. I weigh about one hundred thirty, I guess, possibly more. We-ze (Esther) is getting on quite well. She is not so busy in the winter, of course. I received nine months' salary with some gifts and relief money not long since from Mr. Stillman,

sent by cable, so I have funds to last awhile. The government gives missionaries a fifty per cent subsidy now, so I received about \$28 exchange. The last installment I had exchanged through government banks I received only \$18.71, so this time I can use more freely. Prices are very much higher than they were six months ago, but seem more stable now. Hope you are well.

Much love to you and sister,
Grace.

Changtsun,
Lichwan,
December 27, 1943.

MISSIONS AND A WORLD ORDER

By Rev. Trevah R. Sutton

Many interesting and important statements are being made today in regard to postwar days. We hear many expressions, such as International Organization, Atlantic Charter, Six Pillars of Peace, and others. These are plans toward the building of a world order. However, unless such a structure is built upon a solid foundation, it likewise will crumble in time of storm, as has many another noble plan in times past.

There is only one solid foundation upon which a world order can be built. This foundation is Jesus Christ, the crucified Son of God. It is the foundation based upon the fact that all have sinned, "there is none righteous, no, not one" (Romans 3: 10); that "the wages of sin is death" (6: 23); that "Whosoever shall call upon the name of the Lord shall be saved" (10: 13). It is the foundation whereby mankind must have a new nature—"must be born again." It is the acceptance of the crucified and risen Christ as Savior and Lord by which the new man is found. It is in the evangelical mission that the Christian Church has its place in world affairs. It is to call men to repentance and the new life, upon which men may build their world structure which will suffer less damage in time of storm—to thus build until Christ himself comes to build the perfect structure.

Therefore we should go into all the world with the gospel. Jesus commanded his followers to "Go." In establishing the Lord's Supper he said, "as oft as ye will," but in establishing evangelical missions he made a simple command. In this hour of world need we should heed this command. Let us go into all the world where doors yet remain open,

and prepare both to re-enter old fields and enter new fields as other doors open. Let us go into "Judea," that America may better know the Lord Jesus—proclaiming him at public gatherings, through the press, over the radio (praying the closed door threat will soon vanish), and in personal contacts by individuals. Let us go into "Jerusalem," from which all missions must start, that the message of Christ may reach into every home of our communities. Jesus commanded us to go. In the time of world crisis, now and ahead, how dare we refuse to obey our Lord!

TREASURER'S MONTHLY STATEMENT

February 1, 1944, to February 29, 1944

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society

Dr.	
Cash on hand February 1, 1944	\$2,444.97
Rev. Ellis R. Lewis, refund overpaid salary	27.50
Permanent Fund income	571.31
Second Brookfield, N. Y.	35.50
Second Brookfield, N. Y., for Dr. Grace I. Crandall	5.00
Dinuba, Calif., for foreign relief work	11.50
Dinuba, Calif., for missions	15.50
Missionary Travel Fund gifts as follows:	
Adams Center, N. Y., Young People's Association	5.00
Smithville, N. Y., Baptist Church	3.00
Adams, N. Y., Men's Club	17.75
Watertown, N. Y., Chamber of Commerce	65.50
Anna Laura Crandall, Andover, N. Y.	5.00
Verona, N. Y.	5.50
Plainfield, N. J.	24.00
Rockville, R. I.	2.69
Earl P. Wilks, Scio, N. Y., for Florida field	10.00
Riverside, Calif.	2.00
Riverside, Calif., for native Jamaica workers	5.00
Syracuse, N. Y.	2.00
Verona, N. Y.	45.56
Little Genesee, N. Y.	36.00
First Hopkinton, R. I.	5.00
Adams Center, N. Y.	28.50
Gentry, Ark., Sabbath school	2.00
Plainfield, N. J., for Florida field	15.00
Denominational Budget	530.66
	<u>\$3,922.04</u>

Cr.	
Jamaica payments as follows:	
Rev. Luther W. Crichlow, salary	\$ 68.75
Rev. C. L. Smellie, salary	66.00
Native workers	39.59
Riverside, Calif., gift	5.00
Gift, Rev. and Mrs. T. R. Sutton, to Jamaica Mission School	5.00
	<u>184.34</u>
Rev. Neal D. Mills	27.50
Rev. Earl Cruzan	27.50
Rev. Orville W. Babcock	27.50
Rev. Verney A. Wilson	16.67
Rev. Marion C. Van Horn	27.50
Rev. Herbert L. Polan	10.00
Rev. E. S. Ballenger	20.00
Rev. Clifford A. Beebe	27.50
Rev. Wm. L. Burdick:	
Salary	\$125.00
House and office rent	25.00
Travel expense	57.45
Clerk hire	33.33
Office supplies	8.35
	<u>249.13</u>
Treasurer's expense	20.00
Mrs. George P. Kenyon	10.00
Rev. R. R. Thorngate	10.00

China payments as follows:		United China Relief, Inc., gift Dr. and Mrs. A. E. Gamon	10.00
Rev. H. Eugene Davis, salary	\$ 75.00	L. M. Van Horn, treasurer, gift Los Angeles, Calif., to Denominational Budget	14.00
Dr. George Thorngate, salary	100.00	Rev. Elizabeth F. Randolph, gifts Earl P. Wilks, Scio, N. Y., and Plainfield, N. J. Church to Florida field	25.00
Children's allowance	25.00	L. M. Van Horn, treasurer, gift Mrs. Cora A. Potter to India Famine Relief	2.00
Travel expense	100.00	Cash on hand February 29, 1944	2,319.41
Dr. Rosa W. Palmberg	30.00		
Rev. H. Eugene Davis, travel advances enroute to U. S.	162.28		
Dr. George Thorngate, travel advances enroute to U. S.	57.39		
	549.67		
Debt Fund share January Denominational Budget	79.84	Accounts payable as at February 29, 1944:	
Debt Fund share February Denominational Budget	69.20	China	\$2,984.52
Reconstruction and Rehabilitation Fund share Denominational Budget from October to February 1	167.69	Germany	1,958.34
Reconstruction and Rehabilitation Fund share February Denominational Budget	27.59	Holland	1,900.00
			\$6,842.86

Woman's Work

Mrs. Okey W. Davis, Salom. W. Va.

WORSHIP PROGRAM

By Mrs. Eldred Batson

The Cross of Christ

Scripture: John 3: 14-17.

Chaplain E. H. Fischer, of San Diego, Calif., gives us the following account: "One evening at the officers' mess, a marine gunner had his four-year-old son as a guest. The boy sat opposite me and seemed interested in the insignia on my blouse. Finally, he asked me what it is. I told him that it is an anchor with a cross on it, the cross indicating that I am a chaplain. Then the boy asked, 'Will the cross keep you up in the water?' We all smiled at the time, but afterwards I began thinking about this question. The answer is yes: The cross will keep me up in the storms and trials of life.

"When Jesus hung on the cross, he cried out, 'It is finished.' We may translate this to mean that the work that Christ wrought is completed throughout all ages—if it is forever done.

"The Bible shows me that I have failed to attain righteousness except in the person of the Son. While I am helpless to save myself, Christ has done it all for me. The benefits of his work are mine through faith in that work. Thus, the cross has power not only to save me but also to sustain me, no matter what the circumstances may be. Yes, thank God: *The cross will keep me up in the water!*"

In the cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers 'round its head sublime.

When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me:
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds more luster to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that thro' all time abide.

"Our Father in heaven, we thank thee for the power of the cross of Jesus Christ. May its lifting power increase, and selfish desires decrease in our lives from day to day, for we ask it in Jesus' name. Amen."

Hymn: Beneath the Cross of Jesus.

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

The Board of Directors of the Women's Society of the Seventh Day Baptist denomination met in regular session March 12, in the Mrs. G. H. Trainer Sabbath school room with the following members present: Mrs. J. L. Skaggs, Mrs. Oris Stutler, Mrs. Okey W. Davis, Mrs. Joseph Vincent, Mrs. R. P. Seager, Mrs. Edward Davis, Mrs. Ottis Swiger, Mrs. Harley Sutton, Miss Lotta Bond, and Miss Greta Randolph.

Mrs. Edward Davis led the devotions using as her subject, "Power of Prayer." All present offered short prayers.

Mrs. R. P. Seager gave the report of the Christian Culture Committee. Her report was accepted and placed on file.

The Christian Culture Committee of the Women's Board of Directors of the Seventh Day Baptist denomination submits the following report: The committee has met twice since our last board meeting to discuss plans set forth by our

promoter of evangelism to assist him in his work. As a result, sixty-six letters with questions have been sent out to the key workers in the different societies. To date, ten encouraging replies have been received.

Mr. Greene was present at our last meeting, and plans for furthering the work were discussed. If sufficient interest is shown, other letters will follow. The ultimate aim of the project is to encourage as many as possible to sign up to try to win one person to Christ this year.

Respectfully submitted,

Ogareta Seager,

(Mrs. Ross Seager), Chairman.

March 12, 1944.

The reorganized Peace Committee was announced: Mrs. Okey Davis, chairman, Mrs. Skaggs, Mrs. Harley Sutton, Lotta Bond, and Greta Randolph.

Mrs. Okey Davis gave the report for the Peace Committee. Her report was accepted and placed on file:

The Peace Committee met with Mrs. Skaggs on February 28, with a majority of the members present.

A letter and chart from the Foreign Missions Conference concerning some recent changes in the United States State Department were studied. Mrs. Skaggs was instructed to prepare excerpts from this letter for "The Recorder," so that more Seventh Day Baptist women may have access to this information.

The committee favored a study of world order by the entire denomination. A letter was written to Dean A. J. C. Bond suggesting this project.

The following books are recommended for information and inspiration:

A Christian Imperative, Roswell P. Barnes, \$.60. Friendship Press, 156 Fifth Ave., New York, N. Y. The Church's contribution to world order through the missionary and economical movements and influence on national policy.

One World, Wendell L. Willkie, \$1.00. Simon and Schuster, 1230 Sixth Ave., New York, N. Y. An interesting summary of his recent trip around the world.

Problems of Lasting Peace, Hoover and Gibson, \$2.00. Doubleday, Doran and Co., Inc., 14 West 49th Street, New York, N. Y. The reflections of two statesmen who had practical experience of these problems after the First World War.

Six Pillars of Peace. A Study Guide, 10 cents per copy, procurable from Dean A. J. C. Bond.

Respectfully submitted,

Mrs. Okey W. Davis,
Chairman,
Miss Greta Randolph,
Secretary.

Mrs. Oris Stutler gave the report of the Ways and Means Committee. Her report was accepted and placed on file:

To the Board of Directors of the Women's Societies:

The Ways and Means Committee met with the promoter of evangelism, Rev. Leslie O. Greene, on the evening of March 1.

There was discussion of the trip through the West and of the work carried on at Jackson Center. Plans for work in the Florida field for the next few weeks and for the summer months were made.

Due to the restrictions on gas, it was impossible for Mr. Greene to drive his car to Florida. The Ways and Means Committee, after consultation with board members, decided that we would offer our promoter the four cents per mile rate for auto expense, to be used to pay his train fare, and the balance to be applied on Mrs. Greene's fare, that she might accompany him. This was greatly appreciated by Mr. and Mrs. Greene.

Mr. and Mrs. Greene left March 8 for Florida, where they expect to work for the next three months.

Respectfully submitted,

Mrs. Oris O. Stutler,
Chairman.

March 12, 1944.

Mrs. Stutler read a report from Rev. L. O. Greene telling of his work in Jackson Center, Ohio.

Mrs. Swiger gave the report of the Spiritual Life Committee. Her report was accepted and placed on file:

Your Committee to Promote the Spiritual Welfare of our men and women in service of their country, would submit the following report:

Since the last board meeting the committee has mailed the calendar prepared by the Tract Society, with a note of greeting from the board to our young women in service.

We have had one committee meeting since our last board meeting. At this meeting plans of work were studied and discussed. We make the following recommendations to the board:

Believing in unity there is strength, we recommend that all our societies participate in a daily minute of prayer for our men and women in service. Time: 9.30 a.m.

We recommend that an honor roll of our men and women in service from the denomination be printed in the Sabbath Recorder, in the issue of the week of July 4.

We recommend that we begin to make preparation for a Christmas message to our men and women in service.

As women now serve as assistants to chaplains, we suggest that Seventh Day Baptist women interested in Christian education who can qualify for this work should do so.

Respectfully submitted,

Mrs. Ottis Swiger,
Mrs. Okey Davis,
Mrs. Joseph Vincent,
Mrs. Eldred Batson.

Letters were read from Laura Lewis and the Foreign Missions Conference.

Voted that \$6.71 be paid Audrey Stephan for stenographic work.

Voted that a working fund of \$5 be allowed the Christian Culture Committee.

Voted that a working fund of \$5 be allowed the Peace Committee.

Reports sent by Mrs. Hubbard and Pastor Victor Skaggs who attended the C.C.O.R. and R. Conference were read.

These minutes were read and approved. Adjourned to meet at 2.30 the second Sunday in May.

Mrs. J. L. Skaggs,
President,
Greta Randolph,
Secretary.

Salem, W. Va.,
March 12, 1944.

STATEMENT OF BELIEF

(Given by Charles H. Bond at his ordination on July 31, 1943)

God

For many years now I have watched the sun as it would come up over the hill bringing light for a new day, and at eventide I have seen it sink behind the hill. Then I have watched the stars as they would appear. I have noticed the seasons as they would come and go. In the spring I have seen the buds as they would burst on the tree and shrub, and the tiny seeds bring forth fruit. I have seen man walk, smile, and develop, and then disappear into the shadows.

What is behind all of these peculiar happenings? There can be only one answer, and we find rest and contentment in it—"In the beginning God." I believe that God is the one back of this wonderful universe. But he is not a man of flesh and blood as are we. We read that the "spirit of God moved" and all was created. John said that "God is a spirit." I believe that God is a personal spirit, self-existing and self-directing, and that through love he created all. "And God saw everything that he had made, and behold it was very good."

I believe that God is everywhere present, continually working with his creation and continually creating—"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

I believe that God has a perfect knowledge—knowing all things—and is eternal. He was here in the beginning and when all is gone he will still be here.

I believe in God as our spiritual Father. We are his children, and he is not willing that one should stray from his side. So he works with his children with an understanding, perfect, redeeming love. "For God so loved the world that he gave his only begotten Son, that who-

soever believeth on him should not perish but have everlasting life."

I "believe in God, the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men." (Seventh Day Baptist Beliefs.)

Christ

It is hard for man with his finite character to understand the infinite Spirit, God. But man can understand to some extent that which he can see and feel and hear. So God came to earth taking on the form of a man.

I believe that Jesus Christ is the Son of God and actually was God in the human flesh. He was a human being born of an earthly mother. He grew and developed the same as any normal child. He was tempted at every point just as we are, and yet without doing wrong. Yes, he was a man, and yet he was God—a God-man. "The word was made flesh and dwelt among us, full of grace and truth" (John 1: 14).

I believe that Jesus is our teacher of truth and our guide to right living; and that he built his life upon the truths found in the Old Testament, giving these old teachings new life and new meaning. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill" (Matthew 5: 17). "Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies" (Matthew 5: 43, 44). Jesus came putting into life the law of love. Because he lived we know what is right and what is wrong, and how to live by love.

But Jesus is more than our teacher and guide. He is our Savior. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31).

I believe that all men are born into a sinful world, and the only hope for man is to believe in Christ and to practice his way of life. That great saving love is plainly seen in his life, his death, and in his resurrection. Here, Christ shows the great loving heart of God. Because he lived this self-denying and redeeming life, men are drawn to him. He stands in the light today as the only hope for our sin-sick world.

I "believe in Jesus Christ, God manifest in the flesh, our Savior, Teacher, and Guide, who draws to himself all men who will come to him in love and trustful obedience." (Seventh Day Baptist Beliefs.)

Holy Spirit

God was much interested in his crowning creation and came to dwell in the hearts of men. I believe that the Holy Spirit is God working and living in the lives of men. I believe that the Holy Spirit has always directed man—if not, from whence came the Old Testament? But the Spirit came in a new power after the ascension of Christ. Jesus said, "Ye shall receive power, after that the Holy Spirit is come upon you" (Acts 1: 8). And on the day of Pentecost we read that "they were filled with the Holy Ghost" (Acts 2: 4).

I believe that the Holy Spirit gives comfort, brings relief from a hard world, and guides us to the truth. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 26).

How shall man know wrong? When the Holy Spirit is come, "he will reprove the world of sin, and of righteousness, and of judgment" (John 16: 8). The Holy Spirit will guide us to the life of Christ and as we stand alongside of God's measure, Jesus, we can see our shortcomings as well as our guide to right living.

It is the Holy Spirit that causes man to witness, "Ye shall receive power and ye shall witness unto me." It caused man to write his highest thoughts about God, and so the Bible was born. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 21).

I "believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service." (Seventh Day Baptist Beliefs.)

Bible

I "believe that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct." (Seventh Day Baptist Beliefs.)

Since God is a living and a vital force in the world, he must have some way to communicate his will to man, and in the Bible we find the most complete record of this revelation.

"All Scripture is given by inspiration of God." God so moved in the hearts and lives of men that when they wrote out the record of their struggle, their hopes, and their ideals, they left us a heritage directly from God.

This progressive revelation of God reaches its climax with the coming of his Son Jesus Christ. Here we have God revealed in the flesh, and here we have the true interpreter of the Scripture.

I believe that the Bible is our final authority in matters of faith and conduct and should be subjected to the free and conscientious interpretation of each individual. It is a source of unlimited inspiration for preaching and living, and should be a subject of consecrated study.

The Bible's own testimony is: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3: 16, 17).

Man

I believe that man is the crowning act of God's creation because he was made in his spiritual image and because he was given dominion over all things created. God gave man that supreme power which he possesses—the power of choice. "And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, . . . So God created man in his own image" (Genesis 1: 26).

I believe that all men are children of God by God's own choice, but man does not come into the full beauty of this sonship until he accepts the Christ and strives to live in harmony with him. Man was made to have fellowship with God, but because of his own choice he failed to recognize the law of God. He was disobedient and fell into a life of sin. Therefore he needs a Savior, one who calls him back to God and leads him to his true crowning nature.

I "believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of creation; that he has moral responsibility, and was created for divine sonship and human fellowship, but because of disobedience he is in need of a Savior." (Seventh Day Baptist Beliefs.)

Sin and Salvation

Sin has been described as "missing the mark." This mark is a life in harmony with the life of Christ. Sin is a negative action standing in opposition to the will of God. It is a violation of the law of right, whether done

in the open or in secret. "Take heed, brethren, lest there be in any of you an evil heart."

I believe that sin leads to the death of the spirit or soul of man—"The wages of sin is death." All men are in danger of this death because "All have sinned, and come short of the glory of God."

The only salvation from this death comes through repentance and faith in Christ our Savior, and comes as a gift from God because of his love for his children. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Ephesians 2: 8).

I believe that by Jesus' death on the cross we are brought face to face with God's great redeeming love. His work of teaching and healing was not enough. God is willing to go all the way for his children, and so we see his atoning work completed on the cross, bringing salvation to all who accept him. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

Eternal Life

I believe in eternal life because I believe in Jesus Christ. Jesus, being flesh, had to die as do all mortals, and so when Jesus met his death he was buried. But the Spirit of God is not concealed in tombs, but is living. So Christ arose from the dead and went to live forever with his Father.

Because Jesus lives, those who believe in him shall live also. "I am the resurrection and the life," said Jesus, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11: 25, 26).

Young People's Work

Jeanett B. Dickinson, Editor

Please send all material and suggestions to Route 3, Bridgeton, N. J.

THE CROSS OF CHRIST OF THE BIBLE

By Melvin S. Nida

(This is the first in a series of three Easter meditations concerning The Cross of Christ. The Cross of Christ of the World and of My Heart will appear next week.)

The one absolute necessity of the whole plan of God for man's right to live in righteousness is centered in the cross. The Bible is not slack in portraying to us the suffering Christ; probably the most vivid and heart-stirring portion is that of the suffering of our Lord upon that symbol of guilt.

What heaven is like I do not pretend to know, but to live in our "Father's mansion" with him is explanation enough for me.

What shall be the form of our existence there? I do not know. We have been given bodies equal to our needs here, and God will take care of us there. Paul speaks of a "glorified body" and no doubt all will be glorious.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

—Longfellow.

Church

I believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body, of which Christ is the head. This universal Church is made up of all those who affirm, "Thou art the Christ, the Son of the living God."

I believe that the local church is a company of Christ's followers who unite voluntarily for the purpose of establishing themselves in a Christ-like character, to enable them as a group to render a service which could not be rendered alone.

I believe in the historical demand of Seventh Day Baptists for liberty of thought as an essential condition for the guidance of the Holy Spirit.

I believe that each individual has access to the power of God and is responsible to him and him alone, though we must be bound together as a local church and as a denomination—for mutual strength and to better promote the work of the kingdom.

(To be continued)

Why did he have to die there? It is not necessary that we understand the ultimate reason; it is sufficient to know that he, the perfect One, was willing to show us the supreme sacrifice that we might be saved. Most assuredly all of us realize that we must be saved from something. Without the centering presence of Christ we are—alone. All of us have felt that sense of great longing and loneliness which is not relieved until we fall in love with him. Christ in making himself the substitution for our sin became our greatest friend.

We need not seek further for a more abiding love. It cannot be found.

Yet something more than just a friendship with Christ is portrayed in his cross. Until man's union with Christ is complete there will remain that feeling of the utter futility of life that so many have experienced. It is no wonder that many seek in pleasure and the things of this world the drowning of that feeling. Without some great stay and purpose in life we cannot expect to be truly happy. His death upon the cross gave us that great purpose. Too often, however, Christians do not see in Christ's cross this second purpose of its being. We hide under his friendship saying, "'Tis enough." But God forbid that we should stop there, for this will bring the reality of him to others. Must our faith be merely one of words? No, it must not be for we have failed to accept the full purpose of the cross if it is! Surely it is a cross to become a friend to the friendless, to give and not expect to receive here; but that was Christ's purpose upon his cross—"leaving us an example that ye should follow his steps."

That completely selfless act of our Lord contains still one other purpose that we should realize. Were we to love him completely and to give all we owned, yet not feel akin to him, it would be futile. Have you ever expended your love on someone and not received love in return? Once you have, it will remain indelibly impressed upon your mind. Don't you see in Christ the opposite of that? By him, our Lord, taking upon himself our form, becoming our servant, and dying our death, he made us equal to himself. There is the ultimate expression of love, and thus we become akin to the will of the universe.

Truly he "made peace through the blood of his cross"!

A CHILD SHALL LEAD

By Rev. T. R. Sutton

Scene III

(Continued from last week)

(Same as Scenes I and II. Time—a month later on Thursday night.) (Stage is clear as scene opens. Jean enters from right and takes easy chair. She is followed by Mrs. Albertson who takes rocker. Conversation starts as they enter.)

Mrs. A.—Thank you, Jean, for doing the dishes. It has been a great help to me.

Jean—You are welcome. (Brief pause.) Wasn't there any letter from Daddy today? Here it has been almost a month since Paul and I wrote and no reply.

Mrs. A.—No letter today. I am afraid your writing has done no good.

Paul (Entering from right.)—Oh Mother, I've got some good news. I was just over to see Edward Brown and he told me he had decided to be a follower of Christ. He said that he talked with Pastor Parker, and expects to accept an invitation to church next Sabbath. Pastor Parker also told him that there was another who is about ready for baptism, so another service is being arranged before long. I had talked with Edward several times; and now that he has decided makes me happy.

Mrs. A.—That is fine, Paul; you are making a fine start as a Christian.

Jean—Isn't it great to be a Christian? (Doorbell rings.) (Paul answers.)

Mrs. A.—Yes it is, Jean, and when we tell others about Jesus we receive one of the greatest joys any person can ever have.

Paul (Entering with a letter)—It's a special delivery from Dad! (Jean jumps up excitedly.)

Mrs. A.—Open it Paul! Jean, you may read it to us. (Paul opens the letter and hands it to Jean—then takes chair at right.)

Jean (Reads letter.) (Sits down in easy chair after reading a few lines.)

Dear Wife and Children:

I have so much to say but shall only write this note and leave more for the time when we can again be together. Perhaps you will not believe it; but I am a new man. You know what I have been the past seven or eight years; but now I am different. I trust that you may no longer be ashamed of me and no longer be made to live off of money that has been earned in places of shame.

Something happened to me about a month ago. One Friday night I went to my room at the boarding house early, from the night club, with a headache and went to bed. For once I was sober. I could not go to sleep; as I lay there I could hear a radio in the next room. It seems that some minister was giving a sermon and I caught these words: "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."

These words kept ringing through my mind all night and I could get no sleep for several nights. On Tuesday the letter from Paul and Jean came with its plea to me. For days I suf-

ferred great mental agony, and finally I gave myself over to Christ and, praise the Lord, I have been born again! My children, your letter did its work. I am happy that you have given yourselves to Christ and are already at work. It seems that the night when I first had the feeling of discomfort was the very night you were baptized and the night you said you were praying for me. Your prayers have been heard.

I have closed the night club. I did not sell it to someone else, but have closed it, selling only the furniture and equipment which can be used in other places than a filthy saloon. I am coming home to you; already I have obtained my old position as clerk at the corner store. I expect to arrive in Westville next Thursday night on the 8.20 train. Pastor Parker has arranged an appointment for Friday when I can talk with him. Probably I shall

Children's Page

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I was so glad to see my letter in the Sabbath Recorder that I wanted to write another letter right away, but Mother told me to wait a little while. Mother is writing this letter for me.

You told me you fell off your horse. I did, too. She went under the clothes lines and they knocked me off. I cried a little but I got right on again and rode for awhile. Then Bessie, the horse, wanted to go in the barn; so she did and took me right into her stall. I was scared, but I jumped off and climbed over the manger into the alley.

I go to Walworth once in awhile. Mother's aunt, Miss Mabel Walters, lives there. I like to go to visit her.

I was out of school three days last week with a cold, so this week-end I brought my workbook home and now I am all caught up. I go to the Emery School. There are fourteen students, but there are only two of us in first grade. I like school. I like to go to church and Sabbath school, too.

I will be glad when Wayne Van Horn comes here to stay.

Two goldfish were given me last Christmas, but one died last week.

Last Monday I received letters from my cousins Mary and Daisy Gullett. I like to

publicly profess Christ at church next Sabbath, and be baptized as soon as it can be arranged.

With love,
Your husband and father,
Caleb Albertson.

Mrs. A. (Rising)—The Lord be praised! Our prayers have been answered.

Paul—Thursday evening! (Rises.) That's tonight! Say, we can just make that train.

Jean—Come on, let's go. Am I happy! It's great to be a Christian! (All three leave at right.)

The End.

COMING SOON: A brand-new S. D. B. chorus!

COMING: A serial written especially for S. D. B. young people by Alice Annette Larkin!

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

hear from them. Mother says this letter is getting pretty long, so I will stop now.

Sincerely,
Adele Walters.

R. 1, Edgerton, Wis.,

Dear Adele:

I wish all my Recorder children were as anxious to write to me as you are; then perhaps I'd receive letters every single week.

I'll have to tell you about another tumble I had from a neighbor's horse, Old Jangler, who was being pastured in our orchard. I tried to ride him there, but what do you think he did? He trotted right under a low hanging apple tree and the branches knocked me off. I had a badly scratched face to pay for it.

I want to get part of your mother's letter on this page, so I'll say good-by for this time. I'm hoping to write directly to her if I can find time.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

The substance of Adele's letter is all hers; the wording can be credited to both of us. She delights in receiving letters and "writing" them. I only hope she will like to write them as well when *she* does the writing.

Your speaking of bright sayings brings to mind Adele's failing for getting things backward. The two outstanding words were "for-

SABBATH SCHOOL LESSON FOR APRIL 3, 1944

Christ's Victory Over Death (An Easter Lesson).
Scripture—Mark 16: 1-8; 1 Corinthians 15.
Golden Text—1 Corinthians 15: 57.

"He who is unable to conquer his own spirit is the lowest of slaves."

get" and "lawn-mower." Her versions were "get-for" and "mower-lawn." Right now she is having difficulties with the word "absent" which she calls "azbent." Another little neighbor girl mystified her mother with the word "til-on." Finally her mother realized she was trying to say "until."

Sincerely yours,
Eleanor A. Walters.

Our Pulpit

RELIGION IN A NUTSHELL

(Sermon delivered at the quarterly meeting at Milton, Wis., January 29, 1944, by Rev. John Fitz Randolph, pastor at Milton Junction, and requested for publication)

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

These familiar words of Micah might easily be called, "Religion in a Nutshell." If one set out to make a brief statement of one's obligations in life, could he improve on Micah's words? In Deuteronomy one attempted to do the same thing, but gave us less truth in more words: "And now, Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" Deuteronomy 10: 12, 13.

With idolatry as the outstanding opponent to true religion, the worship of Jehovah seemed the sum and substance of religious need.

In a later time, among a group of worshipers of the true God who were lately converted to Christianity but slow to realize the Christian attitude toward others, James gave a summary of true religion in these words: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27. Each thought of true religion as the deep need of his own surroundings. Any other phase of true religion was overlooked.

When Jesus was asked to name the most important law, he was obliged to combine two laws, as found in the books of law, to cover the field of complete obligation: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and

with all thy strength. This is the first commandment: and the second is like it, namely, this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." If he had been asked for the most important summary of obligations from the prophets, rather than from the law, he could have quoted our text from Micah, our obligation to God and man in one statement, "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

If Micah's statement of true religion can be put in a nutshell, it does not mean that all he said to the people of Judah leading up to this wonderful summary can be thus condensed. It does not mean that all the circumstances that caused him to make this statement can be thus briefly stated. Yet these facts are important to us if we benefit most from his words. If we take the text out of its setting and make whatever application we wish, we may derive good from it; but we get the full import of the text when we take it with its setting. What great need called forth these words? Do we meet some of the same circumstances? If so the words have deeper significance for us.

Micah lived and preached during the reign of Jotham, Ahaz, and Hezekiah, kings of Judah, according to the opening words of his prophecy. His later chapters indicate that he lived on into the reign of Manasseh, Hezekiah's son and successor. This is an important period in the history of Israel and Judah. If your Old Testament history is not too rusty, you will remember that the reign of Hezekiah was a time of reformation and great changes. It is said of him, "He did that which was right in the sight of the Lord, according to all that David, his father, did. He removed the high places and broke the images; and cut down the groves, and brake in pieces the brazen serpent that Moses had made" (2 Kings 18: 3, 4).

Of Ahaz his father before him it was said, "He did not that which was right in the sight of the Lord his God, like David his father. But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abomination of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burned incense in the high places, and on the hills, and under every green tree" (2 Kings 16: 2-4). These were the practices that Hezekiah discontinued in the reformation.

But the pendulum swung back and Hezekiah's son, Manasseh, undid all of Hezekiah's reformation. He restored all his grandfather's heathen practices. 2 Kings 21: 1-9.

The Hebrew historian who gave us these sketches of the lives of the kings of Israel and Judah was deeply interested in the religious forms and the political situations, and recorded events from that angle. It took a prophet like Micah to point out the situation in social relationships as well as formal and political.

Politically, northern Israel was overthrown by Sargon of Assyria, and Samaria the capital was captured. The inhabitants were carried away, and emigrants from Babylon replaced them. It was the old, old story, or shall we say the modern story, of an invasion and exploitation of the small nation by a foreign dictator's great war machine. The king of Israel at first paid tribute. Then a charge of conspiracy brought the war machine against him, his country was invaded, and the people exploited. Thus Israel was invaded, and Samaria the capital was taken over by the invader.

Judah, the southern kingdom, was also invaded, the fenced cities were taken, Hezekiah was forced to pay tribute, Jerusalem was besieged and seemed to await the same fate as her neighbor to the north. But a great deliverance came for Jerusalem. Sennacherib's invading forces were stricken with a great plague and were forced to retire to Assyria. This was the great triumph of Isaiah's life, for he, the great city preacher, had encouraged the king, Hezekiah, promising in the name of the Lord God of Israel that the invading forces would not come into Jerusalem. The angel of death entered the camp of the Assyrians, and we are told, "when they arose early in the morning, behold they were all dead corpses. So Sennacherib, king of Assyria, departed" (2 Kings 19: 35, 36).

Well, Micah, the country preacher, must have lived through all these harrowing circumstances. Indeed his discourses refer to these conditions, and he, too, in the country outside Jerusalem toward the sea, gives his words of warning and entreaty, encouragement and advice. Preaching at the same time as Isaiah, he speaks from a different standpoint. Isaiah was of the ruling class in the capital. Micah was one of the oppressed peasantry in the country. Like Isaiah, he scourges the vices of the city. Woe to them that plan evil day and night, and carry it out because they have the power. They covet fields and houses and take them by violence. They oppress a man and his heritage. They may expect calamities from God. Thus behind the political situation he points out a cause to be found in the social sins of the people. The people follow after false prophets who preach in favor of luxury and ease.

How modern was Micah! How long ago! Avarice, oppression, falsehoods, luxury—no more, no less, than now—applied by Micah to the smaller world of his observation, are equally applicable today to the larger world that comes within the observation of every one of us. There are the same calamities, with improved methods of execution, and on a larger scale.

And how easily all this could be prevented—"What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?"

Micah was especially severe on the religious leaders. "The prophets that make my people err," he says, "the princes of the house of Israel that abhor judgment," "the heads that judge for reward," "that build up Zion with blood." The result would be the destruction of Jerusalem; it would come to waste and be plowed as a field. Evidently when Hezekiah in his reformation made Jerusalem the center of national religion, destroyed the heathen places of worship, repaired the temple, and restored the worship of Jehovah, he unintentionally made the religious teachers more dependent on the ruling class. A long time ago—but a modern problem of the relation of church and state. Look at the danger today of dictation by the state in religious faith and expression. Look at the fruits of such dictation that have ripened in some countries in Europe. Look at the number of Christian ministers of Europe who are in concentration camps, and others have lost their lives, because

they resist this dictation. Look also at the cities of Europe that are reduced to piles of debris and "plowed," in this age by block-busters. And Micah gave us the simple remedy, religion in a nutshell: "To do justly, to love mercy, and to walk humbly with thy God."

Isaiah, Micah's contemporary city preacher, declared the security of Jerusalem. God would intervene to deliver his city from Assyria. And so he did, for the time being. Micah saw that men were interpreting Isaiah wrong, and were believing that God would not destroy city and temple, no matter what they did. He told them the only reason the city would be spared was that it might be a center of better morality and a purer faith. Samaria and Jerusalem, the two great capitals, should be the center of justice and true religion, but instead they were centers of irreligion. Therefore Samaria would fall, and Jerusalem should become a heap, and Zion would be plowed as a field.

But God is not casting away his people, even if Jerusalem is destroyed. Jerusalem is too full of vain glory to produce a Messiah; but in Bethlehem the divine hopes can be cherished. "But thou Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come that is to be ruler in Israel" (Micah 5: 2). You will remember that when the wise men came to Jerusalem inquiring where they could find him that was born king of the Jews, Herod summoned the chief priests and the scribes to learn where Christ was to be born, and he was referred to this prophecy of Micah.

When that prophecy was fulfilled and the Messiah came, he came still urging upon Jerusalem and upon her rich young rulers the simple rule of Micah, the twofold duty of man: love toward God and love toward fellow men.

Let us go back to Micah and his message to Israel. He declares Israel has a mission in the world; it is not in competition with Assyria in implements of war, but in presenting true religion to the world. This the world needs, and in furnishing the same she becomes the source of the Messiah. This true religion was again the message of the Messiah, and became the message of the Church which he founded.

I recently listened to the frank statement of a lady caller, to the effect that she did not believe in the idea of carrying the Christian doctrine to other peoples. Her stated idea was

that the religion that a people have developed for themselves is the best for them. They worship the sun and the moon and that is God enough for them. We may recognize where that doctrine came from. I would not enter into a heated discussion on the subject. It would have ended nowhere, but I could drop a few suggestions. She had just stated that her son in the army in the East had written that one would never know that there was a Jesus Christ in that country. The people were poor, living in filth, tricky and treacherous, not to be trusted. I suggested that their religion was not doing much for them. I suggested further that there would always be wars in the world while there were such attitudes toward life and human relations as those held by the Japanese. Their religion was not much help to them, or to the rest of the world. She did remark that there is one thing that would shake her disbelief in propagating Christianity in other lands, and that is the way the Chinese people are coming forward on the foundation of Christianity. Her mind was working. The mind of the world is working. I think we will hear less and less about foreign religions being good enough for foreigners. And there will be more thought along the line of a true religion. And that will be based on the religion of Micah, which has come down through the ages to the Christian Church of today, if that Church does not lose its religion in a nutshell, "And what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"

My father, a former missionary to China, once said, "The time may come when China will convert the western world back to Christianity again." I wonder if that is coming true.

At this point in the prophecy of Micah we come to that wonderful statement of faith, the hope of humanity through the ages even to the present and into the future, never to die, we hope, until it is fulfilled: "And many nations shall come and say, Come, and let us go up to the mount of the Lord, and to the house of the God of Jacob; and he will teach us of his ways; and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Micah 4: 2, 3).

Micah varies in his prophecy about Jerusalem. First it is to be destroyed; then in the ideal world, "The law shall go forth of Zion." In one case he is thinking of Jerusalem individually as a wicked city. In the other he is thinking of Israel as a whole and her mission, which centers (even in the mind of Micah) in Jerusalem. The mission will go on to victory regardless of the fate of the city.

But a change for the worse took place at this point—politically, religiously, and socially. Sennacherib had retired from Jerusalem, as we said, and the city was spared; but his successor returned, subdued Phoenicia, Tyre, and made Judah tributary. There was a reaction against Hezekiah's reform. Men doubted the supremacy of Jehovah. The gods of other nations were helping them, whom it was wise also to propitiate. Menasseh restored the heathen practices. Their misfortunes showed that God was angry with them. They must offer their children to appease his anger. This seems to be the line of thought of the people. They asked, "Wherewith shall I come before the Lord . . . Will the Lord be pleased with thousands of rams . . . Shall I give my first-born for my transgression, the fruit of my body for the sins of my soul?" (Micah 6: 6, 7.)

We abhor the idea of human sacrifice as an act of worship today. We shudder at the story of Abraham coming so near to sacrificing his only son, Isaac, on the altar. We disapprove of the heathen worship of Moloch, sometimes copied by the Israelites, where babies were sacrificed by fire; also the Hawaiian practice in more recent times of appeasing Pele, the fire goddess, who lived in the erupting volcano. We admire the brave Queen Kapiolani, who became a Christian, defied the goddess of fire and her priests, and led her people away from the superstitions of appeasing a fire god.

We may well shudder at the number of lives cast away in the various forms of human sacrifice in other lands. We hold life sacred until periodically we pay tribute to the god, Mars. Instead of an occasional sacrifice of one, we sacrifice by the fire of cannon and bombs, thousands of our finest youth. Not only those of our own, but thousands of English lives, and thousands of French, and German and Italian, and Chinese and Japanese, and more and more thousands if needed. We too are asking, "Shall I give my firstborn for my transgressions?" And the way out is true religion, "What doth the Lord require of thee

but to do justly, love mercy, and walk humbly with thy God?"

Again Micah condemns the inhumanity of his times, their scant measures and wicked balances, falsehoods, and the violence of the rich. He reviews history to prove the grace of God in spite of late misfortunes that have befallen the land.

In these last discourses the prophet seems like a man who is almost alone in his faith in Jehovah's supremacy. "Woe is me. . . . The good man is perished out of the earth. . . . They all lie in wait for blood. . . . Trust not in a friend," are some of his gloomy words. Probably many of the believers in Micah's true religion had been executed. It sounds that way, and it would be true to type even today. But he has one source of comfort, "I will look unto the Lord. I will wait for the God of my salvation, my God will hear me." And this sustains him. God's purpose for and through Israel cannot fail. He will pardon iniquity, he will have mercy, iniquity will be subdued, sins will be cast into the sea. This is his expression of faith. And what a faith! These were his darkest and gloomiest days, but what a faith!

True religion has seen dark days. Even prophets have lost faith in men, but *not in God*. True religion is being tested today. Men may fail it again and again. Our faith in mankind may be shaken, but not in true religion and its success, or the fulfillment of God's purposes through his believers.

We will say with Micah, "When I fall I shall rise; when I sit in darkness, the Lord shall be a light unto me." The light of the world shall not be extinguished. And it shall win through adherence to true religion—Micah's religion in a nutshell, "He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

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My Risen Lord

My risen Lord, I feel thy strong protection;
I see thee stand among the graves today;
I am the Way, the Life, the Resurrection
I hear thee say.

And all the burdens I have carried sadly
Grow light as blossoms on an April day;
My cross becomes a staff, I journey gladly
This Easter day.

—Author Unknown.

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